PART LXXXIII.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

Published and distributed *chiefly gratis*

BY

PRATĀPA CHANDRA RĀY, C. I. E.

ANUÇASANA PARVA.

(SECTIONS I—XIV.)

CALCUTTA:

BHĀRATA PRESS.

No. 1, RAJA GOOROO DASS' STREET.

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NOTICE.

Through the grace of Hari whose kindness enabled the Pāndavas to overcome a thousand dangers during their exile in the forests, to pass the year of incognito in the court of Virāta without being tracked by the spies of Duryodhana, to successfully encounter in fierce battle and overthrow one after another the myriads of invincible warriors that were opposed to them on the field of Kurukshetra, to escape from the cowardly but exterminating night-attack by Açwatthāman, to save themselves from the curse of the aggrieved Gāndhāri which was a source of greater danger to them than a thousand Bhishmas at the head of a thousand armies of Samsaptaka soldiers, and lastly to recover their ancestral throne,—through the signal grace of that Lord of the universe, I have at last been able to complete the Cānti Parvan, the largest and the most difficult of the 18 Parvans into which the Mahābhārata has been divided by its inspired author. I bend myself in humility to the Lord of Lakshmi for his crowning mercy. Four-fifths of my self-imposed task have been over. What remains to accomplish is only a fifth of the whole. Of the difficulties of the Cānti Parvan I have given some idea in the notice issued with the fasciculus numbered 62. The two Vernacular versions have been replete with errors of every kind. I mention this not for the purpose of depreciating the labours of those that have preceded me in interpreting the Cānti but only for illustrating the inherent difficulties of the task. The excellence, again, of the Cānti as a work of genius, must for ever remain unrivalled. The political philosophy embodied in the Rājadharma sections will lose nothing by comparison with any work written in any tongue on the same subject. Professor J. W. Reese, of Westminster, Maryland, U. S. A., after a careful perusal of those sections, wrote to me to say that "it would be "difficult, indeed, to find in all literature a more complete trea-"tise on the duties of the kingly office than the one contained "in these sections of the Cānti Parvan." This is the deliberate opinion of a competent judge and not the expression of views entertained by an enthusiast. Portions of the Rājadharma sections embody the noblest doctrines of political science. That all power

is a trust from the Most High, which should, therefore, be exercised for the benefit of others and not for gratifying individual caprice, was laid down by the Rishis in language that would truly seem to be inspired. The sections, again, on the religion of Moksha or Emancipation, are equally unrivalled by anything produced by human genius in any other country. The very sovereignty of the heavens is hell compared with the ideal cherished by the candidate for Moksha. The Rishis always sought to inculcate the awful idea of unending Eternity. Every created being in the universe is subject to change. Collection is certain to terminate in dispersion, and dispersion will once more revert to collection. The one entity, amidst all things in the universe of inconceivable vastness and variety, that is not subject to change, is Para-Brahma. Jiva (or Soul) also, though subject to change as regards its external encasements, is not subject to annihilation. An emanation from Para-Brahma, Jiva is destined to live for unending eternity, passing through infinite vicissitudes implying joy and sorrow. Existence itself, for unending Eternity, may be appalling, for ordinary happiness itself, in view of such duration, may become disagreeable monotony. In Heaven, again, there must be superiority and inferiority and, therefore, heart-burning. Supposing heart-burning to be impossible, happiness itself, from the contemplation of others' misery, may become changed into misery. Besides, in view of infinite, unending Time of inconceivable duration, will there be *no* change? All change must either be for better or for worse. If for better, it was not perfect happiness before. If for worse, it is not perfect happiness after. Perfect felicity being the goal, how to prevent those vicissitudes—that irresistible mutability? Absorption into immutable Para-Brahma is the only remedy. The noblest course of conduct is necessary for such absorption. That conduct is "Nishkāma Dharma," or acts done without desire of fruit. Even such absorption into Para-Brahma, which implies the cessation of a separate existence of the Ego, is the Emancipation or Moksha of the Rishis. These Moksha sections are, again, an inexhaustible mine of philosophical speculation. Every shade of opinion entertained by philosophers ancient or modern, on the great questions that surround humanity, may be

seen to have its germs in this portion of the Cānti. The Apaddharma sections, again, of this great Parvan are fraught with practical significance to every Hindu. To the foreigner also they are scarcely of less moment. What the character of those exigencies are that may excuse a rigid compliance with one's course of duties as ordained in the scriptures, can never be uninteresting to learn. Altogether, as a monument of ancient Aryan genius, the Cānti Parvan is likely to be more prized than any other work dealing with the same topics.

Although a little more than two years has been taken up by the Cānti, yet I hope no subscriber or recipient of the English translation will complain of it. It is impossible to suppose that every verse has been rendered correctly. The Cānti abounds with *cruces*. The industry, patience, and ingenuity shown by Nilakantha in explaining the Cānti have been remarkable. Every reader of the Cānti knows the value of Nilakantha's gloss. Verses which in the first instance have to be given up as hopeless begin to yield a meaning as soon as the gloss is referred to. In my case the difficulties were enhanced in consequence of my inability to procure a good text of the Cānti with Nilakantha's gloss. In this 'city of palaces' there are very few libraries. I applied to one and all, to Mahārājas, Rājāhs, Rai Bāhādurs, and Pundits. But nowhere could I procure a manuscript copy of the Cānti with Nilakantha's gloss. At last, in my extremity, Mr. Swinhoe, the well-known Attorney of the Calcutta High Court, came to my rescue. His small library contains some valuable Sanskrit books, and among them happened to be a copy of the printed Bombay text with the gloss. He very kindly placed his copy at my disposal. I still needed a good Bengal manuscript of both text and gloss, for reference and comparison. With the greatest difficulty I obtained one from a young scholar of my acquaintance. It is a matter of deep regret that Bengal millionaires, who still pride themselves upon their Hinduism, show the utmost indifference in the matter of their own scriptures and, rarely, if ever, seek to collect either manuscripts or printed editions of even such works as are regarded the most sacred.

The Anuçāsana, which follows the Cānti, is scarcely less in

point of importance though it is not so difficult. It is replete with moral discourses of every kind. In extent, also, it is slightly less than the Cānti but much larger than the other Parvans with the single exception of the Vana or Exile Parvan. Considering that with the Anuçāsana about a fifth of the Mahābhārata still remains to be done, the sum still necessary would be about Rs. 20,000. His Lordship the Secretary of State, the Government of India, the different local Governments, many of the Indian Chiefs, and several Zemindars and noblemen, have aided me liberally. I regret, however, that that liberal aid even is not sufficient to bear me through to completion.

About a year ago I applied to the Government of Bengal for a further contribution. The most elaborate enquiries were made through the Director of Public Instruction regarding the way in which the funds that came into my hands had been applied and the existence or otherwise of an actual necessity for further help. Statements were called for and were scrutinised with a degree of minuteness that could not but be highly satisfactory to me, for it enabled me to prove the economy of my arrangements in every department of the Bhārata Kāryālaya. Sir A. Croft was satisfied with my economy and made his report accordingly with the result that the Government of Bengal was pleased to make a further grant of Rs. 1,000. A condition, however, was tacked that I should not draw the amount till after completion. I regret to state that the Government of Bengal showed in this more kindness to my heirs than to myself. The British Indian Association of Lucknow very kindly responded to my appeal by immediately sanctioning a grant of Rs. 1,000 from its funds and forwarding to me the amount at once. The Secretary of State for India also has been pleased very promptly to sanction an additional grant of Rs. 1,000, without waiting for reports of the colonial Government, from the funds at his Lordship's disposal. I have appealed to other quarters but I have not as yet been favored with replies.

I must take this opportunity for expressing my deep gratitude to those eminent personages through whose aid, counsel, and sympathy I have been able to prosecute so much of my task. Foremost among all, my gratitude is due to my Gracious and

August Sovereign, the Queen-Empress of India, the success of every righteous enterprise being directly due to the virtues of the Sovereign, under Providence. The Hindu scriptures inculcate the idea that it is owing to the Sovereign's protection that enterprises of every kind, having for their object the happiness and the amelioration of the condition of the people, can achieve success. In my case, I have enjoyed something more than that protection which as a subject of Her Gracious Majesty I have enjoyed and still enjoy in common with millions of others over whom, under Providence, Her Majesty has been called upon to rule. Some years ago I received permission to lay before Her Majesty, for her gracious acceptance, a copy of the English translation. I have always considered that gracious acceptance as at once a reward and an auspicious omen. Next to my Sovereign, among Oriental scholars and savants I must say that to Professor Max Muller I stand very much indebted for the preliminary arrangements I was able to make for bringing out the translation. He favored me with a specimen translation which he had copied with his own hand many years ago and had kept by him for future use. That specimen proved to be of great use to me. It served to point out the way in which a literal translation might be made without forgetting the claims of ease and elegance. Next to Professor Max Muller, my obligations are due to Dr. Rost, the learned Librarian of the India Office. His letter to me written under the direction of the then Secretary of State for India, *viz.*, the Marquis of Hartington, had first suggested to me the idea of an English translation of the Mahābhārata. From the very beginning, Dr. Rost has been my kindest of friends. His sympathy and advice have been, at important junctures during the last ten years, simply invaluable. When depressed by discouraging circumstances, a letter from Dr. Rost, breathing words of hearty encouragment and kindness, has instantly filled me with hope, dispersing the mists of doubt and the darkness of despair from before my eyes. To Monsrs. A. Barth and St. Hilaire of Paris and Professor Jacobi of Germany, my obligations have been very great. They too have supported me with their sympathy and done all in their power for bringing the work to

the notice of European scholars. I owe it to the exertions of Monsrs. Barth and St. Hilaire that the French Government went out of its way and ordered a grant to me of 900 Francs, for that Government does not make grants to foreign publications, especially to publications before completion. In America my obligations are due to a host of friends foremost among whom are Mr. William E. Coleman of San-Francisco, California, Professor Lanman, the Vice-President of the American Oriental Society, Professor J. W. Reese of Maryland, America, Professor Maurice Bloomfield of Hopkins' University, and Mr. B. Witton of Hamilton, Canada. That the work has been known in America has been entirely due to the exertions of these gentlemen. Their sympathy has been of the highest value to me. Speaking of India, my obligations are due to Sir Stuart Bayley, Sir A. Colvin, General Stewart, Lord Roberts, Sir Charles Aitichison, Sir Mortimer Durand, Dr. W. W. Hunter, Mr. C. P. Ilbert, Sir A. Scoble, Sir Lepel Griffin, Sir Charles Elliott, Sir John Ware Edgar, the Marquis of Ripon, the Marquis of Dufferin and Ava, Sir Donald Mackenzie Wallace, and Sir Alfred Croft. With the single exception of Sir Charles Elliott and Sir Alfred Croft, all the others have left India for good. Two names I should mention here in particular, names that will awaken sincere sorrow in many breasts for the loss the country has sustained by the death of those that held them. Those names are J. Gibbs, and C. P. L. Macaulay. Both Messrs. Gibbs and Macaulay used to take a personal interest in the work. Without the assistance, freely rendered, of all these eminent officials, I could never have done even a fourth of what I have been able to accomplish. The officials I have named have been the soul of the enterprise. Whatever aid the work has received from the Government, has been due to the kind efforts of Sir Steuart Bayley, Sir A. Colvin, Sir Charles Aitichison, Sir A. Scoble, and the Marquis of Dufferin and Ava.

Besides these eminent officials I have derived considerable help from many of the princes and chiefs of India. My grateful acknowledgments are due to His Highness the Nizam and His Highness the ruler of Mysore for their princely donations. The Nizam is a Mahomedan prince. Any contribution coming from

him in aid of a work like the Mahābhārata could not but indicate His Highness's enlightened sympathy for literature in general, irrespective of the nation or the creed which that literature represents. No native State possesses Ministers more enlightened than that ruled over by His Highness the Nizam. As an administrator, Sir Asman Jah promises to rival the fame of Sir Salar Jung. So long also as an officer like Nawab Sayyed Ali Bilgrami is about the person of His Highness, ready to offer advice when advice is sought, the reputation of His Highness must go on continually increasing.

To the Editors of the Indian Newspapers my thanks are due for the encouragement they have uniformly afforded me in the prosecution of the work. Amongst my own countrymen I have obtained the greatest measure of sympathy from Dr. Sambhu C. Mookerjee, the brilliant Editor of "Reis & Rayyet," Babu Narendra Nath Sen, the Editor of the "Indian Mirror," and Babu Krishna Dass Pal and, after him, Babu Rajkumar Sarvadhikari, of the "Hindoo Patriot." Babu Sishir Kumar Ghose also, of the "Amrita Bazar Patrika," has done much to encourage me. Amongst the organs of the European community in India, I have derived the greatest support from the "Englishman," the "Indian Daily News," and the "Statesman and Friend of India." The late Mr. Robert Knight (of the "Statesman") always used to take an interest in the work and favored me with numerous introductions to eminent men all over India. He spared no opportunity to bring the work to the notice of persons likely to help it pecuniarily. It is entirely owing to Mr. J. O. B. Saunders, again, of the "Englishman" that the work first succeeded in receiving the attention of the Government of Bengal, which was followed by that substantial patronage with which Sir Rivers Thompson favored it. The *Pioneer* and the *Civil & Military Gazette* also have helped greatly.

The last stages of an enterprise,—especially a literary enterprise like mine,—generally prove far more difficult than the earlier ones. While, again, every other difficulty disappears, that caused by the absence of funds begins to be felt more keenly than ever. Such has been my situation. I have crossed the greater part of the Ocean. What remains is not

much. Already, land is within sight. However exhausted I may be, I cannot think that my supporters will abandon me now. I am sure I shall be dragged ashore by helping hands.

I believe it is generally known that I have none to provide for in this world. The public may be certain that I shall spend my last pice for the completion of what I have begun and what has progressed so far. I have not, however, much to give. All my savings have been swallowed up in this enterprise. My earnings also in other directions have been devoted to the same purpose. I do not grieve for it in the least. An enterprise like the one in which I am engaged is suited, by its very nature, to an Emir or a Fakir. I am no Emir. I have, however, that within me in consequence of which I can call myself a *Fakir*, for like a *Fakir* I have renounced many of the vanities of the world, and am prepared to beg from door to door for accomplishing the purpose I have in view. I have faith in the liberality of my countrymen and the world. If I can only succeed in making my want known, I am strongly pursuaded that I shall not be abandoned. Some of my intimate friends imagine that an artificial difficulty exists in the fact of the honor with which I have been invested by the Government,—the honor, *viz.*, of a C. I. E. But I do not regard it in that light and do not make much of it, having a strong faith that the Government which has bestowed the honor upon me will not see me starve if I actually survive the completion of my enterprise. My health has been broken down in consequence of my repeated tours through the country. I have a presentiment that the Almighty Disposer of all events will spare me till the completion of my labours and that when those labours will terminate I shall be called away from this world so that it is not necessary for me to think of what I shall do for supporting the dignity of the honor with which, under the orders of my Gracious Sovereign, the Government of India have favored me.

1, Rājāh Gooroo Dass' Street,
Calcutta,
June 30th, 1893.

PRATAPA CHANDRA ROY, C. I. E.

THE MAHABHARATA.

ANUCĀSANA PARVA.

Section I.

(Anuçāsanika Parva.)

Having bowed down unto Nārāyana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Yudhishthira said,—O grandsire, tranquillity of mind has been said to be subtile and of diverse forms. I have heard all thy discourses, but still tranquillity of mind has not been mine.[1] In this matter, various means of quieting the mind have been related (by thee), O sire, but how can peace of mind be secured from only a knowledge of the different kinds of tranquillity, when I myself have been the means of bringing all this about ?[2] Beholding thy body covered with arrows and festering with bad sores, I fail to find, O hero, any peace of mind, at the thought of the evils I have wrought ![3] Beholding thy body, O most valiant of men, bathed in blood, like a hill overrun with water from its springs, I am languishing with grief even as the lotus in the rainy season ![4] What can be more painful than this, that thou, O grandsire, hast been brought to this plight on my account by my people fighting against their foes on the battle-field ?[5] Other princes also, with their sons and kinsmen, have met with destruction on my account. Alas, what can be more painful than this ![6] Tell us O prince, what destiny awaits, us and the sons of Dhritarāshtra, who, driven by fate and anger, have done this abhorrent act ![7] O lord of men, I think the son of Dhritarāshtra is fortunate in that he doth not behold thee in this state ![8] But I, who am the cause of thy death as well as of that of our friends, am denied all peace of mind by beholding thee on the bare earth in this sorry condition ![9] The wicked Duryodhana, the most infamous of his race,

has, with all his troops and his brothers, perished in battle, in the observance of Kshatriya duties.[10] That wicked-souled wight does not see thee lying on the ground! Verily, for this reason, I would deem death to be preferable to life.[11] O hero that never swervest from virtue, had I with my brothers met with destruction ere this at the hands of our enemies on the battle-field,[12] I would not have found thee in this pitiful plight, so pierced with arrows! Surely, O prince, the Maker had created us to become perpetrators of evil deeds![13] O king, if thou wishest to do me good, do thou then instruct me in such a way that I may be cleansed of this sin in even another world!'[14]

"Bhishma replied,—'Why, O fortunate one, dost thou consider thy soul, which is dependent (on God and Destiny and Time,) to be the cause of thy actions? The manifestation of its inaction is subtle and imperceptible to the senses.[15] In this connection is cited the ancient story of the conversation between Mrityu and Gautami with Kāla and the Fowler and the serpent. There was, O son of Kunti, an old lady of the name of Gautami, who was possessed of great patience and tranquillity of mind. One day she found her son dead in consequence of having been bitten by a serpent.[16-19] An angry fowler, by name Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her,—This wretched serpent has been the cause of thy son's death, O blessed lady! Tell me quickly how this wretch is to be destroyed! Shall I throw it into the fire or shall I hack it into pieces? This infamous destroyer of a child does not deserve to live longer!—[20]

'Gautami replied,—Do thou, O Arjunaka of little understanding, release this serpent! It doth not deserve death at thy hands. Who is so foolish as to disregard the inevitable lot that awaits him and make himself heavy for sinking into sin?[21] Those that have made themselves light by the practice of virtuous deeds, manage to cross the sea of the world even as a ship crosses the ocean. But those that have made themselves heavy with sin sink into the bottom, even as an arrow thrown into the water.[22] By killing this serpent, this my boy will not be restored to life, and by letting it live, no harm will be caused to thee. Who would go to the interminable regions of Death by slaying this living creature?—[23]

'The fowler said,—I know, O lady that knowest the difference between right and wrong, that the great are afflicted at the afflictions of all creatures. But these words which thou hast spoken are fraught with instruction for only a self-contained person (and not one plunged in sorrow). Therefore, I must kill this serpent.[24] Those who value peace of mind, assign everything to the course of Time as the cause, but practical men soon assuage their grief (by revenge). People, through constant delusion, fear loss of beatitude (in the next world for acts like these). Therefore, O lady, assuage thy grief by having this serpent destroyed (by me)![25]

'Gautami replied,—People like us are never afflicted by (such misfortune.) Good men have their souls always intent on virtue. The death of the boy was predestined: therefore, I am unable to approve of the destruction of this serpent.[26] Brahmanas do not harbour resentment, because resentment leads to pain. Do thou, O good man, forgive and release this serpent out of compassion!—[27]

'The fowler replied,—Let us earn great and inexhaustible merit hereafter by killing (this creature), even as a man acquires great merit, and confers it on his victim as well, by sacrifice upon the altar! Merit is acquired by killing an enemy: by killing this despicable creature, thou shalt acquire great and true merit hereafter!—[28]

'Gautami replied,—What good is there in tormenting and killing an enemy, and what good is won by not releasing an enemy in our power? Therefore, O thou of benign countenance, why should we not forgive this serpent and try to earn merit by releasing it?—[29]

'The fowler replied,—A great number (of creatures) ought to be protected from (the wickedness of) this one, instead of this single creature being protected (in preference to many). Virtuous men abandon the vicious (to their doom): do thou, therefore, kill this wicked creature!—[30]

'Gautami replied,—By killing this serpent, my son, O fowler, will not be restored to life, nor do I see that any other end will be attained by its death: therefore, do thou, O fowler, release this living creature of a serpent!—[31]

'The fowler said,—By killing Vritra, Indra secured the best portion (of sacrificial offerings), and by destroying a sacrifice

Mahādeva secured his share of sacrificial offerings: do thou, therefore, destroy this serpent immediately without any misgivings in thy mind!—'[32]

"Bhishma continued,—The high-souled Gautami, although repeatedly incited by the fowler for the destruction of the serpent, did not bend her mind to that sinful act.[33] The serpent, painfully bound with the cord, sighing a little and maintaining its composure with great difficulty, then uttered these words slowly, in a human voice.[34]

'The serpent said,—O foolish Arjunaka, what fault is there of mine? I have no will of my own, and am not independent! Mrityu sent me on this errand![35] By his direction have I bitten this child, and not out of any anger or choice on my part. Therefore, if there be any sin in this, O fowler, the sin is his!—[36]

'The fowler said,—If thou hast done this evil, led thereto by another, the sin is thine also as thou art an instrument in the act![37] As in the making of an earthen vessel the potter's wheel and rod and other things are all regarded as causes, so art thou, O serpent, (a cause in the production of this effect)! He that is guilty deserves death at my hands! Thou, O serpent, art guilty! Indeed, thou confessest thyself so in this matter!—[39]

'The serpent said,—As all these, *viz.*, the potter's wheel, rod, and other things, are not independent causes, even so I am not an independent cause! Therefore, this is no fault of mine, as thou shouldst grant.[40] Shouldst thou think otherwise, then these are to be considered as causes working with one another. For thus working with one other, a doubt arises regarding their relation as cause and effect.[41] Such being the case, it is no fault of mine, nor do I deserve death on this account, nor am I guilty of any sin! Or, if thou thinkest that there is sin (in even such causation), the sin lies in the aggregate of causes!—[42]

'The fowler said,—If thou art neither the prime cause nor the agent in this matter, thou art still the cause of the death (of this child). Therefore, dost thou deserve death in my opinion![43] If, O serpent, thou thinkest that when an evil act is done the doer is not implicated therein, then there can be no cause in this matter: but having done this, verily thou deservest death. What more dost thou think?—[44]

'The serpent said,—Whether any cause exists or not,* no effect is produced without an (intermediate) act. Therefore, causation being of no moment in either case, my agency only as the cause (in this matter) ought to be considered in its proper bearings.[45] If, O fowler, thou thinkest me to be the cause in truth, then the guilt of this act of killing a living being rests on the shoulders of another who incited me to this end!†[46]

'The fowler said,—Not deserving of life, O foolish one, why dost thou bandy so many words, O wretch of a serpent? Thou deservest death at my hands! Thou hast done an atrocious act by killing this infant!—[47]

'The serpent said,—O fowler, as the officiating priests at a sacrifice do not acquire the merit of the act by offering oblations of clarified butter to the fire, even so should I be regarded with respect to the result in this connection.—'[48]

"Bhishma continued,—'The serpent directed by Mrityu having said this, Mrityu himself appeared there and addressing the serpent spoke thus.[49]

'Mrityu said,—Guided by Kāla, I, O serpent, sent thee on this errand, and neither art thou nor am I the cause of this child's death.[50] Even as the clouds are tossed hither and thither by the wind, I am, O serpent, directed by Kāla.[51] All influences appertaining to *Satwa*, or *Rajas*, or *Tamas*,‡ have Kāla for their soul as they operate in all creatures.[52] All creatures, mobile and immobile, in heaven, or earth, are pervaded by this same inspiration of Kāla. The whole universe, O serpent, is imbued with this same influence of Kāla.[53] All acts in this world and

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* The Commentator explains this passage by the illustration that in the act of felling a tree the effect is produced by the intermediate act of raising the axe by some sentient agent, but that in the case of the burning of a forest, the fire is produced by the friction of the dry branches of trees without the intervention of any sentient agent.—T.

† 'Even as the wind incites the dry twigs to ignite,' adds the Commentator.—T.

‡ For explanation of these terms *vide* foot-note in page 577 of Canti Parva, Sec. 102. *ante*.—T.

all abstentions, as also all their modifications, are said to be influenced by Kāla.[54] Surya, Soma, Vishnu, Water, Wind, the deity of a hundred sacrifices, Fire, Sky, Earth, Mitra and Parjanya, Aditi, and the Vasus. Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kāla.[55] Knowing this, why dost thou, O serpent, think me to blame? If any fault attach to me in this, thou also wouldst be to blame!—[56-57]

'The serpent said,—I do not, O Mrityu, blame thee, nor do I absolve thee from all blame. I only aver that I am directed and influenced (in my actions) by thee.[58] If any blame attaches to Kāla, or, if it be not desirable to attach any blame to him; it is not for me to scan the fault. We have no right to do so.[59] As it is incumbent on me to absolve myself from this blame, so it is my duty to see that no blame attaches to Mrityu.—'[60]

"Bhishma continued,—'Then the serpent, addressing Arjunaka, said,—'Thou hast listened to what Mrityu has said. Therefore, it is not proper for thee to torment me, who am guiltless, by tying me with this cord!—[61]

'The fowler said,—I have listened to thee, O serpent, as well as to the words of Mrityu, but these, O serpent, do not absolve thee from all blame.[62] Mrityu and thyself are the causes of this child's death. I consider both of you to be the cause and I do not call that to be the cause which is not truly so.[63] Accursed be the wicked and vengeful Mrityu that causes affliction to the good! Thee too I shall kill that art sinful and engaged in sinful acts!—[64]

'Mrityu said,—We both are not free agents, but are dependent on Kāla, and ordained to do our appointed work. Thou shouldst not find fault with us if thou dost consider this matter thoroughly.—[65]

'The fowler said,—If ye both, O serpent and Mrityu, be dependent on Kāla, I am curious to know how pleasure (arising from good) and anger (arising from evil) are caused.—[66]

'Mrityu said,—Whatever is done is done under the influence of Kāla. I have said it before, O fowler, that Kāla is the cause of all and that for this reason we both, acting under the inspiration of Kāla, do our appointed work and, therefore, O fowler, we two do not deserve censure from thee in any way!—'[67-68]

"Bhishma continued,—'Then Kāla arrived at that scene of disputatin on moral science, and spoke thus to the serpent and Mrtyu and the fowler Arjnnaka assembled together.—[69]

'Kāla said,—Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate exciting causes of the event. O Arjunaka, the *Karma* of this child formed the exciting cause of our action in this matter.[70] There was no other cause by which this child came by its death. It was killed by the result of its own Karma.[71] It has met with death as the result of its Karma in the past. Its Karma has been the cause of its destruction. We all are subject to the influence of our respective Karma.[72] Karma is an aid to salvation even as sons are, and Karma also denotes virtue and vice in man. We urge one another even as acts urge one another.[73] As men make from a lump of clay whatever they wish to make, even so do men attain to various results determined by Karma.[74] As light and shadow are related to each other, so are men related to Karma through their own actions.[75] Therefore, neither art thou, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death.[76] He himself is the cause here.—Upon Kāla, O king, expounding the matter in this way, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.[77]

'Gautami said,—Neither Kāla, nor Mrityu, nor the serpent, is the cause in this matter. This child has met with death as the result of its own Karma.[78] I too have so acted (in the past) that my son has died (as its consequence). Let now Kāla and Mrityu retire from this place, and do thou too, O Arjunaka, release this serpent!—'[79]

"Bhishma continued,—'Then Kāla and Mrityu and the serpent went back to their respective destinations, and Gautami became consoled in mind as also the fowler.[80] Having heard all this, O king, do thou forego all grief, and attain to peace of mind! Men attain to heaven or hell as the result of their own Karma.[81] This evil has neither been of thy own creation, nor of Duryodhana's! Know this to have been the act of Kāla that these lords of Earth have all been slain (in this war)!' "[82]

Vaiçampāyana said,—"Having heard all this, the powerful and

virtuous Yudhishthira became consoled in mind, and again enquired as follows."[83]

SECTION II.

"Yudhishthira said,—'O grandsire, O wisest of men, O thou that art learned in all the scriptures, I have listened to this great story, O foremost of intelligent men![1] I am desirous of again hearing the recital of some history full of religious instruction, and it behooves thee to gratify me.[2] O lord of Earth, tell me if any householder has ever succeeded in conquering Mrityu by the practice of virtue! Do thou recite this to me with all details!'[3]

"Bhishma said,—'This ancient history is recited in illustration of the subject of the conquest, by a householder, of Mrityu, by the practice of virtue.[4] The Prajāpati Manu had a son, O king, of the name of Ikshwāku. Of that king, illustrious as Surya, were born a hundred sons.[5] His tenth son, O Bhārata, was named Daçāçwa, and this virtuous prince of infallible prowess became the king of Māhismati.[6] Daçāçwa's son, O king, was a righteous prince whose mind was constantly addicted to the practice of truth and charity and devotion.[7] He was known by the name of Madirāçwa and ruled the Earth as her lord. He was constantly devoted to the study of the Vedas as also of the science of arms.[8] Madirāçwa's son was the king named Dyutimat who possessed great good fortune and power and strength and energy.[9] Dyutimat's son was the highly devout and pious king who was famous in all the worlds under the name of Suvira. His soul was intent on religion and he possessed wealth like another Indra the lord of the deities.[10] Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya.[11] And Durjaya too, possessed of a body like that of Indra, had a son who beamed with splendour like that of fire. He was the great monarch named Duryodhana who was one of the foremost of royal sages.[12] Indra used to pour rain profusely in the kingdom of this monarch, who never fled from the battle-field and was possessed of valour like unto Indra himself.[13] The cities and the kingdom of this king were filled with riches and

gems and cattle and grain of various kinds.[14] There was no miser in his kingdom nor any person afflicted with distress or poverty. Nor was there in his kingdom any person that was weak in body or afflicted with disease.[15] This king was very clever, smooth in speech, without envy, a master of his passions, of a righteous soul, full of compassion, endued with prowess, and not given to boasting.[16] He performed sacrifices, and was self-restrained and intelligent, devoted to Brāhmanas and Truth. He never humiliated others, and was charitable, and learned in the Vedas and the Vedānta.[17] The celestial river Narmadā, auspicious and sacred and of cool waters, in her own nature, O Bhārata, courted him.[18] He begot upon that river, a lotus eyed daughter, by name Sudarçanā, who was, O king, endued with great beauty.[19] No creature, O Yudhishthira, had ever been born before among womankind, that was possessed of such beauty as that excellent damsel who was the daughter of Duryodhana.[20] The god Agni himself courted the beautiful princess Sudarçanā, and taking the shape of a Brāhmana, O monarch, sought her hand from the king.[21] The king was unwilling to give his daughter in marriage to the Brāhmana who was poor and not of the same rank with himself.[22] Thereupon Agni vanished from his great sacrifice. The king, grieved at heart, then addressed the Brāhmanas, saying,[23]—Of what sin have I, ye excellent Brāhmanas, or you, been guilty, that Agni should disappear from this sacrifice, even as good done unto wicked men disappears from their estimation.[24] Great, indeed, must that sin of ours be for which Agni has thus disappeared ! Either must the sin be yours, or, must it be mine. Do you fully investigate the matter ![25]—Then hearing the king's words, O foremost prince of Bharata's race, the Brāhmanas, restraining speech, sought with concentrated faculties the protection of the god of fire.[26] The divine carrier of oblations, resplendent as the autumnal Sun, appeared before them, enveloping his self in glorious refulgence.[27] The high-souled Agni then addressed those excellent Brāhmanas, saying,—I seek the daughter of Duryodhana for my own self ![28]—At this, all those Brāhmanas were struck with wonder, and rising on the morrow, they related to the king what had been said by the fire-god.[29] The wise monarch, hearing the words of

those utterers of *Brahma*, was delighted at heart, and said,—Be it so!—The king craved a boon of the illutrious fire-god as the marriage dower,—Do thou, O Agni, deign to remain always with us here![30]—Be it so!—said the divine Agni to that lord of Earth. For this reason Agni has always been present in the kingdom of Māhismati to this day;[31] and was seen by Sahadeva in course of his conquering expedition to the south.[32] Then the king gave his daughter, dressed in new garments and decked with jewels,[33] to the high-souled deity, and Agni too accepted, according to Vedic rites, the princess Sudarçanā as his bride,[34] even as he accepts libations of clarified butter at sacrifices. Agni was well pleased with her appearance, her beauty, grace, character, and nobility of birth,[35] and was minded to beget offspring upon her. And a son by Agni, of the name of Sudarçana, was soon born of her.[36] Sudarçana also was, in appearance, as beautiful as the full moon; and even in his childhood he attained to a knowledge of the supreme and everlasting *Brahma*.[37] There was also a king of the name of Oghavat, who was the grandfather of Nriga. He had a daughter of the name of Oghavati, and a son too of the name of Ogharatha born unto him.[38] King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarçana for wife.[39] Sudarçana, O king, leading the life of a householder with Oghavati, used to dwell in Kurukshetra with her.[40] This intelligent prince of blazing energy took the vow, O lord, of conquering Death by leading the life of even a householder.[41] The son of Agni, O king, said to Oghavati,—Do thou never act contrary to (the wishes of) those that seek our hospitality![42] Thou shouldst make no scruple about the means by which guests are to be welcomed, even if thou have to offer thy own person![43] O beautiful one, this vow is always present in my mind, since for house-holders, there is no higher virtue than hospitality accorded to guests![44] Do thou always bear this in mind without ever doubting it, if my words be any authority with thee![45] O sinless and blessed one, if thou hast any faith in me, do thou never disregard a guest, whether I be at thy side or at a distance from thee![46] Unto him, with hands clasped and placed on her head, Oghavati replied, saying,—'I shall leave nothing undone of what thou

commandest me.[47]—Then Mrityu, O king, desiring to over-reach Sudarçana, began to watch him for finding out his *laches.*[48] On a certain occasion, when the son of Agni went out to fetch firewood from the forest, a graceful Brāhmana sought the hospitality of Oghavati with these words:[49]—O beautiful lady, if thou hast any faith in the virtue of hospitality as prescribed for householders, then I would request thee to extend the rites of hospitality to me today![50]—The princess of great fame, thus addressed by that Brāhmana, O king, welcomed him according to the rites prescribed in the Vedas.[51] Having offered him a seat, and water to wash his feet, she enquired, saying,—What is thy business? What can I offer thee?[52]—The Brāhmana said unto her,—My business is with thy person, O blessed one! Do thou act accordingly without any hesitation in thy mind![53] If the duties prescribed for householders be acceptable to thee, do thou, O princess, gratify me by offering up thy person to me![54]—Though tempted by the princess with offers of diverse other things, the Brāhmana, however, did not ask for any other gift than the offer of her own person.[55] Seeing him resolved, that lady, remembering the directions which had before been given to her by her husband, but overcome with shame, said to that excellent Brāhmana,—Be it so![56]—Remembering the words of her husband who was desirous of acquiring the virtue of householders, she cheerfully approached the regenerate Rishi.[57] Meanwhile, the son of Agni, having collected his firewood, returned to his home. Mrityu, with his fierce and inexorable nature, was constantly by his side, even as one attends upon one's devoted friend.[58] When the son of Pāvaka returned to his own hermitage, he called Oghavati by name, and (receiving no answer) repeatedly exclaimed,—Whither art thou gone?[59]—But the chaste lady, devoted to her husband, being then locked in the arms of that Brāhmana, gave no reply to her husband.[60] Indeed, that chaste woman, considering herself contaminated, became speechless, overcome with shame.[61] Sudarçana, addressing her again, exclaimed, —Where can my chaste wife be? Whither has she gone? Nothing can be of greater moment to me than this (her disappearance)![62] Why does not that simple and truthful lady, devoted to her husband, alas, answer to my call today as she used

to do before with sweet smiles?[63]—Then that Brāhmana, who was within the hut, thus replied to Sudarçana,—Do thou learn, O son of Pāvaka, that a Brāhmana guest has arrived,[64] and though tempted by this thy wife with diverse other offers of welcome, I have, O best of Brāhmanas, desired only her person,[65] and this fair-faced lady is engaged in welcoming me with due rites! Thou art at liberty to do whatever thou thinkest to be suitable to this occasion![66]—Mrityu, armed with the iron club, pursued the Rishi at that moment, desirous of compassing the destruction of one that would, he thought deviate from his promise.[67] Sudarçana was struck with wonder, but casting off all jealousy and anger by look, word, deed, or thought, said,[68]—Do thou enjoy thyself, O Brāhmana! It is a great pleasure to me! A householder obtains the highest merit by honouring a guest.[69] It is said by the learned that, as regards the householder, there is no higher merit than what results unto him from a guest departing from his house after having been duly honoured by him.[70] My life, my wife, and whatever other worldly possessions I have, are all dedicated to the use of my guests! Even this is the vow that I have taken.[71] As I have truly made this statement, by that truth, O Brāhmana, I shall attain to the knowledge of Self.[72] O foremost of virtuous men, the five elements, *viz.*, fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense,[73] are all present in the bodies of men, and always witness the good and evil deeds that men do.[74] This truth has today been uttered by me, and let the gods bless me for it or destroy me if I have spoken falsely.[75] At this, O Bhārata, there arose in all directions, in repeated echoes, a voice, crying,—This is true, this is not false![76]—Then that Brāhmana came out of the hovel, and like the wind rising and encompassing both Earth and sky,[77] and making the three worlds echo with Vedic sounds, and calling that virtuous man by name, and congratulating him, said:[78]—O sinless one, I am Dharma! All glory to thee! I came here, O truth-loving one, to try thee, and I am well pleased with thee by knowing thee to be virtuous.[78] Thou hast subdued and conquered Mrityu who always has pursued thee, seeking thy *laches*![80] O best of men, no one in the three worlds has the ability to insult, even with

looks, this chaste lady devoted to her husband, far less to touch her person ![81] She has been protected from defilement by thy virtue and by her own chastity. There can be nothing contrary to what this proud lady will say.[82] This utterer of *Brahma*, endued with austere penances, shall, for the salvation of the world, be metamorphosed into a mighty river.[83] And thou shalt attain to all the worlds in this thy body, and as truly as the science of Yoga is within her control, this highly blessed lady will follow thee with only half her corporeal self, and with the other half will she be celebrated as the river Oghavati ![84] And thou shalt attain with her to all the worlds that are acquired through penances.[85] Those eternal and everlasting worlds from which none cometh back will be attained by thee even in this gross body of thine ![86] Thou hast conquered Death, and attained to the highest of all felicities, and by thy own power (of mind), attaining to the speed of thought, thou hast risen above the power of the five elements ![87] By thus adhering to the duties of a householder, thou hast conquered thy passions, desires, and anger, and this princess, O prince of virtuous men, has, by serving thee, conquered affliction, desire, illusion, enmity and lassitude of mind !—'[88]

"Bhishma continued,—'Then the glorious Vāsava (the lord of the gods), riding in a fine chariot drawn by a thousand white horses, approached that Brāhmana.[89] Death and Soul, all the worlds, all the elements, intellect, mind, time, and space, as also desire and wrath, were all conquered.[90] Therefore, O best of men, do thou bear this in mind, that to a householder there is no higher divinity than the guest.[91] It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices.[92] Whenever a deserving guest seeks the hospitality of a householder and is not honoured by him, he takes away (with him) all the virtues of the latter giving him his sins (in return).[93] I have now recited to thee, my son, this excellent story as to how Death was conquered of old by a householder.[94] The recital of this excellent story confers glory, fame, and longevity (upon those that listen to it). The man that seeks worldly prosperity should consider it as efficacious in removing all evil.[95] And, O Bhārata, the learned

man that daily recites this story of the life of Sudarçana attains to the regions of the blessed.' "[96]

Section III.

"Yudhishthira said,—'If, O prince, Brāhmanahood be so difficult of attainment by the three classes (Kshatriyas, Vaiçyas and Cudras), how then did the high-souled Viçwāmitra, O king,[1] though a Kshatriya (by birth), attain to the status of a Brāhmana? I desire to know this, O sire! Therefore, do thou truly relate this matter to me.[2] That powerful man, O sire, by virtue of his austerities, destroyed in a moment the hundred sons of the high-souled Vaçishtha.[3] While under the influence of anger, he created numerous evil spirits and Rākshasas of mighty vigour and resembling the great destroyer Kāla himself.[4] The great and learned race of Kuçika, numbering hundreds of regenerate sages in it and belauded by the Brāhmanas, was founded in this world of men by him.[5] Cunacepha of austere penances, the son of Richika, having been sought to be slain as an animal in the great sacrifice of Amvarisha, obtained his deliverance through Viçwāmitra.[6] Harishchandra, having pleased the gods at a sacrifice, became a son of the wise Viçwāmitra.[7] For not having honoured their eldest brother Devarāt, the other fifty brothers of his were cursed, and all of them became Chandālas.[8] Trisanku the son of Ikshwāku, when abandoned by his friends, and remaining suspended with his head downwards in the lower regions, was translated to heaven at the pleasure of Viçwāmitra.[9] Viçwāmitra had a large river, by name Kauçiki, that was frequented by celestial Rishis. This sacred and auspicious stream was frequented by the gods and regenerate Rishis.[10] For disturbing his devotions, the famous celestial nymph Rambhā of fine bracelets, was cursed and metamorphosed into a rock.[11] Through fear of Viçwāmitra the glorious Vaçishtha, in olden times, binding himself with creepers, threw himself down into a river and again rose released from his bonds.[12] In consequence of this, that large and sacred river became thenceforth celebrated by the name of Vipāça.*[13] He prayed to the glorious and puissant Indra who was

* Literally, the releaser from bonds.—T.

pleased with him and absolved him from a curse.* Remaining on the northern side of the firmament, he sheds his lustre from a position in the midst of the seven regenerate *Rishis*,† and Dhruva the son of Uttānpāda.‡[11-15] These are his achievements as well as many others. O descendant of Kuru, as they were performed by a Kshatriya, my curiosity has been roused in this matter.[16] Therefore, O foremost one of Bharata's race, do thou relate this matter to me truly! How without casting off his corporeal frame and taking another tenement of flesh could he become a Brāhmana?[17] Do thou, O sire, truly relate this matter to me as thou hast related to me the story of Matanga.[18] Matanga was born as a Chandāla,§ and could not attain to Brāhmanahood (with all his austerities) but how could this man attain to the status of a Brāhmana?' "[19]

Section IV.

"Bhishma said,—'Listen truly in detail, O son of Prithā, how in olden times Viçwāmitra attained to the status of a Brāhmana, as also of a Brāhmana Rishi![1] There was, O foremost of Bharata's descendants, in the race of Bharata, a king of the name of Ajamida, who performed many sacrifices and was the best of all virtuous men.[2] His son was the great king named Jahnu. Gangā was the daughter of this high-minded prince.[3] The far-famed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprung the great royal sage Valākāçwa.[4] His son was named Vallabha who was like a second Dharma in embodied form. His son again was Kuçika who was

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* Refers to the curse pronounced on Viçwāmitra by the sons of Vaçishtha, when the former acted as the priest of Trisanku. The curse was that Viçwāmitra would partake of canine flesh by officiating as the priest of one who himself was the partaker of such flesh. It is said that at a time of great scarcity, Viçwāmitra was obliged to resort to dog's flesh for food, and that as he was about to cook it, Indra pounced upon it and took it away.—T.

† The constellation of the Great Bear.—T.

‡ The Pole Star.—T.

§ Matanga was begotten upon a Brāhmana women by a Cudra father.—T.

refulgent with glory like unto the thousand-eyed Indra.[5] Kuçika's son was the illustrious king Gādhi who, being childless and desiring to have a son born unto him, repaired to the forest.[6] Whilst living there, a daughter was born unto him. She was called Satyavati by name, and in beauty of appearance she had no equal on Earth.[7] The illustrious son of Chyavana, celebrated by the name of Richika, of the race of Bhrigu, endued with austere penances, sought the hand of this lady.[8] Gādhi, the destroyer of his enemies, thinking him to be poor, did not bestow her in marriage upon the high-souled Richika.[9] But when the latter, thus dismissed, was going away, the excellent king, addressing him, said,—If thou givest me a marriage dower thou shalt have my daugher for thy wife!—[10]

"'Richika said,—What dower, O king, shall I offer thee for the hand of thy daughter? Tell me truly, without feeling any hesitation in the matter![11]—Gādhi said,—O descendant of Bhrigu, do thou give me a thousand horses fleet as the wind, and possessing the hue of moon-beams, and each having one ear black.—'[12]

"Bhishma said,—'Then that mighty son of Chyavana who was the foremost of Bhrigu's race, besought the deity Varuna, the son of Aditi, who was the lord of all the waters.[13]—O best of gods, I pray to thee to give me a thousand horses, all endued with the speed of the wind and complexion as effulgent as the moon's, but each having one ear black.[14] The god Varuna, the son of Aditi, said to that excellent scion of Bhrigu's race,—Be it so! Wheresoever thou shalt seek, the horses shall arise (in thy presence).[15]—As soon as Richika thought of them, there arose from the waters of Gangā a thousand high-mettled horses, as lustrous in complextion as the moon.[16] Not far from Kānyakuvja, the sacred bank of Gangā is still famous among men as Açwatirtha in consequence of the appearance of those horses.[17] Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses unto Gādhi as the marriage-dower.[18] King Gādhi, filled with wonder and fearing to be cursed, gave his daughter, bedecked with jewels, unto that son of Bhrigu.[19] That foremost of regenerate Rishis accepted her hand in marriage according to the prescribed rites. The princess too was well-

pleased at finding herself the wife of that Brāhmana.[20] That foremost of regenerate Rishis, O Bhārata, was well pleased with her conduct and expressed a wish to grant her a boon.[21] The princess, O excellent king, related this to her mother. The mother addressed the daughter that stood before her with down-cast eyes, saying,[22]—It behooves thee, O my daughter, to secure a favour for me also from thy husband! That sage of austere penances is capable of granting a boon to me,—the boon, *viz.*, of the birth of a son to me![23]—Then, O king, returning quickly to her husband Richika, the princess related to him all that had been desired by her mother.[24] Richika said,—By my favour, O blessed one, she will soon give birth to a son possessed of every virtue! May thy request be fulfilled![25] Of thee too shall be born a mighty and glorious son who, endued with virtue, shall perpetuate my race! Truly do I say this unto thee![26] When you two shall bathe in your season, she shall embrace a pepul tree, and thou, O excellent lady, shalt likewise embrace a fig tree, and by so doing shall ye attain the object of your desire![27] O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (*charu*)* consecrated with hymns, and then shall ye obtain sons (as desired)![28]—At this, Satyavati, delighted at heart, told her mother all that had been said by Richika as also of the two balls of *charu*.[29] Then the mother, addressing her daughter Satyavati, said:—O daughter, as I am deserving of greater consideration from thee than thy husband, do thou obey my words![30] The *charu*, duly consecrated with hymns, which thy husband has given to thee, do thou give unto me and thyself take the one that has been prescribed for me![31] O sweetly-smiling one of blameless character, if thou hast any respect for my word, let us change the trees respectively designed for us![32] Every one desires to possess an excellent and stainless being for his own son. The glorious Richika too must have acted from a similar motive in this matter as will appear in the end.[33] For

* 'Charu' is properly an oblation of rice, barley, and pulse, boiled with butter and milk, for presentation to the gods in a sacrifice or ordinary worship.—T.

this reason, O beautiful girl, my heart inclines towards thy *charu* and thy tree, and thou too shouldst consider how to secure an excellent brother for thyself ![34]—The mother and the daughter Satyavati having acted in this way, they both, O Yudhishthira, became big with child.[35] And that great *Rishi*, the excellent descendant of Bhrigu, finding his wife quick with child, was pleased at heart, and addressing her, said :[36]—O excellent lady, thou hast not done well in exchanging the *charu* as will soon become apparent. It is also clear that thou hast changed the trees.[37] I had placed the entire accumulated energy of *Brahma* in thy *charu* and Kshatriya energy in the *charu* of thy mother.[38] I had so ordered that thou wouldst give birth to a Brāhmana whose virtues would be famous throughout the three worlds, and that she (thy mother) would give birth to an excellent Kshatriya.[39] But now, O excellent lady, that thou hast reversed the order (of the *charu* so), thy mother will give birth to an excellent Brāhmana and thou too,[40] O excellent lady, wilt give birth to a Kshatriya terrible in action. Thou hast not done well, O lady, by acting thus out of affection for thy mother ![41]—Hearing this, O king, the excellent lady Satyavati, struck with sorrow, fell upon the ground like a beautiful creeper cut in twain.[42] Regaining her senses and bowing unto her lord with head (bent), the daughter of Gādhi said to her husband, that foremost one of Bhrigu's race,[43]—O regenerate *Rishi*, O thou that art foremost amongst those versed in *Brahma*, do thou take pity on me, thy wife, who is thus appeasing thee and so order that a Kshatriya son may not be born unto me ![44] Let my grandson be such a one as will be famous for his terrible achievements if it be thy desire, but not my son, O Brāhmana ! Do thou confer this favour on me.[45]—Be it so,—said that man of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni.[46] The celebrated wife of Gādhi too gave birth to the regenerate *Rishi* Viçwāmitra versed in the knowledge of *Brahma*, by favour of that *Rishi*.[47] The highly devout Viçwāmitra, though a Kshatriya, attained to the state of a Brāhmana and became the founder of a race of Brāhmanas.[48] His sons became high-souled progenitors of many races of Brāhmanas who

were devoted to austere penances, learned in the Vedas, and founders of many clans.[49] The adorable Madhuchchanda and the mighty Devrāt, Akshina, Cakunta, Vabhru, Kālapatha,[50] the celebrated Yājnavalkya, Sthuna of high vows, Uluka, Mudgala, and the sage Saindhavāyana,[51] the illustrious Valgujangha and the great *Rishi* Gālava, Ruchi, the celebrated Vajra, as also Sālankāyana,[52] Lilādhya, and Nārada, the one known as Kurchāmukha, and Vāhuli, Mushala, as also Vakshogriva.[53] Ānghrika, Naikadrik, Cilāyupa, Cita, Cuchi, Chakraka, Mārutantavya, Vātaghna, Açwalāyana,[54] and Cyāmāyana, Gārgya, and Jāvāli, as also Suçruta, Kārishi, Sangçrutya, and Para Paurava, and Tantu,[55] the great sage Kapila, Tārakāyana, Upagahana, Āsurāyani, Mārgama, Hiranyāksha, Janghāri, Bhāvravāyani, and Suti, Bibhuti, Suta, Surakrit,[56] Ārāni, Nāchika, Chāmpeya, Ujjayana, Navatantu, Vakanakha, Sayana, Yati,[57] Ambhoruha, Amatsyāçin, Cirishin, Gārdhavi, Urjjayoni, Udāpekshin, and the great *Rishi* Nāradin,[58]—these *Munis* were all sons of Viçwāmitra and were versed in the knowledge of *Brahma*. O king Yudhishthira, the highly austere and devout Viçwāmitra, although a Kshatriya[59] (by descent), became a Brāhmana for Richika having placed the energy of supreme *Brahma* (in the *charu*), O foremost prince of Bharata's race! I have now related to you, with all details,[60] the story of the birth of Viçwāmitra who was possessed of the energy of the sun, the moon, and the fire-god.[61] O best of kings, if thou hast any doubt with regard to any other matter, do thou let me know it, so that I may remove it.' "[62]

Section V.

"Yudhishthira said,—'O thou that knowest the truths of religion, I wish to hear of the merits of compassion, and of the characteristics of devout men! Do thou, O sire, describe them to me.'[1]

"Bhishma said,—'In this connection, this ancient legend, the story of Vāsava and the high-minded Cuka, is cited as an illustration.[2] In the territories of the king of Kāçi, a fowler, having poisoned arrows with him, went out of his village on a hunting

excursion in search of antelopes.[3] Desirous of obtaining meat, when in a big forest in pursuit of the chase, he descried a drove of antelopes not far from him, and discharged his arrow at one of them.[4] The arrow of that fowler of irrestible arms, discharged for the destruction of the antelope, missing its aim, pierced a mighty forest-tree.[5] The tree, violently pierced with that arrow tipped with virulent poison, withered away, shedding its leaves and fruits.[6] The tree having thus withered, a parrot that had lived in a hollow of its trunk all his life, did not leave his nest out of affection for the lord of the forest.[7] Motionless and without food, silent and sorrowful, that grateful and virtuous parrot also withered away with the tree.[8] The conqueror of Pāka (Indra) was struck with wonder upon finding that high-souled, and generous-hearted bird thus uninfluenced by misery or happiness and possessing extraordinary resolution.[9] Then the thought arose in Sakra's mind,—How could this bird come to possess such humane and generous feelings which are impossible in one belonging to the lower animal creation?[10] Perchance, there is nothing wonderful in the matter, for all creatures are seen to evince kindly and generous feelings towards others.[11]—Assuming then the shape of a Brāhmana, Cakra descended on the Earth and addressing the bird, said:[12]—O Cuka, O best of birds, the grand-daughter (Cuki) of Daksha has become blessed (by having thee as her offspring)! I ask thee, for what reason dost thou not leave this withered tree?[13]—Thus questioned, the Cuka bowed unto him and thus replied:—Welcome to thee, O chief of the gods, I have recognised thee by the merit of my austere penances.[14]—Well-done, well-done!—exclaimed the thousand-eyed deity. Then the latter praised him in his mind, saying,—O, how wonderful is the knowledge which he possesses![15]—Although the destroyer of Vala knew that parrot to be of a highly virtuous character and meritorious in action, he still enquired of him about the reason of his affection for the tree.[16]—This tree is withered and it is without leaves and fruits, and is unfit to be the refuge of birds. Why dost thou then cling to it? This forest too is vast[17] and in this wilderness there are numerous other fine trees whose hollows are covered with leaves and which thou canst choose freely

and to thy heart's content![18] O patient one, exercising due discrimination in thy wisdom, do thou forsake this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good!—'[19]

"Bhishma said,—'The virtuous Cuka, hearing these words of Cakra, heaved a deep sigh, and sorrowfully replied unto him, saying,[20]—O consort of Cachi, and chief of the gods, the ordinances of the deities are always to be obeyed! Do thou listen to the reason of the thing in regard to which thou hast questioned me.[21] Here, within this tree, was I born, and here in this tree have I acquired all the good traits of my character, and here in this tree was I protected in my infancy from the assaults of my enemies.[22] O sinless one, why art thou, in thy kindness, tampering with the principle of my conduct in life? I am compassionate, and devoutly intent on virtue, and steadfast in conduct.[23] Kindliness of feeling is the great test of virtue amongst the good, and this same compassionate and humane feeling is the source of perennial felicity to the virtuous.[24] All the gods question thee to remove their doubts in religion, and for this reason, O lord, thou hast been placed in sovereignty over them all.[25] It behooves thee not, O thousand-eyed one, to advise me now to abandon this tree for ever! When it was capable of good, it supported my life. How can I forsake it now?[26]—The virtuous destroyer of Pāka, pleased with these well-meant words of the parrot, thus said to him:—I am gratified with thy humane and compassionate disposition.[27] Do thou ask a boon of me!'—At this, the compassionate parrot craved this boon of him, saying,—Let this tree revive![28]—Knowing the great attachment of the parrot to that tree and his high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar.[29] Then that tree became replenished and attained to exquisite grandeur through the penances of the parrot,[30] and the latter too, O great king, at the close of his life, obtained the companionship of Cakra by virtue of that act of compassion.[31] Thus, O lord of men, by communion and companionship with the pious, people attain all the objects of their desire even as the tree did through its companionship with the parrot.' "[32]

Section VI.

"Yudhishthira said,—'Of Exertion and Destiny, tell me, O learned sire that art versed in all the scriptures, which is the more powerful?'[1]

"Bhishma said,—'This ancient story of the conversation of Vaçishtha and Brahman, O Yudhishthira, is an illustration in point.[2] In olden times the adorable Vaçishtha enquired of Brahman as to which among these two, *viz.*, the *Karma* of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more potent in shaping his life.[3] Then, O king, the great god Brahman, who had sprung from the primeval lotus, answered him in these exquisite and well-reasoned words, full of meaning.[4]

"'Brahman said,—Nothing comes into existence without seed. Without seed, fruits do not grow. From seeds spring other seeds. Hence are fruits known to be generated from seeds.[5] Good or bad as the seed is that the husbandman soweth in his field, good or bad are the fruits that he reaps.[6] As, unsown with seed, the soil, though tilled, becomes fruitless, so, without individual Exertion, Destiny is of no avail.[7] One's own acts are like the soil, and Destiny (or the sum of one's acts in previous births,) is compared to the seed. From the union of the soil and the seed doth the harvest grow.[8] It is observed every day in the world that the doer reaps the fruit of his good and evil deeds;[9] that happiness results from good deeds, and pain from evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises.[10] A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound.[11] By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by Exertion: but nothing can be gained through Destiny alone, by a man that is wanting in personal Exertion.[12] Even so does one attain to heaven, and all the objects of enjoyment, as also the fulfillment of one's heart's desires, by well-directed individual Exertion[13] All the luminous bodies in the firmament, all the

deities, the *Nāgas*, and the *Rākshasas*, as also the Sun and the Moon and the Winds, have attained to their high status by evolution from man's status, through dint of their own action.[14] Riches, friends, prosperity descending from generation to generation, as also the graces of life, are difficult of attainment by those that are wanting in Exertion.[15] The Brāhmana attains to prosperity by holy living, the Kshatriya by prowess, the Vaiçya by manly exertion, and the Cudra by service.[16] Riches and other objects of enjoyment do not follow the stingy, nor the impotent, nor the idler. Nor are these ever attained by the man that is not active or manly or devoted to the exercise of religious austerities.[17] Even he, the adorable Vishnu, who created the three worlds with the *Daityas* and all the gods, even He is engaged in austere penances in the bosom of the deep.[18] If one's *Karma* bore no fruit, then all actions would become fruitless, and relying on Destiny men would become idlers.[19] He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband.[20] In this world the apprehension of good or evil is not so great if Destiny be unfavorable as one's apprehension of the same in the other world if Exertion be wanting while here.*[21] Man's powers, if properly exerted, only follow his Destiny, but Destiny alone is incapable of conferring any good where Exertion is wanting.[22] When it is seen that even in the celestial regions, the position of the deities themselves is unstable, how would the deities maintain their own position or that of others without proper *Karma*?[23] The deities do not always approve of the good deeds of others in this world, for, apprehending their own overthrow, they try to thwart the acts of others.[24] There is a constant rivalry between the deities and the Rishis, and if they all have to go through their *Karma*, still it can never be averred that there is no such thing as Destiny, for it is the latter that initiates all *Karma*.[25] How

* The meaning seems to be that if Destiny be unfavorable, there need not be much fear with respect to this world. But if one be wanting in Exertion, great must his fear be with respect to the next world, for happiness can never be obtained in the next world unless one *acts* righteously while here.—T.

does *Karma* originate, if Destiny form the prime spring of human action? (The answer is) that by this means, an accretion of many virtues is made even in the celestial regions.[26] One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds.[27] Good and evil manifest themselves through *Karma*. Good and evil acts do not give adequate results.[28] Righteousness is the refuge of the gods, and by righteousness is everything attained. Destiny thwarts not the man that has attained to virtue and righteousness.[29]

In olden times, Yayāti, falling from his high estate in heaven, descended on the Earth but was again restored to the celestial regions by the good deeds of his virtuous grandsons.[30] The royal sage Pururavas, celebrated as the descendant of Ilā, attained to heaven through the intercession of the Brāhmanas.[31] Saudāsa, the king of Koçala, though dignified by the performance of *Açwamedha* and other sacrifices, obtained the status of a man-eating *Rākshasa*, through the curse of a great *Rishi*.[32] Açwatthāman and Rāma, though both warriors and sons of *Munis*, failed to attain to heaven by reason of their own actions in this world.[33] Vasu, though he performed a hundred sacrifices, like a second Vāsava, was sent to the nethermost regions, for making a single false statement.[34] Vali, the son of Virochana, righteously bound by his promise, was consigned to the regions under the Earth, by the prowess of Vishnu.[35] Was not Janamejaya, who followed the foot-prints of Cakra, for killing a Brāhmana woman, checked and put down by the gods?[36] Was not the regenerate *Rishi* Vaiçampāyana too, who slew a Brāhmana in ignorance, and was polluted by the slaughter of a child, put down by the gods?[37] In olden times the royal sage Nriga became transmuted into a lizard. He had made gifts of kine unto the Brāhmanas at his great sacrifice, but this availed him not.[38] The royal sage Dhundhumāra was overwhelmed with decrepitude even while engaged in performing his sacrifices, and foregoing all the merits thereof he fell asleep at Girivraja.[39] The Pāndavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarāshtra, not through the intercession of the fates, but by recourse to their own valour.[40] Do the *Munis* of rigid vows, and

addicted to the practice of austere penances, denounce their curses by the aid of any supernatural power or in exercise of only their own puissance attained by individual acts?[41] All the good which is attained with difficulty in this world, if possessed by the wicked,. is soon lost to them. Destiny does not help the man that is steeped in spiritual ignorance and avarice.[42] Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does Destiny, when joined with individual Exertion, increase greatly (in potentiality).[43] As by the diminution of oil in the lamp its light is extinguished, so does the influence of Destiny, by the abatement of one's acts.[44] Having obtained vast wealth, and women, and all the enjoyments of this world, the man that is not diligent in action is unable to enjoy them long, but the high-souled man, diligent in Exertion, is able to find riches buried deep in the Earth and watched over by the fates.[45] The good man who is prodigal (in religious charities and sacrifices) is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though abounding in wealth is looked upon by the gods as the house of the dead.[46] The man that does not exert himself is never contented in this world, nor can Destiny alter the course of a man that has gone wrong. There is no power inherent in Destiny. As the pupil follows the preceptor, so does one's action, guided by Destiny, follows one's own individual exertion. Where one's own Exertion is put forth, there only Destiny shows its hand.[47] O best of *Munis,* I have thus described all the merits of individual Exertion, having always known them in their true significance.[48] By the influence of Destiny, and by putting forth individual Exertion, do men attain to heaven. The combined aid of Destiny and Exertion, becomes efficacious.' "[49]

SECTION VII.

"Yudhishthira said,—'O the best of Bharata's race and the foremost of great men, I wish to know what the fruits are of good deeds! Do thou enlighten me!'[1]

"Bhishma said,—'I shall tell thee what thou hast asked! Do

thou, O Yudhishthira, listen to this which constitutes the secret knowledge of the *Rishis* ![2] Listen to me as I explain what the ends, long coveted, are which are attained by men after death. Whatever actions are performed by creatures in whatever bodies or forms of existence,[3] the fruits thereof are reaped by the doers while endued with similar bodies. In whatever states creatures perform good or evil deeds, they reap the fruits thereof in similar states of succeeding lives. No act done with the aid of the five organs of sensual perception, is ever lost.[4] The five sensual organs and the immortal soul which is the sixth, remain its witnesses. One should devote one's eye (to the service of others) ;[5] one should devote one's heart (to the same) ; one should utter words that are agreeable ;[6] one should also follow and worship (one's guest). This is called the sacrifice with five gifts. He who offers good food to the unknown and weary traveller, fatigued by a long journey, attains to great merit.[7] Those that use the sacrificial platform as their only bed obtain commodious mansions and beds (in subsequent births). Unto him that wears only rags and barks of trees for dress, are good apparel and ornaments.[8] Unto one possessed of penances and having his soul on Yoga, are vehicles and riding animals (as the fruit of their renunciation in this life). The monarch that lies down by the side of the sacrificial fire, attains to vigor and valour.[9] The man who renounces the enjoyment of all delicacies, attains to prosperity, and he that abstains from animal food, obtains children and cattle.[10] He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of *Brahmacharya*, attains to all the desired ends.[11] He who offers shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, attains to the merits of the sacrifice with the five gifts.[12] He who on the battle-field, in the posture of a warrior, lays himself down on a warrior's bed, goes to those eternal regions where all the objects of desire are fulfilled.[13] A man, O king, attains to riches that makes charitable gifts. One secures obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by *Brahmacharya*, and beauty, prosperity and freedom from disease by abstaining from injury to others.[14] Sovereignty

falls to the lot of those that subsist on fruits and roots only. Residence in heaven is attained by those that live on only leaves of trees.[15] A man, O king, is said to obtain happiness, by abstention from food. By confining one's diet to herbs alone, one becomes possessed of cows. By living on grass one attains to the celestial regions.[16] By foregoing all intercourse with one's wife and making ablutions three times during the day and by inhaling the air only for purposes of subsistence, one obtains the merit of a sacrifice. Heaven is attained by the practice of truth, and nobility of birth by sacrifices.[17] The Brahmana of pure practices that subsists on water only, and performs the Agnihotra ceaselessly, and recites the Gāyatri, obtains a kingdom. By abstaining from food or by regulating it, one attains to residence in heaven.[18] O king, by abstaining from all but the prescribed diet while engaged in sacrifices, and by making pilgrimage for twelve years, one attains to a place better than the abodes reserved for heroes.[19] By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to the heavenly regions.[20] That man who is able to renounce that intense yearning of the heart for happiness and material enjoyments,—a yearning that is difficult of conquest by the foolish and that doth not abate with the abatement of bodily vigour and that clings like a fatal disease unto him,—is able to secure happiness.[21] As the young calf is able to recognise its dam from among a thousand cows, so does the previous acts of a man pursue him (in all his different transformations).[22] As the flowers and fruits of a tree, unurged by visible influences, never miss their proper season, so does Karma done in a previous existence bring about its fruits in proper time.[23] With age, man's hair grows gray ; his teeth become loose ; his eyes and ears too become dim in action ; but the only thing that does not abate is his desire for enjoyments.[24] Prajāpati is pleased with those acts that please one's father, and the Earth is pleased with those acts that please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honored by him who honors these three. The acts of those that despise these three do not avail them.' "[25-26]

Vaiçampāyana said,—"The princes of Kuru's race became filled with wonder upon listening to this speech of Bhishma, All of them became pleased in mind and overpowered with joy.[27] As Mantras applied with a desire to win victory, or the performance of the *Shoma* sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become useless and lead to evil consequences, even so sin and evil results flow from falsehood in speech.[28] O prince, I have thus related to thee this doctrine of the fruition of good and evil acts, as narrated by the *Rishis* of old. What else dost thou wish to hear?' "[29]

Section VIII.

"Yudhishthira said,—'Who are deserving of worship? Who are they unto whom one may bow? Who are they, O Bhārata, unto whom thou wouldst bend thy head? Who, again, are they whom thou likest? Tell me all this, O prince![1] What is that upon which thy mind dwells when affliction overwhelms thee? Do thou discourse to me on what is beneficial here, that is, in this region of human beings, as also hereafter!'*[2]

"Bhishma said,—I like those regenerate persons whose highest wealth is Brahma, whose heaven consists in their knowledge of the soul, and whose penances are constituted by their diligent study of the Vedas.[3] My heart yearns after those in whose race persons young and old diligently bear the ancestral burthens without languishing under them.[4] Brāhmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahma, and righteous in conduct,[5] discourse in respectable assemblies like flights of swans.† Auspicious, agree-

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* The Commentator explains that 'hitam tad vada' are understood in the last line.—T.

† The Commentator explains that the allusion here is to the adage that swans in drinking milk mixed with water always drink the milk leaving out the water. Learned Brāhmanas are like swans for in discoursing upon even the topics of the world they select what is good and instructive but reject what is evil and sinful, or, as the Commentator puts it, they know the difference between what is soul and what is not-soul.—T.

able, excellent, and well-pronounced are the words, O Yudhishthira, which they utter with a voice as deep as that of the clouds. Fraught with happiness both temporal and spiritual, such words are uttered by them in the courts of monarchs, themselves being received with honor and attention and served with reverence by those rulers of men.[6-7] Indeed, my heart yearns after them that, endued with knowledge and all desirable attributes, and respected by others, listen to such words when uttered in assemblies or the courts of kings.[8] My heart, O monarch, always yearns after them who, for the gratification of Brāhmanas, O Yudhishthira, give unto them, with devotion, food that is well-cooked and clean and wholesome.[9] It is easy to fight in battle, but not so to make a gift without pride or vanity.[10] In this world, O Yudhishthira, there are brave men and heroes by hundreds. While counting them, he that is a hero in gifts should be regarded as superior.[11] O amiable one, if I had been even a vulgar Brāhmana I would have regarded myself as very great, not to speak of one born in a good race, endued with righteousness of conduct, and devoted to penances and learning.[12] There is no one, O son of Pāndu, in this world, that is dearer to me than thou, O chief of Bharata's race, but dearer to me than thou are the Brāhmanas![13] And since, O best of the Kurus, the Brāhmanas are very much dearer to me than thou, it is by that truth that I hope to go to all those regions of felicity which have been acquired by my sire Cāntanu.[14] Neither my sire, nor my sire's sire, nor any one else connected with me by blood, is dearer to me than the Brāhmanas![15] I do not expect any fruit, small or great, from my worship of the Brāhmanas (for I worship them as deities because they are deserving of such worship).*[16] In consequence of what I have done to the Brāhmanas in thought, word, and deed, I do not feel any pain now (even though I am lying on a bed of arrows).[17] People used to call me as one devoted to the Brāhmanas. This style of address always pleased me highly. To do good to the Brāhmanas is the most sacred of all sacred acts.[18] I behold many

* 'Vrijinam' is explained by the Commentator as 'Sankatam, phalāçā iti yāvat &c.'—T.

regions of beatitude waiting for me that have reverentially walked behind the Brāhmanas. Very soon shall I repair to those regions for everlasting time, O son![19] In this world, O Yudhishthira, the duties of women have reference to and depend upon their husbands. To a woman, verily, the husband is the deity and he is the highest end after which she should strive. As the husband to the wife, even so are the Brāhmanas unto Kshatriyas.[20] If there be a Kshatriya of full hundred years of age and a good Brāhmana child of only ten years, the latter should be regarded as a father and the former as a son, for among the two, verily, the Brāhmana is superior.[21] A woman, in the absence of her husband, takes his younger brother for her lord; even so the Earth, not having obtained the Brāhmana, made the Kshatriya her lord.[22] The Brāhmanas should be protected like sons and worshipped like sires or preceptors. Indeed, O best of the Kurus, they should be waited upon with reverence even as people wait with reverence upon their sacrificial or Homa fires.[23] The Brāhmanas are endued with simplicity and righteousness. They are devoted to truth. They are always engaged in the good of every creature. Yet when angry they are like snakes of virulent poison. They should, for these reasons, be always waited upon and served with reverence and humility.[24] One should, O Yudhishthira, always fear these two, *viz.*, Energy and Penances. Both these should be avoided or kept at a distance.[25] The effects of both are speedy. There is this superiority, however, of Penances, *viz.*, that Brāhmanas endued with Penances, O monarch, can, if angry, slay the object of their wrath (regardless of the measure of Energy with which that object may be endued).[26] Energy and Penances, each of the largest measure, become neutralised if applied against a Brāhmana that has conquered wrath. If the two,—that is, Energy and Penances, —be set against each other, then destruction would overtake both but not destruction without a remnant, for while Energy, applied against Penances, is sure to be destroyed without leaving a remnant, Penances applied against Energy cannot be destroyed completely.*[27] As the herdsman, stick in hand, protects the

* *I. e.*, one should keep oneself aloof from both Energy and Penances.

herd, even so should the Kshatriya always protect the Vedas and the Brāhmanas.[28] Indeed, the Kshatriya should protect all righteous Brāhmanas even as a sire protects his sons. He should always have his eye upon the houses of the Brāhmanas for seeing that the means of subsistence may not be wanting.' "[29]

Section IX.

"Yudhishthira said,—'O grandsire, O thou of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts unto Brāhmanas after having promised to make those gifts?'[1] O thou that art the foremost of all righteous persons, do tell me what the duties are in this respect. Indeed, what becomes the end of those wicked wights that do not give after having promised to give!'[2]

"Bhishma said,—'The person that, after having promised, does not give, be it little or much, has the mortification to see his hopes (in every direction) become fruitless like the hopes of a enunch in respect of progeny.[3] Whatever good acts such a person does between the day of his birth and that of his death, O Bhārata,[4] whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs, all become fruitless.[5] They that are conversant with the scriptures declare this as their opinion, arriving at it, O chief of the Bharatas, with the aid of a well-ordered understanding.[6] Persons conversant with the scriptures are also of opinion that such a man may be cleansed by giving away a thousand horses with ears of a dark hue.[7] In this connection is cited the old narrative of the discourse between a jackal and an ape.[8] While both were human beings, O scorcher of foes, they were intimate friends. After death one of them became a jackal and the other an ape.[9] Beholding the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's former birth as human beings, addressed him, saying,[10]—Verily, what terrible sin

for both these can consume if troubled or interfered with. By 'Energy' is meant both physical and mental force. It belongs to the Kshatriya as Penances belong to the Brāhmana.—T.

didst thou perpetrate in thy former birth in consequence of which thou art obliged in this birth to feed in a crematorium upon such repulsive fare as the putrid carcase of an animal?[11]—Thus addressed, the jackal replied unto the ape, saying,—Having promised to give unto a Brāhmana I did not make him the gift![12] It is for that sin, O ape, that I have fallen into this wretched order of existence! It is for that reason that, when hungry, I am obliged to eat such food![13]—'

"Bhishma continued,—'The jackal then, O best of men, addressed the ape and said,—What sin didst thou commit for which thou hast become an ape?—[14]

" 'The ape said,—In my former life I used to appropriate the fruits belonging to Brāhmanas. Hence have I become an ape. Hence it is clear that one possessed of intelligence and learning should never appropriate what belongs to Brāhmanas. Verily, as one should abstain from this, one should avoid also all disputes with Brāhmanas. Having promised, one should certainly make the promised gift unto them!—'[15]

"Bhishma continued,—'I heard this, O king, from my preceptor while he was engaged in discoursing upon the subject of Brāhmanas. I heard this from that righteous person when he recited the old and sacred declarations on this topic.[16] I heard this from Krishna also, O king, while he was engaged in discoursing, O son of Pāndu, upon Brāhmanas.*[17] The property of a Brāhmana should never be appropriated. They should always be let alone. Poor, or miserly, or young in years, they should never be disregarded.[18] The Brāhmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brāhmana should never be disappointed in the matter of his expectations.[19] A Brāhmana, O king, in whom an expectations has been raised, has, O king, been said to be like a blazing fire.†[20] That man upon whom a Brāhmana with raised expectations casts his eye, is sure,

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* The Commentator thinks that by Krishna the Island-born Krishna or Vyāsa is meant.—T.

† The sense is that such a Brāhmana, if his expectation be not gratified, is competent to consume the person that has falsely raised that expectation.—T.

O monarch, to be consumed even as a heap of straw is capable of being consumed by a blazing fire.*[21] When the Brāhmana, gratified (with honors and gifts) by the king, addresses the king in delightful and affectionate words, he becomes, O Bhārata, a source of great benefit to the king, for he continues to live in the kingdom like a physician combatting against diverse ills of the body.†[22] Such a Brāhmana is sure to maintain in the benefits of peace the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.‡[23] Even such is the energy, so great, of the Brāhmana, like unto that of the thousand-rayed Surya himself, on the Earth.[24] Therefore, O Yudhishthira, if one wishes to attain to a respectable or happy order of being in one's next birth, one should, having passed the promise to a Brāhmana, certainly keep it by actually making the gift to him.[25] By making gifts to a Brāhmana one is sure to attain to the highest heaven. Verily, the making of gifts is the highest of acts that one can achieve.[26] By the gifts one makes to a Brāhmana, the deities and the Pitris are supported. Hence one possessed of knowledge should ever make gifts unto the Brāhmanas.[27] O chief of the Bharatas, the Brāhmana is regarded as the highest object unto whom gifts should be made. At no time should a Brāhmana be received without being properly worshipped.' "[28]

SECTION X.

"Yudhishthira said,—'I wish to know, O royal sage, whether any fault is incurred by one who from interested or disinterested friendship imparts instructions unto a person belonging to a low order of birth ![1] O grandsire, I desire to hear this expounded

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* 'Akshyayyam' is fire because it is fire that eats the food offered to the Pitris and makes it inexhaustible.—T.

† The sense is that as a physician cures diverse ailments of the body, after the same manner, a gratified Brāhmana cures diverse faults of the kingdom in which he continues to live honored and gratified by the king.—T.

‡ 'Cāntirishtā' is the 'rishti' or benefits caused by 'çānti.' The Commentator cites Medini for explaining that 'rishti' is 'kshema.'—T.

to me in detail. The course of duty is exceedingly subtile. Men are often seen to be stupefied in respect of that course.'[2]

"Bhishma said,—'In this connection, O king, I shall recite to thee, in due order, what I heard certain Rishis say in days of yore.[3] Instruction should not be imparted unto one that belongs to a low or mean caste. It is said that the preceptor who imparts instruction to such a person incurs great fault.[4] Listen to me, O chief of Bharata's race, as I recite to thee, O Yudhishthira, this instance that occurred in days of old, O monarch, of the evil consequences of the imparting of instruction unto a low-born person fallen into distress.[5] The incident which I shall relate occurred in the asylum of certain regenerate sages that stood on the auspicious breast of Himavat. There, on the breast of that prince of mountains, was a sacred asylum adorned with trees of diverse kinds.[6] Overgrown also with diverse species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Chāranas also, it was exceedingly delightful in consequence of the woods that flowered there at every season.[7] Many were the Brahmachārins that dwelt there, and many belonging to the forest mode of life. Many also were the Brāhmanas that took up their residence there, that were highly blessed and that resembled the sun or the fire in energy and effulgence.[8] Ascetics of diverse kinds, observant of various restraints and vows, as also others, O chief of the Bharatas, that had undergone *Dikshā* and were frugal in fare and possessed of cleansed souls, took up their residence there.[9] Large numbers of Vālikhilyas and many that were observant of the vow of Sanyāsa also, used to dwell there. The asylum, in consequence of all this, resounded with the chaunting of the Vedas and the sacred Mantras uttered by its inhabitants.[10] Once upon a time a Cudra endued with compassion for all creatures, ventured to come into that asylum. Arrived at that retreat, he was duly honored by all the ascetics.[11] Beholding those ascetics of diverse classes that were endued with great energy, that resembled the deities (in purity and power), and that were observing diverse kinds of *dikshā*, O Bhārata, the Cudra became highly pleased at heart.[12] Beholding everything, O chief of Bharata's race, the Çudra felt inclined to devote himself to the practice of

penances. Touching the feet of the Kulapati, O Bhārata, he addressed him, saying,*[13]—Through thy grace, O foremost of regenerate persons, I desire to learn (and practise) the duties of religion. It behooveth thee, O illustrious one, to discourse to me on those duties and introduce me (by performing the rites of initiation) into a life of Renunciation![14] I am certainly inferior in color, O illustrious one, for I am by caste a Cudra, O best of men! I desire to wait upon and serve you here. Be gratified with me that humbly seek thy shelter!—[15]

" 'The Kulapati said,—It is impossible that a Cudra should live here adopting the indications of a life of Renunciation. If it pleases thee, thou mayst stay here, engaged in waiting upon and serving us![16] Without doubt, by such service thou shalt attain to many regions of high felicity!—[17]'

"Bhishma continued,—'Thus addressed by the ascetic, the Cudra began to reflect in his mind, O king, saying,—How should I now act? Great is my reverence for those religious duties that lead to merit![18] Let this, however, be settled, that I shall do what would be for my benefit.'† Proceeding to a spot that was distant from that asylum, he made a hut of the twigs and leaves of trees.[19] Erecting also a sacrificial platform, and making a little space for his sleep, and some platforms for the use of the deities, he began, O chief of the Bharatas, to lead a life regulated by rigid observances and vows and to practise penances, abstaining entirely from speech the while.[20] He began to perform ablutions thrice a day, observe other vows (in respect of food and sleep), make sacrifices to the deities, pour libations on the sacrificial fire, and adore and worship the deities in this way.[21] Restraining all carnal desires, living abstemiously upon fruits and roots, controlling all his senses, he daily welcomed and entertained all that came to his retreat as

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* 'Tapasye' is 'Tapah karishye'. There being no indirect narration in Sanskrit, such forms cannot be helped. A Kulapati is an ascetic that owns ten thousand ascetics for his disciples. Kanwa, the foster-father of Cakuntalā, was a Kulapati.—T.

† *I. e.*, renouncing service which is the duty ordained for persons of his order, he desired to betake himself to universal Renunciation or Sanyāsa, without, however, the *lingam* or marks of that vow.—T.

guests, offering them herbs and fruits that grew plentifully around. In this way he passed a very long time in that hermitage of his.*[22-23] One day an ascetic came to that Cudra's retreat for the purpose of making his acquaintance. The Cudra welcomed and worshipped the Rishi with due rites, and gratified him highly.[24] Endued with great energy, and possessed of a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come.[25] In this way, O chief of the Bharatas, that Rishi, O best of men, came into the asylum of the Cudra times out of number for the object of seeing him.[26] On one of these occasions, the Cudra, O king, addressing the Rishi, said,—I desire to perform the rites that are ordained for the Pitris. Do thou show me kindness in this matter![27]—Very well,—the Brāhmana said in reply unto him, O monarch.[28] The Cudra then, purifying himself by a bath, brought water for the Rishi to wash his feet, and he also brought some Kuça grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi.[29] The Vrishi, however, was placed by the Cudra towards the south, with its head turned to the west. Beholding this and knowing that it was against the ordinance, the Rishi addressed the Cudra, saying,[30]—Place the Vrishi with its head turned towards the East, and having purified thyself, do thou sit with thy face turned towards the north.—The Cudra did everything as the Rishi directed.[31] Possessed of great intelligence, and observant of righteousness, the Cudra received every direction, about the Crāddha, as laid down in the ordinance, from that Rishi endued with penances, reflecting the manner of spreading the Kuça grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honor of the Pitris had been accomplished, the Rishi, was dismissed by the Cudra, whereupon he returned to his own abode.†[32-33]

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* 'Sankalpa-niyamopetah' means 'Sankalpasya nigrahah,' or 'chitta-vritti nirodhah'; 'tena upetah.'—T.

† No Brāhmana, the scriptures declare, should ever assist a Cudra in the performance of his religious or Pitri rites. Those Brāhmanas that violate this injunction fall away from their superior position. They are

After a long time, the whole of which he passed in the practice of such penances and vows, the Cudra ascetic met with his death in those woods. In consequence of the merit he acquired by those practices,[34] the Cudra, in his next life, took birth in the family of a great king, and in time became possessed of great splendour. The regenerate Rishi also, when the time came, paid his debt to Nature.[35] In his next life, O chief of Bharata's race, he took birth in the family of a priest. It was in this way that those two, *viz.*, that Cudra who had passed a life of penances and that regenerate Rishi who had in kindness given the former some instructions in the matter of the rites performed in honor of the Pitris, became reborn, the one as the scion of a royal race and the other as the member of a priestly family.[36] Both of them began to grow and both acquired great knowledge in the usual branches of study. The Brāhmana became well versed in the Vedas as also in the Atharvans.*[37] In the matter, again, of all sacrifices ordained in the Sutras, of that Vedānga which deals with religious rites and observances, astrology and astronomy, the reborn Rishi attained great excellence. In the Sānkhya philosophy too he began to take great delight.[38] Meanwhile, the reborn Cudra who had become a prince, when his father the king died, performed his last rites; and after he had purified himself by accomplishing all the obsequial ceremonies, he was installed by the subjects of his father as their king on his paternal throne.[39] But soon after his own installation as king, he installed the reborn Rishi as his priest. Indeed, having made the Brāhmana his priest, the king began to pass his days in great happiness.[40] He ruled his kingdom righteously and protected and cherished all his subjects. Everyday, however, the king, beholding his priest on the occasion of receiving benedictions from him as also of

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condemned as 'Cudra-yājins.' Here, the Rishi, by only giving directions to the Cudra as to how the Pitri rites were to be performed, became a 'Cudra-yājin.' There are many families to this day whose status has been lowered in consequence of such or similar acts of indiscretion on the part of their ancestors.—T.

* 'Atharva Vede Vede cha' implies that the Atharvans were not generally included under the term 'Veda' by which the first three Vedas only were meant.—T.

the performance of religious and other sacred rites, smiled or laughed loudly. In this way, O monarch, the reborn Cudra who had become a king, laughed at sight of his priest on numberless occasions.*[41-42] The priest, marking that the king always smiled or laughed whenever he happened to cast his eyes on him, became angry.[43] On one occasion he met the king in a place where there was nobody else. He pleased the king by agreeable discourse.[44] Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saying,—O thou of great splendour, I pray thee to grant me a single boon !—[45]

" 'The king said,—Of boons, O best of regenerate persons, I am ready to grant thee a hundred, what dost thou say then of one only ? From the affection I bear thee and the reverence in which I hold thee, there is nothing that I cannot give thee !—[46]

" 'The priest said,—I desire to have only one boon, if, O king, thou hast been pleased with me ! Swear that thou wouldst tell me the truth, instead of any untruth !—'[47]

"Bhishma continued,—'Thus addressed by the priest, O Yudhishthira, the king said unto him—So be it ! If what thou wouldst ask me be known to me, I shall certainly tell thee truly. If, on the other hand, the matter be unknown to me, I shall not say anything !—[48]

" 'The priest said,—Every day, on occasions of obtaining my benedictions, when, again, I am engaged in the performance of religious rites on thy behalf, on occasions also of the *Homa* and other rites of propitiation, why is it that thou laughest upon beholding me ?[49] Seeing thee laugh at me on all occasions, my mind shrinks with shame. I have caused thee to swear, O king, that thou wouldst answer me truly. It does not behoove thee to say what is untrue ![50] There must be some grave reason for thy behaviour. Thy laughter cannot be causeless. Great is my curiosity to know the reason. Do thou speak truly unto me !—[51]

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* 'Punyāha-vāchana' is a peculiar rite. The priest or some other Brāhmana is invited. Gifts are then made to him, and he utters benedictions in return upon the giver. Yudhishthira used to invite every day a large number of Brāhmanas and make them very valuable presents for obtaining their benedictions.—T.

" 'The king said,—When thou hast addressed me in this strain, O regenerate one, I am bound to enlighten thee even if the matter be one that should not be divulged in thy hearing! I must tell thee the truth. Do thou listen to me with close attention, O regenerate one![52] Listen, O foremost of twice-born persons, to me as I disclose to thee what happened (to us) in our former births. I remember that birth. Do thou listen to me with concentrated mind.[53] In my former life I was a Cudra employed in the practice of severe penances. Thou, O best of regenerate persons, wert a Rishi of austere penances.[54] O sinless one, gratified with me, and impelled by the desire of doing me good, thou, O Brāhmana, wert pleased to give me certain instructions in respect of the rites I performed (on one occasion) in honor of my Pitris.[55] The instructions thou gavest me were in respect of the manner of spreading the Vrishi and the Kuça blades and of offering libations and meat and other food, O foremost of ascetics! In consequence of this transgression of thine thou hast taken birth as a priest.[56] I have taken birth as a king, O foremost of Brāhmanas. Behold the vicissitudes that Time brings about! Thou hast reaped this fruit in consequence of thy having instructed me (in my former birth).[57] It is for this reason, O Brāhmana, that I smile at sight of thee, O foremost of regenerate persons! I do not certainly laugh at thee from desire of disregarding thee. Thou art my preceptor.*[58] At this change of condition I am really very sorry. My heart burns at the thought. I remember our former births, hence do I laugh at sight of thee![59] Thy austere penances were all destroyed by the instructions thou gavest me. Relinquishing thy present office of priest, do thou endeavour to regain a superior birth.[60] Do thou exert so that thou mayst not obtain in thy next life a birth meaner than thy present one! Take as much wealth as thou wishest, O learned Brāhmana, and cleanse thy soul, O best of men!—'[61]

"Bhishma continued,—'Dismissed by the king (from the office of priest), the Brāhmana made many gifts, unto persons of his

* Or, rather, superior. 'Guru' is used to denote any senior as well as preceptor.—T.

own order, of wealth and land and villages.[62] He observed many rigid and severe vows as laid down by the foremost of Brāhmanas. He sojourned to many sacred waters and made many gifts unto Brāhmanas in those places.[63] Making gifts of kine unto persons of the regenerate order, his soul became cleansed and he succeeded in acquiring a knowledge of it. Repairing to that very asylum whither he had lived in his former birth, he practised very severe penances.[64] As the consequence of all this, O foremost of kings, that Brāhmana succeeded in attaining to the highest success. He became an object of veneration with all the ascetics that dwelt in that asylum.[65] In this way, O best of monarchs, that regenerate Rishi fell into great distress. Unto Cudras, therefore, the Brāhmana should never give instructions.[66] Hence, O king, the Brāhmana should avoid imparting instructions (to such as are low-born), for it was by imparting instruction to a low-born person a Brāhmana came to grief.[67] O best of kings, the Brāhmana should never desire to obtain instruction from, or impart instruction to, a person that belongs to the lowest order.[68] Brāhmanas and Kshatriyas and Vaiçyas, these three orders, are regarded as twice-born. By imparting instruction unto these, a Brāhmana does not incur any fault.[69] They, therefore, that are good, should never discourse on any subject, for imparting any instruction, before persons of the inferior order. The course of morality is exceedingly subtile and incapable of being comprehended by persons of uncleansed souls.[70] It is for this reason that ascetics adopt the vow of silence, and, respected by all, pass through Dikshā without indulging in speech.* For fear of saying what is incorrect or what may offend, ascetics often forego speech itself.[71] Even men that are righteous and possessed of every accomplishment, and endued with truth and simplicity of behaviour, have been known to incur great fault in consequence of words spoken improperly.[72] Instruction should never be imparted on anything unto any person. If in consequence of the instructions imparted, the instructed commit any sin, that sin attaches to the Brāh-

* The 'Dikshā' is that rite which one passes through by way of preparation for those sacrifices and vows that one seeks to perform.—T.

mana who imparted the instruction.[73] The man of wisdom, therefore, that desires to earn merit, should always act with wisdom. That instruction which is imparted in barter for money always pollutes the instructor.*[74] Solicited by others, one should say only what is correct after settling it with the aid of reflection. One should impart instruction in such a way that one may, by imparting it, earn merit.[75] I have thus told thee everything respecting the subject of instructions. Very often persons become plunged into great afflictions in consequence of imparting instruction. Hence it is meet that one should abstain from giving instruction unto others.' "[76]

Section XI.

"Yudhishthira said,—'Tell me, O grandsire, in what kind of man or woman, O chief of the Bharatas, does the goddess of Prosperity always reside ?'[1]

"Bhishma said,—'I shall, in this connection, narrate to thee what occurred and what I have heard. Once on a time, the princess Rukmini asked this question in the presence of Devaki's son.[2] Beholding the goddess of Prosperity, blazing with beauty and endued with the complexion of the lotus, the mother of Pradyumna that bore the device of the *Makara* on his banner, filled with curiosity, said these words :[3]—Who are those beings by whose side thou stayest and whom thou servest ? Who, again, are those whom thou dost not serve ? O thou that art dear unto him that is the lord of all creatures, tell me this truly, O thou that art equal to a great Rishi in penances and puissance ![4]—Thus addressed by the princess, the goddess of Prosperity, with a face as beautiful as the moon, and moved by grace, in the presence of him who has Garuda on his banner, said these words in reply that were sweet and charming.[5]

" 'Cree said,—O blessed lady, I always reside with him that is eloquent, active, attentive to business, free from wrath, given to the worship of the deities, endued with gratitude, has his passions under complete control, and is high-minded in every-

* 'Satyânrite' is equivalent to trade or barter.—T.

thing.[6] I never reside with one that is inattentive to business, that is an unbeliever, that causes an intermixture of races in consequence of his lustfulness, that is ungrateful, that is of impure practices, that uses harsh and cruel words, that is a thief, and that cherishes malice towards his preceptors and other seniors.[7] Those persons that are endued with little energy, strength, life, and honor, that are distressed at every trifle, and that always indulge in wrath, I never reside in. Nor do I ever reside with these that think in one strain and act in a different one.*[8] I never reside also with him who never desires any acquisition for himself, or him who is so blinded as to rest content with the lot in which he finds himself without any exertion, or with those that are contented with small acquisitions.[9] I reside with those that are observant of the duties of their own order, or those that are conversant with the duties of righteousness, or those that are devoted to the service of the aged, or those that have their passions under control, or those that are endued with cleansed souls, or those that observe the virtue of forgiveness, or those that are able and prompt in action, or with such women as are forgiving and self-restrained.[10] I reside with those women also that are devoted to truth and sincerity and that worship the deities. I do not reside with those women also that do not attend to household furniture and provisions scattered all around the house, and that always utter words contrary to the wishes of their husbands.[11] I always avoid those women that are fond of the houses of other people and that have no modesty. On the other hand, I reside with those women that are devoted to their husbands, that are blessed in behaviour, and that are always decked in ornaments and attired in good robes.[12] I always reside with those women that are truthful in speech, that are of handsome and agreeable features, that are blessed and that are endued with all accomplishments. I always avoid such women as are sinful and unclean or impure, as always

* 'Sanguptamanoratheshu' is explained by the Commentator as persons who conceal their real sentiments by acting differently from what they think. The reference is to hypocrites.—T.

lick the corners of their mouths, as have no patience or fortitude, and as are fond of dispute and quarreling;[13] as are given to much sleep, and as always lie down. I always reside in conveyances and the animals that drag them, in maidens, in ornaments and good vestments, in sacrifices, in clouds charged with rain,[14] in full-blown lotuses, and in those stars that bespangle the autumnal firmament. I reside in elephants, in the cowpen, in good seats, and in lakes adorned with full-blown lotuses.[15] I live also in such rivers as babble sweetly in their course, melodious with the music of cranes, having banks adorned with rows of diverse trees, and resorted to by Brāhmanas and ascetics and others crowned with success.[16] I always reside in those rivers also that have deep and large volumes of rolling waters rendered turbid by lions and elephants plunging into them for bathing or slaking their thirst. I reside also in infuriate elephants, in bovine bulls, in kings, on the throne, and in good men.[17] I always reside in that house in which the inmate pours libations on the sacrificial fire and worships kine, Brāhmanas, and the deities. I reside in that house where at the proper time offerings are made, unto the deities, of flowers in course of worship.*[18] I always reside in such Brāhmanas as are devoted to the study of the Vedas, in Kshatriyas devoted to the observance of righteousness, in Vaiçyas devoted to cultivation, and in Cudras devoted to the (menial) service of the three upper classes.[19] I reside, with a heart firm and unchangeable, in Nārāyana, in my embodied self. In Him is righteousness in its perfection and full measure, devotion to the Brāhmanas, and the quality of agreeableness.[20] Can I not say, O lady, that I do not reside in my embodied form, (in any of these places that I have mentioned, except Nārāyana)? That person in whom I reside in spirit increases in righteousness and fame and wealth and objects of desire.—' "[21]

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* 'Vali' (sing. of 'Valayah') means anything offered or dedicated to the deities. The sense of the second line is that the goddess of Prosperity resides in that house in which flowers are offered to the deities instead of animal life.—T.

Section XII.

"Yudhishthira said,—'It behoveth thee, O king, to tell me truly which of the two, *viz.*, man or woman, derives the greater pleasure from an act of union with each other. Kindly resolve my doubt in this respect !'[1]

"Bhishma said,—'In this connection is cited this old narrative of the dicourse between Bhangāswana and Cakra as a precedent illustrating the question.[2] In days of yore there lived a king of the name of Bhangāswana. He was exceedingly righteous and was known as a royal sage. He was, however, childless, O chief of men, and therefore made a sacrifice from desire of obtaining issue.[3] The sacrifice which that mighty monarch performed was the *Agnishtuta*, which in consequence of the deity of fire being alone adored in it, is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the purpose of obtaining issue they seek to cleanse themselves of their sins.*[4] The highly blessed chief of the celestials, *viz.*, Indra, learning that the monarch was desirous of performing the *Agnishtuta*, began from that moment to look for the *laches* of that royal sage of well-restrained soul (for if he could succeed in finding some *laches*, he could then punish his disregarder).[5] Notwithstanding all his vigilance, however, O king, Indra failed to detect any *laches* on the part of the high-souled monarch. Sometime after, one day, the king went on a hunting expedition.[6] Saying unto himself,—This, indeed, is an opportunity, —Indra stupefied the monarch. The king proceeded alone on his horse, confounded because of the chief of the celestials having stupefied his senses.[7] Afflicted by hunger and thirst, the king's confusion was so great that he could not ascertain the points of the compass. Indeed, afflicted with thirst, he began to wander hither and thither.[8] He then beheld a lake that was exceedingly beautiful and was full of transparent water. Alighting from his steed, and plunging into the lake,

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* The belief is that a man remains childless in consequence of his sins. If these sins can be washed away, he may be sure to obtain children.—T.

he caused his animal to drink.[9] Tying his horse then, whose thirst had been slaked, to a tree, the king plunged into the lake again for performing his ablutions. To his amazement he found that he was changed, by virtue of the waters, into a woman.[10] Beholding himself thus transformed in respect of sex itself, the king became overpowered with shame. With his senses and mind completely agitated, he began to reflect with his whole heart in this strain :[11]—Alas, how shall I ride my steed? How return to my capital? In consequence of the Agnishtuta sacrifice I have got a hundred sons all endued with great might, and all children of my own loins! Alas, thus transformed, what shall I say unto them? What shall I say unto my spouses, my relatives and well-wishers, and my subjects of the city and the provinces?[12-13] Rishis conversant with the truths of duty and religion and other matters say that mildness and softness and liability to extreme agitation are the attributes of women,[14] and that activity, hardness, and energy are the attributes of men. Alas, my manliness has disappeared! For what reason has femininity come over me? In consequence of this transformation of sex, how shall I succeed in mounting my horse again?[15]—Having indulged in these sad thoughts, the monarch, with great exertion, mounted his steed and came back to his capital, transformed though he had been into a woman.[16] His sons and spouses and servants, and his subjects of the city and the provinces, beholding that extraordinary transformation, became exceedingly amazed.[17] Then that royal sage, that foremost of eloquent men, addressing them all, said, —I had gone out on a hunting expedition, accompanied by a large force. Losing all knowledge of the points of the compass, I entered a thick and terrible forest, impelled by the fates.[18] In that terrible forest, I became afflicted with thirst and lost my senses. I then beheld a beautiful lake abounding with fowl of every description.[19] Plunging into that stream for performing my ablutions, I was transformed into a woman!—Summoning then his spouses and counsellers,[20] and all his sons by their names, that best of monarchs transformed into a woman said unto them these words :—Do ye enjoy this kingdom in happiness! As regards myself, I shall repair to the woods,

ye sons![21]—Having said so unto his children, the monarch proceeded to the forest. Arrived there, she came upon an asylum inhabited by an ascetic.[22] By that ascetic the transformed monarch gave birth to a century of sons. Taking all those children of hers, she repaired to where her former children were, and addressing the latter, said,[23]—Ye are the children of my loins while I was a man. These are my children brought forth by me in this state of transformation. Ye sons, do ye all enjoy my kingdom together, like brothers born of the same parents![24]—At this command of their parent, all the brothers, uniting together, began to enjoy the kingdom as their joint property. Beholding those children of the king all jointly enjoying the kingdom as brothers born of the same parents,[25] the chief of the celestials, filled with wrath, began to reflect,—By transforming this royal sage into a woman, I have, it seems, done him good instead of an injury![26]—Saying this, the chief of the celestials, *viz.*, Indra of a hundred sacrifices, assuming the form of a Brāhmana, repaired to the capital of the king and meeting all the children succeeded in disuniting the princes.[27] He said unto them,—Brothers never remain at peace even when they happen to be the children of the same father. The sons of the sage Kaçyapa, *viz.*, the deities and the Asuras, quarelled with each other on account of the sovereignty of the three worlds.[28] As regards ye princes, ye are the children of the royal sage Bhangāswana. These others are the children of an ascetic. The deities and the Asuras are children of even one common sire. (And yet the latter quarrelled with each other. How much more, therefore, should *you* quarrel with each other)?[29] This kingdom that is your paternal property is being enjoyed by these children of an ascetic.—with these words, Indra succeeded in causing a breach between them, so that they very soon engaged in battle and slew each other.[30] Hearing this, king Bhangāswana, who was living as an ascetic woman, burnt with grief and poured forth her lamentations. The lord of the celestials, *viz.*, Indra, assuming the guise of a Brāhmana, came to that spot where the ascetic lady was living, and meeting her, said,[31]—O thou that art possessed of a beautiful face, with what grief dost thou burn so that thou

art pouring forth thy lamentations?—Beholding the Brāhmana, the lady told him in a piteous voice,[32]—Two hundred sons of mine, O regenerate one, have been slain by Time. I was formerly a king, O learned Brāhmana and in that state had a hundred sons.[33] These were begotten by me after my own form, O best of regenerate persons! On one occasion I went on a hunting expedition. Stupified, I wandered amidst a thick forest.[34] Beholding at last a lake, I plunged into it. Rising, O foremost of Brāhmanas, I found that I had become a woman. Returning to my capital I installed my sons in the sovereignty of my dominions and then departed for the forest.[35] Transformed into a woman, I bore a hundred sons to my husband who is a high-souled ascetic. All of them were born in the ascetic's retreat. I took them to the capital.[36] My children, through the influence of Time, quarreled with each other, O twice-born one! Thus afflicted by Destiny, I am indulging in grief![37]—Indra addressed him in these harsh words,—In former days, O lady, thou gavest me great pain, for thou didst perform a sacrifice that is disliked by Indra.[38] Indeed, though I was present, thou didst not invoke me with honors. I am that Indra, O thou of wicked understanding! It is I with whom thou hast purposely sought hastilities![39]—Beholding Indra, the royal sage fell at his feet, touching them with his head, and said,—Be gratified with me, O foremost of deities! The sacrifice of which thou speakest was performed from desire of offspring (and not from any wish to hurt thee).[40] It behooveth thee, therefore, to grant me thy pardon!—Indra, seeing the transformed monarch prostrate himself thus unto him, became gratified with him and desired to give him a boon.[41]—Which of your sons, O king, dost thou wish, should revive, those that were brought forth by thee transformed into a woman, or those that were begotten by thee in thy condition as a person of the male sex?[42]—The ascetic lady, joining her hands, answered Indra, saying,—O Vāsava, let those sons of mine come to life that were borne by me as a woman![43]—Filled with wonder at this reply, Indra once more asked the lady,—Why dost thou entertain less affection for those children of thine that were begotten by thee in thy form of a person of

the male sex ?[44] Why is it that thou bearest greater affection for those children that were borne by thee in thy transformed state ? I wish to hear the reason of this difference in respect of thy affection. It behooveth thee to tell me everything !—[45]

"'The lady said,—The affection that is entertained by a woman is much greater than that which is entertained by a man. Hence, it is, O Cakra, that I wish those children to come back to life that were borne by me as a woman !—'[46]

"Bhishma continued,—'Thus addressed, Indra became highly pleased and said unto her,—O lady that art so truthful, let all thy children come back into life ![47] Do thou take another boon, O foremost of kings,—in fact, whatever boon thou likest, O thou of excellent vows ! Do thou take from me whatever status thou choosest, that of woman or of man !—[48]

"'The lady said,—I desire to remain a woman, O Cakra ! In fact, I do not wish to be restored to the status of manhood, O Vāsava !—Hearing this answer, Indra once more asked her, saying,[49]—Why is it, O puissant one, that abandoning the status of manhood thou wishest that of womanhood ?—Questioned thus, that foremost of monarchs tranformed into a woman answered,[50] —In acts of congress, the pleasure that women enjoy is always much greater than what is enjoyed by men. It is for this reason, O Cakra, that I desire to continue a woman ![51] O foremost of the deities, truly do I say unto thee that I derive greater pleasure in my present status of womanhood. I am quite content with this status of womanhood that I now have. Do thou leave me now, O lord of heaven ![52]—Hearing these words of hers, the lord of the celestials answered,—So be it,—and bidding her farewell, proceeded to heaven. Thus, O monarch, it is known that woman derives much greater pleasure than men under the circumstances thou has asked.' "[53]

SECTION XIII.

"Yudhishthira said,—'What should a man do in order to pass pleasantly through this and the other world ! How, indeed, should one conduct oneself ? What practices should one adopt with this view ?"[1]

"Bhishma said,—'One should avoid the three acts that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of action.[2] The three acts that are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or appropriation of what belongs to other persons, and the enjoyment of other people's wives.[3] The four acts that are done with speech, O king, and that should never be indulged or even thought of, are evil conversation, harsh words, publishing other people's faults, and falsehood.[4] Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided.*[5] Hence, one should never do any evil act in word, body, or mind. By doing good and evil acts, one is sure to enjoy or endure the just consequences thereof. Nothing can be more certain than this.' "[6]

Section XIV.

"Yudhishthira said,—'O son of the River Gangā, thou hast heard all the names of the Lord of the universe! Do thou tell us, O grandsire, all the names that are applied, O puissant one, unto Him who is called Iça and Cambhu![1] Do thou tell us all those names that are applied unto Him who is called Vabhru or vast, Him that has the universe for his form, Him that is the illustrious Master of all the deities and the Asuras, that is called Cankara, and that has an origin that is unmanifest. Do thou tell us also of the puissance of Mahādeva!'[2]

"Bhishma said,—'I am quite incompetent to recite the virtues of Mahādeva of great intelligence. He pervades all things in the universe and yet is not seen anywhere.[3] He is the

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* I give, in the positive form of speech, the three mental acts that are directed to be avoided. In the original, these are given in the negative form. Absence of coveting the possessions of others is the act that is directed to be followed. So compassion for all creatures is prescribed; and, lastly, the belief is directed to be entertained that acts have fruits, for the Vedas declare as much. He that does not believe that acts have fruits disbelieves the very Vedas which, of course, is a sinful act.—T.

creator of Brahman, Vishnu, and Indra, and he is their master. All the deities, from Brahman to the Piçāchas, adore and worship him.[4] He transcends both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of the topics of enquiry, think and reflect.[5] He is indestructible and Supreme *Brahma*. He is both existent and non-existent. Agitating both Prakriti and Purusha by means of His energy, He created therefrom the universal lord of creatures, *viz.*, Brahman.[6] Who is there that is competent to tell the virtues of that god of gods, that is endued with supreme Intelligence? Man is subject to conception (in the mother's womb), birth, decrepitude, and death.[7] Being such, what man like me is competent to understand Bhava?' Only Nārāyana, O son, that bearer of the conch, the discus, and the mace, can comprehend Mahādeva.[8] He is endued with knowledge. He is the foremost of all beings in attributes. He is Vishnu because of his pervading the universe. He is irresistible. Endued with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga.[9] It is in consequence of his devotion to the illustrious Rudra whom he gratified, O Bhārata, in the retreat of Vadari, by penances, that the high-souled Krishna has succeeded in overwhelming the entire universe.[10] O king of kings, it is through Maheçwara of celestial vision that Vāsudeva has obtained the attribute of universal agreeableness,—an agreeableness that is much greater than what is possessed by all articles included under the name of wealth.*[11] For a full thousand years this Mādhava underwent the austerest penances and at last succeeded in gratifying the illustrious and boon-giving Civa, that Master of all the mobile and the immobile universe.[12] In every new Yuga has Krishna (by such penances) gratified Mahādeva. In every Yuga has Mahādeva been gratified with the great devotion of the high-souled Krishna.[13] What

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* The sense is this: wealth is always agreeable to all persons. Vāsudeva is more agreeable than wealth. This attribute of being more agreeable than wealth itself,—agreeable, that is, to all the universe,—is due to the favor of Mahādeva. The Commentator explains it in an esoteric sense, coming to the conclusion that 'arthāt priyataratwancha' means 'the attribute of becoming the Soul of all things in the universe.'—T.

the puissance is of the high-souled Mahādeva,—that original cause of the universe,—has been seen with his own eyes by Hari who himself transcends all deterioration, on the occasion of his penances in the retreat of Vadari undergone for obtaining a son.*[14] I do not, O Bhārata, behold any one that is superior to Mahādeva. To expound the names of that god of gods fully and without creating the desire of hearing more, only Krishna is competent.[15] This mighty-armed one of Yadu's race is alone competent to tell the attributes of the illustrious Civa. Verily, O king, only he is able to discourse on the puissance, in its entirety, of the Supreme deity!' "[16]

Vaiçampāyana continued,—"Having said these words, the illustrious Bhishma, the grandsire of the Kurus, addressing Vāsudeva, said the following words dealing with the subject of the greatness of Bhava, O monarch.[17]

"Bhishma said,—'Thou art the Master of all the deities and the Asuras. Thou art illustrious. Thou art Vishnu in consequence of thy pervading the whole universe. It behooveth thee to discourse on those subjects connected with Civa of universal form about which Yudhishthira has asked me![18] In days of yore, the Rishi Tàndin, sprung from Brahman, recited in Brahman's region and before Brahman himself the thousand names of Mahādeva.[19] Do thou recite those names before this conclave so that these Rishis endued with wealth of asceticism, observant of high vows, possessed of self-restraint, and numbering the Island-born Krishna among them, may hear thee![20] Do thou discourse on the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kaparddin.'†[21]

"Vāsudeva said,—'The very deities with Indra, and the

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* The allusion is to Krishna's penances for gratifying Mahādeva in order to obtain a son. The son so obtained,—that is, as a boon from Mahādeva,—was Pradyumna begotten by Krishna upon Rukmini, his favourite spouse.—T.

† It is not necessary to explain these names here. They have been fully explained in previous portions and will be explained later on in this very chapter.—T.

Grandsire Brahman numbering among them, and the great Rishis also, are incompetent to understand the course of Mahādeva's acts truly and in all their details.[22] Even He is the end which all righteous people attain. The very Ādityas, who are endued with subtile sight, are unable to behold his abode. How then can one that is merely a man succeed in comprehending Him?*[23] I shall, therefore, truly recite to you some only of the attributes of that illustrious slayer of Asuras, who is regarded as the Lord of all sacrifices and vows."[24]

Vaiçampāyana continued,—"Having said these words, the illustrious Vāsudeva began his discourse on the attributes of the high-souled Mahādeva endued with the highest intelligence, after having purified himself by touching water.[25]

"Vāsudeva said,—'Hear, ye foremost of Brāhmanas, and thou Yudhishthira also, O sire, and hear thou too, O River's son, the names that are applied unto Kaparddin![26] Hear ye, how in former days, I obtained a sight, so difficult to obtain, (of that great god), for the sake of Cāmva. Verily, in those days was the illustrious deity seen by me in consequence of Yoga-abstraction.†[27] After twelve years had expired from the time when Pradyumna, the son of Rukmini, who is endued with great intelligence, slew the Asura Camvara in days of yore, my spouse Jāmvavati addressed me.[28] Indeed, beholding Pradyumna and Chārudeshna and other sons born of Rukmini, Jāmvavati, desirous of a son, said these words unto me, O Yudhish-

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* Such Verses are explained by the esoteric school in a different way. 'Bhavanam' is taken as standing for 'Hārdākāçam,' *i. e.*, the firmament of the heart; 'ādityas' stand for the senses. The meaning then becomes,—'How can one that is merely a man comprehend Cambhu whom the senses cannot comprehend, for Cambhu dwells in the firmament of the heart and cannot be seen but by the internal vission that Yoga supplies.' Some texts read 'nidhanamādim' meaning 'end and beginning.'—T.

† It is said that for obtaining a worthy son, Krishna underwent the austerest of penances on the breast of Himavat, with a view to gratify the god Mahādeva. The son obtained as a boon from Mahādeva was Cāmva, as would appear from this and the succeeding Verses. Elsewhere, however, it is stated that the son so obtained was Pradyumna begotten upon Rukmini. The inconsistency would disappear if we suppose that Krishna adored Mahādeva twice for obtaining sons.—T.

thira,[29]—Grant me, O thou of unfading glory, a son endued with heroism, the foremost of mighty men, possessed of the most agreeable features, sinless in conduct, and like unto thyself. And, O, let there be no delay on thy part in granting this prayer of mine![30] There is nothing in the three worlds that is unattainable by thee! O perpetuator of Yadu's race, thou canst create other worlds if only thou wishest it! Observing a vow for twelve years and purifying thyself, thou hadst adored the Lord of all creatures (*viz.*, Mahādeva) and then begotten upon Rukmini the sons that she has obtained from thee,[31-32] *viz.*, Chārudeshna and Suchāru and Chāruveça and Yaçodhana and Chāruçravas and Chāruyaças and Pradyumna and Cambhu.[33] O slayer of Madhu, do thou grant to me a son like unto those of great prowess whom thou hast begotten upon Rukmini![34]—Thus addressed by the princess, I replied unto her of slender waist,—Let me have thy permission (to leave thee for some time), O queen! I shall certainly obey thy behest![35]—She answered me, saying,—Go, and may success and prosperity always attend thee! Let Brahman and Civa and Kāçyapa, the Rivers, those deities that preside over the mind,[36] the soil, all deciduous herbs, those Chcahandas that are regarded as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables that are uttered for completing the cadences of Sāmans, the Rikshas, the Pitris,[37] the Planets, the spouses of the deities, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni,[38] Sāvitri, the knowledge of the Vedas, the seasons, the year, the Kshanas, the Lavas, the Muhurtas, the Nimeshas, and the Yugas in succession,[39] protect thee, O Yādava, and keep thee in happiness, wherever thou mayst stay! Let no danger overtake thee on thy way, and let no heedlessness be thine, O sinless one![40]—Thus blessed by her, I took her leave, bidding farewell unto the daughter of the prince of apes. Repairing then into the presence of that foremost of men, *viz.*, my father, of my mother, of the king, and of Āhuka,[41] I informed them of what the daughter of the prince of the Vidyādharas, in great affliction, had said unto me. Bidding them farewell with a sorrowful heart, I then repaired to Gada and to Rāma of great might.[42]

These two cheerfully addressed me, saying,—Let thy penances increase without any obstruction![43]—Having obtained the permission of all of them, I thought of Garuda. He immediately came to me and bore me to Himavat (at my bidding). Arrived at Himavat, I dismissed him.[44] There on that foremost of mountains, I beheld many wonderful sights. I saw an excellent, wonderful, and agreeable retreat for the practice of penances.[45] That delightful retreat was owned by the high-souled Upamanyu who was a descendant of Vyāghrapada. That retreat is applauded and reverenced by the deities and the Gandharvas and seemed to be covered with Vedic beauty.[46] It was adorned with Dhavas and Kakubhas and Kadamvas and cocoas, with Kuruvakas and Ketakas and Jamvus and Pātalas, with banians and Varunakas and Vatsanābhas and Vilwas, with Saralas and Kapitthas and Piyālas and Cālas and palmyras,[47] with Vadaris and Ingudis and Punnāgas and Açokas and Amras and Kovidāras and Champakas and Panaças,[48] and with diverse other trees endued with fruits and flowers. And that retreat was also decked with the straight stems of the *Musa Sapienta*.*[49] Truly, that asylum was adorned with diverse other kinds of trees and with diverse kinds of fruits forming the food of diverse kinds of birds. Heaps of ashes (of sacrificial fires) were thrown in proper places all around, which added to the beauty of the scene.[50] It abounded with Rurus and apes and tigers and lions and leapards, with deer of diverse species and pea-

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* Dhava is *Anogeissus latifolia*, Wall., syn. *Conocarpus latifolia*, *Roxb.* Kakubha is otherwise called Arjuna which is identified with *Terminalia Arjuna*, syn. *Pentaptera Arjuna*. Kadamva is *Nauclea cadamba*, *Roxb.* Kuruvaka is *Barleria cristata*, *Linn.* Ketaka is *Pandanus odoratissimus*, *Linn.* Jamvu is *Eugenia Jambolana*. Pātala is *Stereospermum suaveolens*, syn. *Bignonia suaveolens*, *Roxb.* Varunaka is *Cratæva religiosa*, syn. *Capparis trifoliata*, *Roxb.* Vatsanābha is *Aconitum ferox*, Wall. Vilwa is *Ægle Marmelos*. Sarala is *Pinus longifolia*, *Roxb.* Kapittha is *Feronia Elephantum*. Piyāla is *Buchanania latifolia*. Cāla is *Shorea robusta*. Vadara is *Zizyphus jujuba*. Ingudi is *Balanites Roxburghii*. Punnāga is *Callophyllum inophyllum*. Açoka is *Saraca Indica*, *Linn*, syn. *Jonesia Asoka*, *Roxb.* Amra is *Mangifera Indica*. Kovidāra is *Bauhinia acuminata*, *Linn.* Champaka is *Michelia Champaca*, *Linn.* Panaça is *Artocarpus integrifolia*, *Linn.*—T.

cocks, and with cats and snakes.[51] Indeed, large numbers of other animals also were seen there, as also buffalos and bears. Delicious breezes blew, constantly bearing the melodious strains of celestial nymphs.[52] The babblings of mountain rillets and springs, the sweet notes of winged chorristers, the gruntings of elephants, the delicious strains of Kinnaras, and the auspicious voice of ascetics singing the Sāmans, O hero, and diverse other kinds of music, rendered that retreat extremely charming. The very imagination cannot conceive another retreat as delightful as the one I beheld. There were also large houses in that asylum, intended for the keep; of the sacred fire, and covered all over with flowering creepers.[53-54] It was adorned with the river Gangā of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all righteous persons, who were endued with high souls, and who resembled fire itself in energy.*[55] Some of those ascetics subsisted upon air and some upon water. Some were devoted to Japa or the silent recitation of sacred Mantras. And some were engaged in cleansing their souls by practising the virtues of compassion and the rest. And some amongst them were Yogins devoted to the abstraction of Yoga-meditation. Some amongst them subsisted upon smoke only, and some subsisted upon fire, and some upon milk. Thus was that retreat adorned with many foremost of regenerate persons.[56] And some there were amongst them that had taken the vow of eating and drinking like kine,—that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some that used their teeth only for that purpose. And some subsisted by drinking only the rays of the moon, and some by drinking only froth. And some had betaken themselves to the vow of living like deer.†[57] And some

* Gangā is represented as the daughter of the Rishi Jahnu, and hence is the known by the name of Jāhnavi. What is meant by Jāhnavi having been always present there is that the goddess always stayed there in spirit, desirous of conferring merit upon those that would reverence her.—T.

† *I. e.*, never searching for food but taking what they saw, and never using their hands also.—T.

there were that lived upon the fruits of the Ficus religiosa, and some that used to lie upon water. And some dressed themselves in rags and some in animal skins and some in barks of trees.[58] Indeed, I beheld diverse ascetics of the foremost order observing these and other painful vows. I desired then to enter that asylum.[59] Verily, that asylum was honored and adored by the deities and all high-souled beings, by Civa and others, O Bhārata, and by all creatures of righteous acts. Thus addressed, it stood in all its beauty on the breast of Himavata, like the lunar disc in the firmament.[60] The mungoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, in consequence of the energy of those ascetics of blazing penances and for their proximity to those high-souled ones.[61] In that foremost of asylums, which was delightful to all creatures, inhabited by many foremost of Brāhmanas fully conversant with the Vedas and their branches,[62] and by many high-souled Rishis celebrated for the difficult vows they observed, I saw, as soon as I entered, a puissant Rishi with matted locks on head and dressed in rags,[63] who seemed to blaze forth like fire with his penances and energy. Waited upon by his disciples and possessed of tranquil soul, that foremost of Brāhmanas was young in aspect.[64] His name was Upamanyu. Unto me who bowed unto him with a nod of my head, he said,—Welcome art thou, O thou of eyes like lotus petals! Today, by this visit of thine, we see that our penances have borne fruit. Thou art worthy of our adoration, but thou adorest us still. Thou art worthy of being seen, but thou desirest to see me![65]—Joining my hands I addressed him the usual enquiries respecting the well-being of the animals and birds that resided in his asylum, of the progress of his righteousness, and of his disciples.[66] The illustrious Upamanyu then addressed me in words that were exceedingly sweet and delightful,—Thou shalt, O Krishna, obtain without doubt a son like unto thyself![67] Betaking thyself to severe penances, do thou gratify Içāna, the Lord of all creatures. That divine Master, called also Adhokshaja, sporteth here with his spouse by his side.[68] O Janārddana, it was here that the deities with all the Rishis, in days of yore, gratified that foremost of deities

by their penances and Brahmacharyya and Truth and self-restraint, and succeeded in obtaining the fruition of many high desires. That illustrious god is verily the vast receptacle of all energies and penances.[69-70] Projecting into existence and withdrawing once more unto himself all things fraught with good and evil, that inconceivable Deity whom thou seekest, O destroyer of foes, lives here with his spouse ![71] He who took his birth as the Dānava named Hiranykaçipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in obtaining from Mahādeva the puissance belonging to all the deities and enjoyed it for ten millions of years.[72] He who was the foremost of all his sons, and who was celebrated by the name of Mandāra, succeeded, through the boon he had obtained from Mahādeva, in fighting Cakra for a million of years.[73] The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the slightest impression, O Keçava, in days of yore, upon the body of that great cause of universal affliction.*[74] The discus which thou bearest, O sinless one, was given unto thee by Mahādeva after he had slain a Daitya that, proud of his strength, used to live within the waters.[75] That discus, blazing with energy and like unto fire, was created by the great god having for his device the bull. Wonderful and irresistible in energy, it was given unto thee by that illustrious god.[76] In consequence of its blazing energy it was incapable of being gazed at by any person save the wielder of Pinākа. It was for this reason that Bhava bestowed upon it the name of Sudarçanam.[77] From that time the name Sudarçanam came to be current in all the worlds. Even that weapon, O Keçava, failed to make the slightest impression on the body of Hiranyakaçipu's son Mandāra, that appeared like an evil planet in the three worlds.[78] Hundreds of Chakras like thine and thunderbolts like that of Cakra, could not inflict a scratch on the body of that evil planet endued with great might, who had obtained a boon from Mahādeva.[79] Afflicted by the mighty Mandāra, the deities fought hard against him

* 'Graha' is literally a planet; here, Mandāra who is likened to an evil planet in consequence of the mischief he did unto all.—T.

and his associates, all of whom had obtained boons from Mahādeva.[80] Gratified with another Dānava named Vidyutprabha, Mahādeva granted to him the sovereignty of the three worlds. That Dānava remained the sovereign of the three worlds for a hundred thousand years.[81] And Mahādeva said unto him,—Thou shalt become one of my attendants!—Indeed, the puissant Lord further bestowed upon him the boon of a hundred millions of children. The Unborn Master of all creatures further gave the Dānava the region known by the name of Kuçadwipa for his kingdom.[82] Another great Asura, of the name of Catamukha, was created by Brahman. For a hundred years he poured on the sacrificial fire (as offerings unto Mahādeva) the flesh of his own body.[83] Gratified with such penances, Cankara said unto him,—What can I do for thee?—Catamukha replied unto him, saying,—O thou that art most wonderful, let me have the power of creating new creatures and animals![84] Give also unto me, O foremost of all deities, eternal power!—The puissant lord, thus addressed by him, said unto him,—So be it!*[85]—The Self-born Brahman, concentrating his mind in Yoga, in days of yore, made a sacrifice for three hundred years, with the object of obtaining children.[86] Mahādeva granted him a thousand sons possessed of qualifications commensurate with the merits of the sacrifice. Without doubt, thou knowest, O Krishna, the Lord of Yoga, him that is, who is sung by the deities.[87] The Rishi known by the name of Yājnavalkya is exceedingly virtuous. By adoring Mahādeva he has acquired great fame.[88] The great ascetic who is Parāçara's son, *viz.*, Vyāsa of soul set on Yoga, has obtained great celebrity by adoring Cankara.[89] The Vālikhilyas were on a former occasion disregarded by Maghavat. Filled with wrath at this, they gratified the illustrious Rudra.[90] That lord of the universe, that foremost one of all the deities, thus gratified by the Vālikhilyas, said unto them,—Ye shall succeed by your penances in creating a bird that will rob Indra of the *Amrita*![91]

* 'Yoga' in Verse 84 is explained by the Commentator as meaning the power of creation. 'Chandra-Surya-parjanya-Prathivyādi-srishti-sāmarthyam'. Similarly, by 'Cāçwatam Valam' is meant that power which arises from Brahmavidyā.—T.

—Through the wrath of Mahādeva on a former occasion, all the waters disappeared. The deities gratified him by performing a sacrifice called Saptakapāla, and caused, through his grace, other waters to flow into the worlds. Verily, when the three-eyed deity became gratified, water once more appeared in the world.[92] The wife of Atri, who was conversant with the Vedas, abandoned her husband in a huff and said,—I shall no longer live in subjection to that ascetic ![93]—Having said these words, she sought the protection of Mahādeva. Through fear of her lord Atri, she passed three hundred years, abstaining from all food.[94] And all this time she slept on wooden clubs for the purpose of gratifying Bhava. The great deity then appeared unto her and then smilingly addressed her, saying,—Thou shalt obtain a son.[95] And thou shalt get that son without the need of a husband, simply through the grace of Rudra. Without doubt, that son, born in the race of his father, shall become celebrated for his worth, and assume a name after thee ![96] The illustrious Vikarna also, O slayer of Madhu, full of devotion to Mahādeva, gratified him with severe penances and obtained high and happy success.[97] Cākalya, too, of restrained soul, adored Bhava in a mental sacrifice that he performed for nine hundred years, O Keçava ![98] Gratified with him, the illustrious deity said unto him,—Thou shalt become a great author. O son, inexhaustible shall thy fame be in the three worlds.[99] Thy race also shall never come to an end and shall be adorned by many great Rishis that shall take birth in it ! Thy son will become the foremost of Brāhmanas and will make the Sutras of thy work.[100] There was a celebrated Rishi of the name of Sāvarni in the Krita age. Here, in this asylum, he underwent severe penances for six thousand years.[101] The illustrious Rudra said,—I am gratified with thee, O sinless one ! Without being subject to decrepitude or death, thou shalt become an author celebrated through all the worlds ![102]—In days of yore, Cakra also, in Bārānasi, filled with devotion, O Janārddana, adored Mahādeva who has empty space alone for his garments and who is smeared with ashes as an agreeable unguent.[103] Having adored Mahādeva thus, he obtained the sovereignty of the celestials. Nārada also, in days of yore, adored the great Bhava with devotion of heart. Gratified with

him, Mahādeva, that preceptor of the celestial preceptor, said these words :[104]—No one shall be thy equal in energy and penances. Thou shalt always attend upon me with thy songs and instrumental music.[105] Hear also, O Mādhava, how in former times I succeeded in obtaining a sight of that god of gods, that Master of all creatures, O lord ![106] Hear also in detail for what object, O thou of great puissance, I invoked with restrained senses and mind that illustrious deity endued with supreme energy.[107] I shall, O sinless one, tell thee with full details all that I succeeded in obtaining from that god of gods, *viz.*, Maheçwara.[108] In ancient times, *viz.*, the Krita age, O son, there was a Rishi of great fame, named Vyāghrapāda. He was celebrated for his knowledge and mastery over the Vedas and their branches.[109] I was born as the son of that Rishi and Dhaumya took birth as my younger brother. On a certain occasion, O Mādhava, accompanied by Dhaumya,[110] I came upon the asylum of certain Rishis of cleansed souls. There I beheld a cow that was being milked. And I saw the milk and it appeared to me to resemble Amrita itself in taste.[111] I then came home, and impelled by childishness, I addressed my mother and said,—Give me some food prepared with milk.[112]—There was no milk in the house, and accordingly my mother was much grieved at my asking for it. My mother took a piece of (rice) cake and boiled it in water, O Mādhava.[113] The water became whitened and my mother placed it before us, saying that it was milk and bade us drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the residence of some of our great kinsmen.[114] A celestial cow, who delights the deities, was being milked on that occasion. Drinking her milk that resembled Amrita in taste,[115] I knew what the virtues are of milk. I, therefore, at once understood the origin of the substance that my mother offered me, telling me that it was milk. Verily, the taste of that cake, O son, did not afford me any pleasure whatever.[116] Impelled by childishness I then addressed my mother, saying,—This, O mother, that thou hast given me is not any preparation of milk ![117]—Filled with grief and sorrow at this, and embracing me from parental affection and smelling my head, O Mādhava,

she said unto me,[118]—Whence, O child, can ascetics of cleansed souls obtain food prepared with milk? Such men always reside in the forest and subsist upon bulbs and roots and fruits.[119] Whence shall we who live by the banks of rivers that are the resort of the Vālikhilyas, we who have mountains and forests for our home,—whence, indeed, O child, shall we obtain milk?[120] We, O dear child, live (sometimes) on air and sometimes on water. We dwell in asylums in the midst of forests and woods. We habitually abstain from all kinds of food that are taken by persons living in villages and towns. We are accustomed to only such food as is supplied by the produce of the wilderness.[121] There cannot be any milk, O child, in the wilderness where there are no offspring of Surabhi.* Dwelling on the banks of rivers or in caves or on mountain-breasts, or in *tirthas* and other places of the kind,[122] we pass our time in the practice of penances and the recitation of sacred Mantras, Civa being our highest refuge. Without gratifying the boon-giving Sthānu of unfading glory,—him, that is, who has three eyes,[123] —whence, O child, can one obtain food prepared with milk and good robes and other objects of enjoyment in the world? Do thou devote thyself, O dear son, to Cankara with thy whole soul![124] Through his grace, O child, thou art sure to obtain all such objects as administer to the indulgence of all thy wishes!—Hearing these words of my mother, O slayer of foes, that day,[125] I joined my hands in reverence and bowing unto her, said,—O mother, who is this Mahādeva? In what manner can one gratify him?[126] Where does that god reside? How may he be seen? With what does he become pleased? What also is the form of Carva? How may one succeed in obtaining a knowledge of him? If gratified, will he, O mother, show himself unto me?[127]—After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes covered with tears the while.[128] Gently patting my body, O slayer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the deities!—[129]

* 'Surabhi' is the celestial cow, the original progenetrix of all kine in heaven and on Earth.—T.

"'—My mother said,—Mahādeva is exceedingly difficult to be known by persons of uncleansed souls. These men are incapable of bearing him in their hearts or comprehending him at all. They cannot retain him in their minds. They cannot seize him, nor can they obtain a sight of him.[130] Men of wisdom aver that his forms are many. Many, again, are the places in which he resides. Many are the forms of his Grace.[131] Who is there that can understand in their details the acts, which are all excellent, of Iça, or of all the forms that he has assumed in days of yore?[132] Who can relate how Carva sports and how he becomes gratified? Maheçwara of universal form resides in the hearts of all creatures.[133] While Munis discoursed on the auspicious and excellent acts of Içāna, I have heard from them how, impelled by compassion towards his worshippers, he grants them a sight of his person.[134] For the purpose of showing a favor unto the Brāhmanas, the denizens of heaven have recited for their information the diverse forms that were assumed by Mahādeva in days of yore. Thou hast asked me about these. I shall recite them to thee, O son!—[135]

"'—My mother continued,—Bhava assumes the forms of Brahman and Vishnu and the chief of the celestials: of the Rudras, the Ādityas, and the Açwins; and of those deities that are called Viçwedevas.[136] He assumes the forms also of men and women, of Pretas and Piçāchas, of Kirātas and Cavaras, and of all aquatic animals. That illustrious deity assumes the forms of also those Cavaras that dwell in the woods and forests.[137] He assumes the forms of tortoises and fishes and conchs. He it is that assumes the forms of those coral sprouts that are used as ornaments by men.[138] He assumes the forms of also Yakshas and Rākshasas and Snakes, of Daityas and Dānavas. Indeed, the illustrious god assumes the forms of all creatures too that live in holes.[139] He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well.[140] He it is that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and Chakravākas.[141] Verily, He it is that assumes the forms of Chāsas and of mountains also. O son, Mahādeva it is that assumes the

forms of kine and elephants and horses and camels and asses.[142] He assumes the forms of also goats and pards and diverse other varieties of animals. It is Bhava who assumes the forms of diverse kinds of birds of beautiful plumage.[143] It is Mahādeva who bears the forms of persons with sticks and those with umbrellas and those with calabashes among Brāhmanas.* He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads.[144] And he sometimes assumes forms having many millions of legs and forms having innumerable stomachs and faces, and forms endued with innumerable arms and innumerable sides. He sometimes appears surrounded by innumerable spirits and ghosts.[145] He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Chāranas. He sometimes assumes a form that is rendered white with the ashes he smears on it and adorned with a half-moon on the forehead.[146] Adored with diverse hymns uttered with diverse kinds of voice and worshipped with diverse Mantras fraught with encomiums, he, that is sometimes called Carva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common foundation.[147] Mahādeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals). He resides everywhere and should be known as dwelling in the hearts of all creatures in the universe.[148] He knows the desire cherished by every worshipper of his. He becomes acquainted with the object in which one pays him adorations. Do thou then, if it pleases thee, seek the protection of that chief of the deities.[149] He sometimes rejoices, and sometimes yields to wrath, and sometimes utters the syllable Hun with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes the heavy mullets, sometimes the scimitar, and sometimes the battle-

* A Sanyāsin is one that bears the stick as the badge of the mode of life he has adopted. 'Cchatrin' is the king. 'Kundin' is one with the calabash. The meaning is that it is Mahādeva who becomes the Sanyāsin or the mendicant on the one hand and the monarch on the throne.—T.

axe.[150] He it is that assumes the form of Cesha who sustains the world on his head. He has snakes for his belt, and his ears are adorned with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin forms his upper garment.*[151] He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by innumerable spirits and ghosts, he sometimes plays on musical instruments. Diverse again are the instruments upon which he plays, and sweet the sounds they yield.[152] He sometimes wanders (over crematoria), sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of one that is mad, and sometimes of one that is intoxicated, and he sometimes utters words that are exceedingly sweet.[153] Endued with appalling fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake and sometimes yawns as he pleases.[154] He sometimes recites sacred Mantras and sometimes becomes the deity of those Mantras which are recited. He sometimes performs penances and sometimes becomes the deity for whose adoration those penances are undergone. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga contemplation of others.[155] He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cowpen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man.[156] He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes.[157] He is fair, he is darkish, he is dark, he is pale, he is of the color of smoke, and he is red. He is possessed of eyes that are large and terrible. He has empty space for his covering and he it is that covers all things.[158] Who is there that can truly understand the limits of Mahādeva who is formless, who is made

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* Every person belonging to the three superior orders bears the *Upavita* or sacred thread as his badge. The deities also, including Mahādeva, bear the Upavita. Mahādeva's Upavita is made of living snakes.—T.

up of illusion, who is of the form of all actions and operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth.*[159] He lives in the heart (of every creature). He is the life-breath, he is the mind, and he is the Jiva (that is invested in the material case). He is the soul of Yoga, and it is he that is called Yoga. He is the Yoga-contemplation into which Yogins enter. He is the Supreme Soul. Indeed, Maheçwara is capable of being comprehended not by the senses but through only the Soul seizing his existence.†[160] He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes. He has one mouth, he has two mouths, he has three mouths, and he has many mouths.[161] Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuge, do thou, O son, adore Mahādeva and then mayst thou obtain the fruition of all thy wishes![162]— Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahādeva, having nothing else for its object.[163] I then applied myself to the practice of the austerest penances for gratifying Cankara. For one thousand years I stood on my left toe.[164] After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only.[165] After that I passed seven hundred years, subsisting on air alone. In this way I adored Mahādeva for a full thousand years of the celestials.[166] After this, the puissant Mahādeva, the Master of

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* 'Arupa' is formless, or as the Commentator explains, 'nishkala,' *i. e.* without parts, being indivisible. 'Ādyarupa' is full of or made up of Māyā or illusion. 'Atirupa' is 'of the form of multifarious acts or operations or effects in the universe. 'Ādyarupa' is 'Hiranyagarbha.'—T.

† The Commentator explains that by saying that Maheçwara is in the heart, &c., what is stated is that he is the several cases of which Jiva is made up while in his unemancipate state, *viz.*, the Annamaya kosha, the Prānmaya kosha, the Manomaya kosha, and the Vijnānmaya kosha. What is meant by 'Yogātman' is that he is the Soul or essence of Yoga or the 'Chidachidgranthi,' *i. e.*, the Anandamaya kosha. By 'Yoga-sanjnita' is meant that he is Yoga or the 'Twam padārthah.'—T.

all the universe became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone,[167] he appeared before me in the form of Cakra surrounded by all the deities. As the celebrated Cakra, he had a thousand eyes on his person and was armed with the thunder-bolt.[168] And he rode on an elephant whose complexion was of the purest white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was.[169-170] A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise.[171] Addressing me, he said,—O foremost of regenerate persons, I have been gratified with thee. Beg of me whatever boon thou desirest.[172]—Hearing these words of Cakra I did not become glad. Verily, O Krishna, I answered the chief of the celestials in these words;[173]—I do not desire any boon at thy hands, or from the hands of any other deity! O amiable deity, I tell thee truly, that it is Mahādeva only from whom I have boons to ask![174] True, true it is, O Cakra, true are these words that I say unto thee! No other words are at all agreeable to me save those which relate to Maheçwara.[175] At the command of that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not obtained through the grace represented by Mahādeva's boons, the very sovereignty of the three worlds would not be acceptable to me.[176] Let me be born among the very Cwapākas but let me still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to have birth in the palace of Indra himself![177] If a person be wanting in devotion to that Lord of the universe,—that Master of the deities and the Asuras,—his misery will not end even if from want of food he has to subsist upon only air and water.*[178] There is no need of other discourses

* The meaning seems to be this: the man that is not devoted to Mahā-

that are even fraught with other kinds of morality and righteusness, unto those persons who do not like to live even a moment without thinking of feet of Mahādeva.[179] When the unrighteous or sinful Yuga comes, one should never pass a moment without devoting his heart upon Mahādeva. One that has drunk the Amrita constituted by the devotion to Hara, one becomes freed from the fear of the world.[180] One that has not obtained the grace of Mahādeva can never succeed to devote oneself to Mahādeva for a single day or for half a day or for a Muhurta or for a Kshana or for a Lava.[181] At the command of Mahādeva I shall cheerfully become a worm or an insect, but I have no relish for even the sovereignty of the three worlds if bestowed by thee, O Cakra ![182] At the word of Hara I would become even a dog. In fact, that would accord with my highest wish. If not given by Maheçwara, I would not have the sovereignty of the very deities.[183] I do not wish to have this dominion of the heavens. I do not wish to have the sovereignty of the celestials. I do not wish to have the region of Brahman. Indeed, I do not wish to have that cessation of individual existence which is called Emancipation and which involves a complete identification with Brahma. But I want to become the slave of Hara.[184] As long as that Lord of all creatures, the illustrious Maheça with crown on his head and body possessed of the pure white complexion of the lunar disc, does not become gratified with me, so long shall I cheerfully bear all those afflictions, due to a hundred repetitions of decrepitude, death and birth, that befall to the lot of embodied beings.[185] What person in the universe can obtain tranquillity without gratifying Rudra that is freed from decrepitude and death, that is endued with the effulgence of the Sun, the Moon, or the fire, that is the root or original cause of everything real and unreal in the three worlds, and that exists as one and indivisible entity ?[186] If in consequence of my faults, rebirths be mine, I shall, in those new births, devote myself solely to Bhava !—[187]

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deva is sure to be subjected to misery. His distress will know no bounds. To think that such a man has reached the lowest depth of misery only when from want of food he has to live upon water or air, as to think what would not be correct.—T.

"'—Indra said,—What reasons canst thou assign for the existence of a Supreme Being or for His being the cause of all causes?—[188]

"'—Upamanyu said,—I solicit boons from Him whom utterers of Brahma has described as existent and non-existent, manifest and unmanifest, eternal or immutable, One and many.[189] I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul.[190] I solicit boons from Him whence is all Puissance, who has not been produced by any one, who is immutable, and who, though himself unsprung from any seed, is the seed of all things in the universe.[191] I solicit boons from Him who is beyond the attribute of Darkness, who is blazing Effulgence, who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow.[192] I worship him, O Purandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything.*[193] I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sānkhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore,†[194] I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures.[195] I solicit boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval

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* 'Bhuta-bhāvana-bhāvajnam' is one acquainted with both the 'bhāvana' and the 'bhāva' of all 'bhutas', *i. e.*, all the living creatures.—T.

† Without the Crutis, He cannot be comprehended, for he is above all dialectics or arguments. The object which the Sānkhya system has in view, flows from Him, and the object also which the Yogins have in view has its origin in Him.—T.

egg.*[196] Who else than that Supreme Lord could be the creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called Mahat?[197] Tell me, O Cakra, who else than Civa could create Mind, Understanding, Consciousness or Ego, the Tanmātras, and the senses? Who is there higher than Civa?†[198] The wise say that the Grandsire Brahman is the creator of this universe. Brahman, however, acquired his high puissance and prosperity by adoring and gratifying Mahādeva, that God of gods.[199] That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahādeva. Tell me who is there that is superior to the Supreme Lord?‡[200] Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance judging by the sovereignty and the power of oppressing conferred upon the foremost of the Daityas and the Dānavas?§[201] The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations,—these, know thou, are from Mahādeva. Tell us who is higher than the Supreme Lord?[202] Who else is there, than Mahādeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else than Mahādeva has acted the part of the grinder of the foes, coming into contact with the Daityas and the Dānavas?¶[203] What need, O Purandara, of many well-sounding statements fraught with specious sophisms,

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* Mahādeva, here spoken of as Brahma, first filled Space with his energy, Space forming, as it were, the material with which everything else was created. Having filled Space as it were with creative energy, he created the primeval egg and placed Brahman or the Grandsire of the universe within it.—T.

† 'Tanmātras' are the subtile elements, those which we perceive being gross ones.—T.

‡ Here Mahādeva is represented as Supreme Brahma. Hence, the Being that created Brahman, Vishnu, and Rudra, derived his power to create from Mahādeva. Thus Mahādeva is Unmanifest Brahma.—T.

§ 'Sampādayitum' is 'aiçaryyena samyojayitum'. The difficulty lies in the first line. The ablative is to be taken as 'yabartha or lyablope'.—T.

¶ This is an instance of a crux; 'ādhipatya' is a verb of incomplete predication, implying 'etya' or encountering.—T.

when I behold thee of a thousand eyes, O best of the deities,[204] —thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kuçikas, all this is due to the grace of that God of gods, *viz.*, Mahādeva![205] Know, O Keçava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occurs in these worlds, and which has the all-pervading Lord for its soul, has flowed from Maheçwara and has been created (by him) for enjoyment by Jiva*[206] In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokāloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahādeva as persons conversant with all the topics of enquiry say.[207] If, O Cakra, the deities and the Asuras could see any other puissant form than Bhava's, would not both of them, especially the former when opposed and afflicted by the latter, have sought the protection of that form?[208] In all hostile encounters of the deities, the Yakshas, the Uragas, and the Rākshasas, that terminate in mutual destruction, it is Bhava that gives unto those that meet with destruction puissance commensurate with their respective conditions as dependent upon their acts.[209] Tell me, who else than Maheçwara is there for bestowing boons upon, and once more snatching them away from, Andhaka and Cukra and Dundubhi and Mahisha and many foremost of Yakshas and Vala and Rākshasas and the Nivātakavachas?[210] Was not the vital seed of Mahādeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of

* Here the compassion of Mahādeva is shown. The Commentator explains that 'eshu' refers to 'these worlds'; 'chetanāchetanāni' would include all animate and inanimate existences. The word 'ādi' following implies 'heaven and all unseen entities'. 'Avyaktamuktākeça' is a periphrasis for 'jiva'; 'avyaktam aspashtam yathāsyāttathā muktah bhānti tirohitam nitya-muktatwamasya' is the explanation offered. This is, no doubt, correct. The sense then is that all this has flowed from Maheçwara and exists for being enjoyed by Jiva.—T.

such virtue.*[211] Who else in this world is sung as having the horizon only for his garments? Who else can be said to be a Brahmachārin with vital seed drawn up? Who else is there that has half his body occupied by his dear spouse? Who else is there that has been able to subjugate the god of desire?†[212] Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing?[213] Whose worship and puissance remains immutable? Who else is there that sports with spirits and ghosts? Tell me, O deity, who else has associates that are possessed of strength like his own and that are, therefore, proud of that strength or puissance?‡[214] Who else is there whose place is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy?[215] From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things?[216] O Indra, know Maheçwara to be the original Cause (of everything.) He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, of (ascetic) success, and of the rites laid down in the scriptural ordinances.§[217] He is adored by both the deities and the Asuras

* The allusion is thus explained by the Commentator: once upon a time the seed of Mahādeva fell upon a blazing fire. The deity of fire removed it, unable to consume it. The seed, however, thus removed, became converted into a mountain of gold. 'Haimagiri' is not Himavat or the mountains of Himālayas as the Burdwan translator wrongly renders it.—T.

† 'Ardhe sthitā kāntā' refers to the transformation of Mahādeva into a form half of which was male and half female, the male half being the half of his own usual form, and the female half being half the form of his dear shouse Umā or Pārvati. This transformation is known by the name of 'Haragauri'.—T.

‡ The associates of Mahādeva are called 'Gana'. 'Deva' is in the vocative case. The Burdwan translator wrongly takes 'deva-ganāh' as a compound word and makes a mess of the meaning.—T.

§ The Bombay reading is 'Vihitam kāranam param'. The Commen-

with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.*[218] He is both gross and subtile. He is without compare. He cannot be seized by the senses. He is endued with attributes and he is divested by them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheçwara's.[219] He is the cause of the continuance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, he is the cause of every thing.[220] He is that which is mutable, he is the unmanifest, he is Knowledge; he is Ignorance; he is every act; he is every omission; he is righteousness; and he is unrighteousness. Him, O Cakra, do I call the cause of everything.[221] Behold, O Indra, in the image of Mahādeva the indications of both the sexes. That god of gods, *viz.*, Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe.[222] My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Içа, O Cakra! If it pleases thee, do thou throw thyself on his kindness and protection.[223] Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahādeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for

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tator adopts it, and explains it as 'vihitam, ajnātam sat jnāpitam, param kāranam avyaktasyapi kāranam'. The Bengal reading, however, is not faulty.—T.

* The Bengal reading 'karmayogya' is vicious. The Bombay text reads 'karmayajna' which, of course, is correct. By 'karmayajna' is meant that sacrifice which is performed with the aid of actual offerings of flowers and herbs and animals and libation of ghee and meat, &c., These are opposed to mental sacrifices or 'mānasa-yajna'. It is curious to see that the Burdwan translator adheres to the vicious reading and misunderstands the meaning. Mahādeva transcends the fruits of action, *i. e.*, he has no body unto which happiness and misery may attach.—T.

its immediate cause the seeds of Brahman and others. Brahman and Indra and Hutāçа and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahādeva.*[224] Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe,—him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself, —for obtaining without delay that highest of all acquisitions, *viz.*, Emancipation.[225] What necessity is there of other reasons (for establishing what I believe)? The supreme Mahādeva is the cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahādeva.[226] If Maheçwara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities?[227] He whose sign is always worshipped by Brahman, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities.[228] Brahman has for his sign the lotus. Vishnu has for his the discus. Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahādeva and his spouse. Hence, all creatures must be regarded as belonging to Maheçwara.[229] All creatures of the feminine sex, have sprung from Umā's nature as their cause, and hence it is they bear the mark of femeninity that distinguishes Umā; while all creatures that are masculine, having sprung from Civa, bear the masculine mark that distinguishes Civa. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahādeva or his spouse, should be regarded as very wretched and

* The Bombay reading 'savikāra-nirguna-ganam' is correct. The Bengal reading having 'gunam' (and not 'ganam') as the last word of this compound, is vicious. The Burdwan translator adheres to the vicious reading and wrongly renders the compound. K. P. Singha skips over it. Of course, 'ganam' means sum or total. 'Retodbhavam' is *ārsha* for 'Retasodbhavam'.—T.

should not be counted with the creatures of the universe.[230] Every being with the mark of the masculine sex should be known to be of Içāna, while every being with the mark of the feminine sex should be known to be of Umā. This universe of mobile and immobile creatures is pervaded by two kinds of forms (*viz.*, male and female).[231] It is from Mahādeva that I wish to obtain boons. Failing in this, O Kauçika, I would rather prefer dissolution itself. Go or remain, O Cakra, as thou, O slayer of Vala, desirest![232] I wish to have boons or curses from Mahādeva. No other deity shall I ever acknowledge. Nor would I have from any other deity the fruition of all my wishes![233]—Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahādeva not having been gratified with me notwithstanding my severe austerities.[234] Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the Jasminum pubescens, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eyes was tawny like that of honey.[235-36] Its horns were hard as adamant and had the color of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth.[237] The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed.[238] Its flanks were possessed of great beauty, and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint.[239] And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahādeva with his spouse Umā.[240] Verily, Mahādeva shone like the lord of stars while he is at his full. The fire born of his energy resembled in effulgence the lightning that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. That energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of

the Yuga.[241-42] Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean.[243] That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear.[244] I then beheld the illustrious Sthānu or Maheçwara, seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire.[245] And the great god was accompanied by Pārvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthānu, unattached to everything, that receptacle of all kinds of energy or force, endued with eight and ten arms, and adorned with all kinds of ornaments.[246] Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The color of his banner, irresistible in the universe, was white. The thread round his person was also white.[247] He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments.[248] A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour in consequence of his three eyes that looked like three suns.[249] The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems.[250] I also beheld, O Govinda, the weapons, in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess.[251] The high-souled deity held a bow whose hues resembled those of the rainbow. That bow is celebrated under the name of Pināka and is in reality a mighty snake.[252] Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.[253] And there was a shaft whose splendour looked like that of the sun or of the fire that appears at the end of the Yuga. Verily, that shaft was the excellent Pāçupata, that mighty and terrible weapon,[254] which is without a second, indescribable for its power, and capable of strik-

ing every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire.[255] Possessed of one foot, of large teeth, and a thousand heads and thousand stomachs, it had a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually vomit fire.[256] O thou of mighty arms, that weapon is superior to the Brāhma, the Nārāyana, the Aindra, the Āgneya, and the Vāruna weapons. Verily, it is capable of neutralising every other weapon in the universe.[257] It was with that weapon that the illustrious Mahādeva had, in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greates ease, O Govinda, Mahādeva, using that single arrow, achieved that feat.[258] That weapon, shot by Mahādeva's arms, can, without doubt, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.[259] In the universe there is no being, including even Brahman and Vishnu and the deities, that is incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahādeva.[260] There is another mysterious and very powerful weapon which is equal or, perhaps, superior to the Pāçupata. I beheld that also. It is celebrated in all the worlds as the Cula of the Cula-armed Mahādeva.[261] Hurled by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.[262] In days of yore, Yuvanāçwa's son, king Māndhātri, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon.[263] Endued with great might and great energy and resembling Cakra himself in prowess, that king, O Govinda, was slain by the Rākshasa Lavana with the aid of this Cula which he had got from Civa.[264] That Cula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahādeva, as if roaring with rage, having contracted its forehead into three wrinkles.[265] It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Cula was made of a mighty snake. It is really indescribable.

It looked like the universal Destroyer himself armed with his noose.[266] I saw this weapon, O Govinda, in the hand of Mahādeva. I beheld also another weapon, *viz.*, that sharp-edged battle-axe which, in days of yore, was given unto Rāma[267] by the gratified Mahādeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rāma (of Bhrigu's race) slew in dreadful battle the great Kārttaviryya who was the ruler of all the world.[268] It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times.[269] Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahādeva. Indeed, it shone on Mahādeva's person like the flame of a blazing fire.[270] I beheld with Mahādeva of great intelligence innumerable other celestial weapons. I have, however, named only a few, O sinless one, in consequence of their principal character.[271] On the left side of the great god stood the Grandsire Brahman seated on an excellent car unto which were attached swans endued with the speed of the mind.[272] On the same side could be seen Nārāyana also, seated on the son of Vinatā, and bearing the conch, the discus, and the mace.[273] Close to the goddess Umā was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni.[274] In the front of Mahādeva I beheld Nandi standing armed with his Cula and looking like a second Cankara (for prowess and energy).[275] The Munis headed by the Self-born Manu, and the Rishis having Bhrigu for their first, and the deities with Cakra at their head, all came there.[276] All the tribes of spirits and ghosts, and the celestial Mothers, stood surrounding Mahādeva and saluting him with reverence.[277] The deities were engaged in singing the praises of Mahādeva by uttering diverse hymns. The Grandsire Brahman, uttering a Rathantara, praised Mahādeva.[278] Nārāyana also, uttering the Jyeshtha Sāman, sang the praises of Bhava. Cakra also did the same with the aid of those foremost of Vedic Mantras, *viz.*, the Cata-Rudriyam.[279] Verily, Brahman and Nārāyana and Cakra,—those three high-souled deities,—shone there like three sacrificial fires.[280] In their midst shone the illustrious god like the sun in the midst of his corona, emerged

from autumnal clouds.[281] I beheld myriads upon myriads of suns and moons also in the sky, O Keçava. I then praised the illustrious Lord of everything, the supreme Master of the universe.[282]

"'Upamanyu continued,—I said,—Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahādeva! Salutations to thee that assumest the form of Cakra, that art Cakra, and that disguisest thyself in the form and vestments of Cakra.[283] Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art red. Salutations to thee that art always armed with the Pināka, to thee that always bearest the conch and the Cula.[284] Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that hast a dark deer-skin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight.[285] Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds.[286] Salutations to thee that art red of color, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents.[287] Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns.[288] Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one ear, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence.[289] Salutations to thee that art the foremost of deities, to thee that art the foremost of Munis, to thee that art the foremost of celestials! Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body.[290] Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant

unguents.*[291] Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun.[292] Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth.[293] Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female.[294] Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow.[295-96] Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared).[297] Salutations to thee that wearest a beautiful garland of red color, to thee that art clad in robes of red.[298] Salutations to thee that hast the crown of thy head decked with gems, to thee that art adorned with a half-moon, to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head.[299] Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee

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* Mahādeva's body is half male and half female. The male half has garlands of bones, the female half garlands of flowers. The male half has everything that is rejected by others; the female half has all things that are coveted by others. This particular form of Mahādeva is called "Hara-Gauri."—T.

that art inconceivable and mysterious.[300] Salutations to thee that rangest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious.[301] Salutations to thee that art unclad (or hast the horizon alone for thy vestments), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul.[302] Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many beautiful ornaments on thy person.[303] Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sānkhya, to thee that art a Yogin.[304] Salutations to thee that art the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviater of all kinds of disease and pain, to thee that art the dispeller of every sorrow.[305] Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything.[306] Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind.[307] Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains,* to thee that art adored by all who are enemies of the gods, to thee that art possessed of fierce speed and energy.[308] Salutations to thee that torest away one of the heads of the Grandsire Brahman, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form.[309] Salutations to thee that art the destroyer of the triple city of the Asuras, to thee that art

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* 'Girimālā' is explained by the Commentator as one that sports on hills and mountains.—T.

the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of the deity of Desire, to thee that wieldest the rod of destruction.[310] Salutations to thee that art Skanda, to thee that art Visākha, to thee that art the rod of the Brāhmana, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form.[311] Salutations to thee that art Içāna, to thee that art the destroyer of Bhaga, to thee that art the slayer of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable.*[312] Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahman of all the deities, thou art the Red and Blue of the Rudras.[313] Thou art the Soul of all creatures, thou art He called Purusha in the Sānkhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible).[314] Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices.†[315] Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vaçishtha amongst Rishis, thou art Surya among the planets.[316] Thou art the lion among all wild animals, and among all domestic animals thou art the bull that is worshipped by all people.[317] Among the Ādityas, thou art Vishnu (Upendra), among the Vasus, thou art Pāvaka, among birds thou art the son of Vinatā (Garuda), and among snakes thou art Ananta (Cesha).[318] Among the Vedas thou art the Sāmans, among the Yajushes thou art the Cata-Rudriyam, among Yogins thou art Sanatkumāra, and among Sānkhyas thou art Kapila.[319] Among the Maruts thou art Cakra, among the Pitris thou art Devarāt, among all the regions (for the residence of created beings) thou art the region of Brahman,

* All the texts have 'Bhavaghnāya'. The correct reading, however, seems to be 'Bhagaghnāya', especially as the reference to Andhaka occurs immediately after.—T.

† 'Vishnu' means here the foremost of sacrifices.—T.

and amongst all the ends that creatures attain to, thou art Moksha or Emancipation.[320] Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brāhmana, and among all learned Brāhmanas thou art he that has undergone and is observant of the Dikshā.[321] Thou art the Sun among all things in the world, thou art the destroyer called Kāla. Thou art whatever else possessed of superior energy or eminence exists in the universe.[322] Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind to all thy worshippers.[323] Salutations to thee, O lord of Yogins. I bow to thee, O original Cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless.[324] O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable! O Supreme Lord, it behooveth thee to pardon all those trangressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper![325] I was stupified by thee, O Lord of all the deities, in consequence of the disguise in which thou showedst thyself to me. O Maheçwara, I did not give thee the Arghya or water to wash thy feet!*[326]—Having hymned the praises of Içāna in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, prepared to do whatever he would bid.[327] Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water.[328] The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure.[329] Then Mahādeva, accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,[330]—Behold, ye deities, the devotion of the high-souled Upamanyu! Verily,

* These articles must be offered to a visitor whether he stands in need of them or not.—T.

steady and great is that devotion, and entirely immutable, for it exists unalterably.[331]—Thus adressed by the great God armed with the Cula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,[332]—O illustrious one, O God of the gods, O Master of the universe, O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires![333]—Thus addressed by all the deities with the Grandsire Brahman among them, Carva, otherwise called Iça and Cankara, said these words, as if smiling, unto me.[334]

" 'The illustrious Cankara said,—O dear Upamanyu, I am gratified with thee! Behold me, O foremost of Munis! O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me.[335] I have been very highly pleased with thee in consequence of this thy devotion to Civa. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart![336]—Thus addressed by Mahādeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through the same emotion).[337] Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,[338]—O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth hath today borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras![339] Who else is more praiseworthy than I, since I am beholding with these eyes of mine Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship?[340] That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible,[341] is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high.[342] Thou art he that hadst created from thy right side the Grandsire Brahman, the Creator of all things;

Thou art he that hadst created from thy left side Vishnu for protecting the Creation.[343] Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved away! That Rudra who sprang from thee destroyed the Creation with all its mobile and immobile beings,[344] assuming the form of Kāla of great energy, of the cloud Samvartaka (charged with water which myriads of oceans are not capacious enough to bear), and of the all-consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe.[345] Thou art that Mahādeva who is the original Creator of the universe with all its mobile and immobile entities. Thou art he who, at the end of the Kalpa, stands, withdrawing all things into thyself![346] Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities.[347] If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged.[348] O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future.[349] I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat![350] —Thus addressed by me, the illustrious Maheçwara, endued with supreme energy, that Master of all mobile and immobile entities, *viz.*, Civa, worshipped of all the universe, then said unto me these words:—[351]

"'—The illustrious Deity said,—Be thou free from every misery and pain, and be thou above decrepitude and death. Be thou possessed of fame, be thou endued with great energy, and be spiritual knowledge thine![352] Thou shalt, through my grace, be always sought by the Rishis. Be thy behaviour good and righteous, be every desirable attribute thine, be thou possessed of universal knowledge, and be thou of agreeable appearance![353] Let undecaying youth be thine, and let thy energy be like that of fire. Wherever, again, thou mayst desire the presence, that is so agreeable to thee, of the ocean of milk, there shall that

ocean appear before thee, (ready for being utilised by thee and thy friends for purposes of thy food)! Do thou, with thy friends, always obtain food prepared with milk, with the celestial nectar besides being mixed with it!*[354-355] After the expiration of a Kalpa thou shalt then obtain my companionship. Thy family and race and kinsmen shall be exhaustless.[356] O foremost of regenerate ones, thy devotion to me shall be eternal. And, O best of Brāhmanas, I shall always accord my presence to thy asylum.[357] Live, O son, whithersoever thou likest, and let no anxiety be thine. Thought of by thee, I shall, O learned Brāhmana, grant thee a sight of myself again![358]—Having said these words, and granted me these boons, the illustrious Içāna, endued with the effulgence of millions of Suns, disappeared there and then.[359] It was even thus, O Krishna, that I beheld, with the aid of austere penances, that God of gods. I also obtained all that was said by the great Deity endued with supreme intelligence.[360] Behold, O Krishna, before thy eyes, these Siddhas residing here and these Rishis and Vidyādharas and Yakshas and Gandharvas and Apsaras.[361] Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and shedding a sweet fragrance all around.[362] O thou of mighty arms, all these are endued with a celestial nature through the grace of that god of gods, that supreme Lord, that high-souled Deity!—'[363]

"Vāsudeva continued,—'Hearing these words of his and beholding, as it were, with my own eyes all that he had related to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said unto him,[364]—Deserving of great praise art thou, O foremost of learned Brāhmanas, for what righteous man is there other than thou whose retreat enjoys the distinction of being honored with the presence of that God of gods?[365] Will the puissant Civa, will the great Cankara, O chief of ascetics, grant me also a sight of his person and show me favour?—[366]

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* All the texts read 'Kshirodasāgaraschaiva.' The correct reading is 'Kshirodasāgarasyaiva.' The nominative may be construed with the previous line, but the genetive would be better.—T.

" '—Upamanyu said,—Without doubt, O thou of eyes like lotus petals, thou wilt obtain a sight of Mahādeva very soon, even as, O sinless one, I succeeded in obtaining a sight of him.[367] O thou of immeasurable prowess, I see with my spiritual eyes that thou wilt, in the sixth month from this, succeed in obtaining a sight of Mahādeva, O best of all persons![368] Thou, O foremost of the Yadus, wilt obtain from Maheçwara and his spouse, four and twenty boons. I tell thee what is true.[369] Through the grace of that Deity endued with supreme wisdom, the Past, the Future, and the Present are known to me.[370] The great Hara has favoured these Rishis numbering by thousands and others as numerous. Why will not the puissant Deity show favoure to thee, O Mādhava! The meeting of the gods is always commendable with one like thee,[371] with one that is devoted to the Brāhmanas, with one that is full of compassion and that is full of faith. I shall give thee certain Mantras. Recite them continuously. By this thou art certain to behold Cankara!—[372]

"The blessed Vishnu continued,—'I then said unto him,—O regenerate one, through thy grace, O great ascetic, I shall behold the lord of the deities, that grinder of multitudes of Diti's sons.[373] Eight days, O Bhārata, passed there like an hour, all of us being thus occupied with talk on Mahādeva.[374] On the eighth day, I underwent the Dikshā, according to due rites, at the hands of that Brāhmana. I received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kuça blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of Munja grass round my loins.[375] For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth, and the fifth months I passed, living upon air alone.[376] I stood all the while, supporting myself upon one foot, and with my arms also raised upwards, and foregoing sleep the while. I then beheld, O Bhārata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together.[377] Towards the centre of that effulgence, O son of Pāndu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished

with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it.*[378] Within that cloud was the puissant Mahādeva, himself of dazzling splendour, accompanied by his spouse Umā. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side.[379] The puissant Maheçwara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side.[380] The hair on my body, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs.[381] Mahādeva was adorned with a diadem on his head. He was armed with his Cula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff (of the Sanyāsin) in one of his hands. He was armed, besides, with his Pināka and the thunder-bolt. His teeth were sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake.[382] He wore an excellent garland of diversified colors on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening.[383] Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed it for its dazzling brightness.[384] Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises.[385] The Ādityas, the Vasus, the Sādhyas, the Viçwedevas, and the twin Açwins praised that Lord of the universe by uttering the hymns occurring in the scriptures.[386] The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahman, all uttered in the presence of Bhava the Rathantara Sāman.[387] Innumerable masters of Yoga, all the regenerate

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* The Commentator does not explain what is meant by 'Vidyunmālagavākshakam.' The word 'go' means the Thunder-fire. Very probably, what is implied is that flashes of lightning and the Thunder-fire looked like eyes set upon that cloud. 'Go' may also mean 'Jyoti' or effulgence.—T.

Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga.[388-90] Sanatkumāra, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu,[391] the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kāçyapa, Vaçishtha, Kāçya,[392] the Cchchandas, Dikshā, the Sacrifices, Dakshinā, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishthira, standing there in their embodied forms.[393] All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials,[394] thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music,[395] in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyādharas, the Dānavas, the Guhyakas, the Rākshasas,[396] and all created beings mobile and immobile, were adoring, in thought, word, and deed, that puissant Lord. Before me, that Lord of all the gods, *viz.*, Sarva, appeared, seated in all his glory.[397] Seeing that Içāna had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Cakra, looked at me.[398] I, however, had not the power to look at Mahādeva. The great Deity then addressed me, saying,—Behold, O Krishna, and speak to me![399] Thou hast adored me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou![400]—After I had bowed unto him, his spouse, *viz.*, the goddess Umā, became gratified with me. I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahman at their head.'[401]

'The blessed Vishnu said,—'I saluted Mahādeva, saying,—Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth.[402] Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhātri, thou art Tashtri, thou art Vidhātri, thou art the puissant Master of all things, and thou art everywhere.[403] All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee.[404] The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all pervading Soul, and all the deities that are adored and worthy of adoration.[405] Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshinā, Pāvaka, Havi, and all other requisites of sacrifice.[406] The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee.*[407] Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children.[408] Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity.†[409] Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the

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* 'Tadarpani' is explained by the Commentator as 'Twatsarupasya-prāpikā.'—T.

† 'Kriti' is 'Kriyā,' *i. e.*, all acts that creatures do. 'Vikāra' is the fruits of 'kriyā,' *i. e.*, joy or sorrow that creatures enjoy or endure. The Bengal texts read 'pralaya.' The Bombay reading is 'pranaya.' The latter is also the reading that the Commentator notices, but when he explains it to mean 'tadabhāvah,' *i. e.*, the absence of joy and sorrow, I think, through the scribe's mistake, the 'l' has been changed into the palatal 'n.' 'Prabhāvah' is explained as 'aiçwaryya.' 'Cāçwata' is eternal *i. e.*, transcending the influence of acts.—T.

thousand-rayed Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life.*[410] By the words Mahat, Soul, Understanding, Brahman, Universe, Cambhu, and Self-born, by these and other words occurring in succession (in the Vedas), is thy nature judged of (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brāhmana subjugates that Ignorance which lies at the root of the world.[411-12] Thou art the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things.[413] Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the Sun, thou art the fruit.†[414] Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the Yoga attributes of success, *viz.*, Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability.‡[415] Understanding and Intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always occupied with Yoga, that are devoted to or firm in Truth, and that have subjugated their passions, seek thee and rest on thee.$[416] They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the

* Thou art the 'ādi' of the 'ganas.' By 'ganas' is meant 'ganayante sankhyāyante iti ganāh, *i. e.*, tattwāh.'—T.

† The Commentator explains this by saying that thou art the heavenly felicity which creatures earn by means of their righteous acts. Acts, again, are performed in course of Time whose divisions are caused by the Sun.—T.

‡ It has been explained in previous Sections that by success in Yoga one may make oneself as subtile as possible or as gross as possible. One may also attain to the fruition of all desires, extending to the very creation of worlds upon worlds peopled with all kinds of creatures. That Yogins do not create is due to their respect for the Grandsire and their wish not to disturb the ordinary course of things.—T.

$ 'Satyasandhāh' is the Bengal reading. The Bombay reading is 'satyasatwāh,' meaning, as the Commentator explains, 'satya-sankalpāh.—T.

ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence.*[417] By understanding the seven subtile entities (*viz.*, Mahat, Ego, and the five subtile primal elements called Tanmātras), by comprehending thy six attributes (of Omniscience, Contentment or Fulness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is infinite), and by conversance with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self![418]—After I had said these words, O Pārtha, unto Bhava, that dispeller of grief and pain, the universe, both mobile and immobile, sent up a leonine shout (expressive of their approval of the correctness of my words).[419] The innumerable Brāhmanas there present, the deities and the Asuras, the Nāgas, the Piçāchas, the Pitris, the birds, diverse Rākshasas, diverse classes of ghosts and spirits, and all the great Rishis, then bowed down into that great Deity.[420] There then fell upon my head showers of celestial flowers possessed of great fragrance, and delicious winds blew on the spot.[421] The puissant Cankara then, devoted to the good of the universe, looked at the goddess Umā and the lord of the celestials and myself also, and thus spoke unto me:[422]—We know, O Krishna, that thou, O slayer of foes, art filled with the greatest devotion towards us! Do what is for thy good. My love and affection for thee is very great![423] Do thou ask for eight boons. I shall verily give them unto thee, O Krishna, O best of all persons! Tell me what they are, O chief of the Yādavas. Name what thou wishest! However difficult of attainment they be, thou shalt have them still!—' "†[424]

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* 'Vigraham' is explained by the Commentator as 'viçishthānubhava-rupam' or 'nishkalam jnaptimātram.'—T.

† In Verse 369 *ante*, Upamanyu says that Krishna is to receive from Mahādeva sixteen and eight boons. The Commentator, stretching the words has tried to explain them as signifying a total of eight and eight, *i. e.*, eight are to be obtained from Mahādeva, and eight from his divine

Section XV.

"The blessed Krishna said,—'Bowing my head with a restrained soul unto that mass of energy and effulgence, I said unto the great Deity, with a heart filled with gladness, these words,[1]—Firmness in virtue, the slaughter of foes in battle, the highest fame, the greatest might, devotion to Yoga, thy adjacence, and hundreds upon hundreds of children,—these are the boons I solicit of thee![2]—So be it—said Cankara, repeating the words I had uttered. After this, the mother of the universe, the upholdress of all things, she who cleanses all things,[3] *viz.*, the spouse of Sarva, that vast receptacle of penances, said with a restrained soul these words unto me:—The puissant Mahādeva has granted thee, O sinless one, a son who shall be named Cāmva![4] Do thou take from me also eight boons which thou choosest. I shall certainly grant them to thee!—Bowing unto her with a bend of my head, I said unto her, O son of Pāndu,[5] —I solicit from thee invariable affection for the Brāhmanas, the grace of my father, a hundred sons, the highest enjoyments, love for my family, the grace of my mother, the attainment of tranquillity and peace, and cleverness in every act!—[6]

"'Umā said,—It shall be even so, O thou that art possessed of prowess and puissance equal to that of a celestial! I never say what is untrue! Thou shalt have sixteen thousand wives. Thy love for them and theirs also for thee shall be unlimited![7] From all thy kinsmen also, thou shalt receive the highest affection. Thy body too shall be most beautiful. Seven thousand guests will daily feed at thy palace!—'[8]

"Vāsudeva continued,—'Having thus granted me boons, both the god and the goddess, O Bhārata, disappeared there and then with their Ganas, O elder brother of Bhima![9] All those wonderful facts I related fully, O best of kings, to that Brāhmana of great energy, *viz.*, Upamanyu (from whom I had obtained the Dikshā before adoring Mahādeva). Bowing down unto the great God, Upamanyu said these words to me.—'[10]

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spouse Umā. The language, however, is such that this meaning cannot be put upon it without doing violence to it.—T.

"'Upamanyu said,—There is no deity like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such high boons. There is none that equal him in battle!'"[11]

Section XVI.

"'—Upamanyu said,—There was in the Krita age, O sire, a Rishi celebrated under the name of Tandi. With great devotion of heart he adored, with the aid of Yoga-meditation, the great God for ten thousand years. Listen to me as I tell thee the fruit or reward he reaped of such extraordinary devotion. He succeeded in beholding Mahādeva and praised him by uttering some hymns.[1-2] Thinking, with the aid of his penances, of Him who is the supreme Soul and who is immutable and undeteriorating, Tandi became filled with wonder and said these words,[3]—I seek the protection of Him whom the Sānkhyas describe and the Yogins think of as the supreme, the foremost, the Purusha, the pervader of all things, and the Master of all existent objects, of him who, the learned say, is the cause of both the creation and the destruction of the universe; of him who is superior to all the celestials, the Asuras, and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endued with supreme puissance, who is possessed of the highest felicity, and who is effulgent and sinless![4-6]—After he had said these words, Tandi beheld before him that ocean of penances, that great Deity who is immutable and undeteriorating, who is without compare, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who transcends all attributes, and who is endued with attributes, who is the highest delight of Yogins, who is without deterioration, who is called Emancipation, who is the refuge of the mind, of Indra, of Agni, of the god of wind, of the entire universe, and of the Grandsire Brahman; who is incapable of being conceived by the mind, who is without mutation of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as

the mind;[7-9] who is difficult of comprehension, who is incapable of being measured, who is difficult of being attained, by persons of uncleansed souls, who is the origin of the universe, and who transcends both the universe and the attribute of darkness; who is ancient, who is Purusha, who is possessed of effulgence, and who is higher than the highest.[10] The Rishi Tandin, desirous of beholding Him who making himself endued with life-breaths, resides in what results from it, *viz.*, Jiva, in the form of that effulgence which is called the Mind, passed many years in the practice of the severest austerities, and having succeeded in beholding Him as the reward of those penances, he praised the great God in the following terms.[11]

"'—Tandi said,—Thou art the holiest of holies* and the refuge of all, O foremost of all beings endued with intelligence! Thou art the fiercest energy of all kinds of energy. Thou art the austerest penance of all penances.[12] Thou, O puissant one, art the liberal giver of blessings. Thou art the supreme Truth. Salutations to thee![13] Salutations to thee, O thou of a thousand rays, and, O refuge of all felicity! Thou art the giver of that Nirvāna after which, O puissant one, Yatis, standing in fear of birth and death, strive so hard![14] The Grandsire Brahman, he of a hundred sacrifices, (*viz.*, Indra), Vishnu, the Viçwedevas, the great Rishis, are incapable of comprehending thee in thy real nature. How then can persons like ourselves hope to comprehend thee?[15] From thee flows everything. Upon thee rests everything. Thou art called Kāla, thou art called Purusha, thou art called Brahma. Celestial Rishis conversant with the Purānas say that thou hast three bodies.[16] Thou art Adhi-Purusha, Adhyātma, Adhibhuta, Adhi-Daivata, Adhi-loka, Adhi-Vijnānam, and Adhi-Yajna.[17] Men of wisdom, when they succeed in knowing thee that residest in themselves and that art incapable of being known by the very gods, become freed from all bonds and pass into a state of existence that transcends all sorrow.†[18] They that do not wish to know thee,

* The Commentator explains this as 'thou art the cleanser of all cleansing entities,' *i. e.*, it is in consequence of thee, Gangā and the others have received the power of cleansing other things and creatures.—T.

† *I. e.*, they attain to Emancipation when they behold thee in the

O thou of great puissance, have to undergo innumerable births and deaths. Thou art the door of heaven and of Emancipation. Thou art he that projectest all beings into existence and withdrawest them again into thyself. Thou art the great giver.[19] Thou art heaven, thou art Emancipation, thou art desire (the seed of action). Thou art the wrath that inspires creatures. Thou art Sattwa, thou art Rajas, thou art Tamas, thou art the nether regions, and thou art the upper regions.[20] Thou art the Grandsire Brahman, thou art Bhava, thou art Vishnu, thou art Skanda, thou art Indra, thou art Savitri, thou art Yama, thou art Varuna, thou art Soma, thou art Dhātri, thou art Manu, thou art Vidhātri, and thou art Kuvera the Lord of treasures.[21] Thou art Earth, thou art Wind, thou art Water, thou art Agni, thou art Space, thou art Speech, thou art the Understanding, thou art Steadiness, thou art Intelligence, thou art the acts that creatures do, thou art Truth, thou art Falsehood, thou art existent, and thou art non-existent.[22] Thou art the senses, thou art that which transcends Prakriti, thou art immutable. Thou art superior to the universe of existent objects, thou art superior to the universe of non-existent objects, thou art capable of being conceived, thou art incapable of being conceived.[23] That which is Supreme Brahma, that which is the highest entity, that which is the end of both the Sānkhyas and the Yogins, is, without doubt, identical with thee.[24] Verily, rewarded have I been today by thee in consequence of thy granting me a sight of thy form. I have attained the end which the righteous alone attain to. I have been rewarded with that end which is solicited by persons whose understandings have been cleansed by Knowledge.[25] Alas, so long I was steeped in Ignorance ; for this long period I was a senseless fool, since I had no knowledge of thee that art the Supreme Deity, thee that art the only Eternal Entity as known by all persons endued with wisdom.[26] In course of innumerable lives have I at last succeeded in acquiring that Devotion towards thee in consequence of which thou hast shown thyself to me, O thou that art ever

firmament of their own hearts, or succeed in identifying their own souls with them.—T.

inclined to extend thy grace to those that are devoted to thee! He that succeeds in knowing thee is enabled to enjoy immortality.[27] Thou art that which is ever a mystery with the gods, the Asuras, and the ascetics. Brahma is concealed in a cave. The very ascetics are unable to behold or know Him.*[28] Thou art that puissant deity who is the Creator of everything and whose face is turned towards every direction. Thou art the Soul of all things, thou seest all things, thou pervadest all things, and thou knowest all things.[29] Thou makest a body for thyself. Thou bearest that body. Thou art an embodied Being. Thou enjoyest a body, and thou art the refuge of all embodied creatures. Thou art the creator of the life-breaths, thou possessest the life-breaths, thou art one that is endued with life-breaths, thou art the giver of the life-breaths, and thou art the refuge of all beings endued with the life-breaths.[30] Thou art that Adhyātma which is the refuge of all righteous persons that are devoted to Yoga-meditation and conversant with the Soul and that are solicitous of avoiding rebirth. Verily, thou art that Supreme Lord who is identical with that refuge.[31] Thou art the giver unto all creatures of whatever ends become theirs, fraught with happiness or misery. Thou art he that ordains all created beings to birth and death.[32] Thou art the puissaint Lord who grants success to Rishis crowned with success in respect of the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the denizens of heaven, thou upholdest and cherishest them all, distributing thyself into thy well known forms numbering Eight.†[33] From thee flows everything. Upon thee rests all things. All things, again, disappear in thee.

* The 'guhā' or cave in which Brahma is concealed is the heart of every living creature.—T.

† The worlds or regions commonly enumerated are Bhu, Bhuva, Swa, Maha, Jana, Tapa, and Satya. The eight well-known forms of Mahādeva are Water, Fire, Hotri, Sun, Moon, Space, Earth, and Wind. In his form of water he is called Bhava; in that of fire, he is called Rudra; in that of Hotri he is called Paçupati; in that of the Sun, he is called Içāna, in that of the Moon, he is called Mahādeva; in that of Space, he is called Bhima; in that of earth, he is called Sarva; and in that of wind, he is called Ugra. Compare the benediction in Kālidāsa's *Cakuntalah*.—T.

Thou art the sole object that is Eternal.[34] Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Thou art that cessation of individual existence which Yogins seek. Thou art that Emancipation which is sought by persons conversant with the Soul.[35] Beings crowned with success and numbering Brahman amongst them have concealed thee in a cave for preventing the deities and Asuras and human beings from beholding thee.*[36] Although thou residest in the heart, yet art thou concealed. Hence, stupefied by thee, the deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details.[37] Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts.†[38] By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know.[39] Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire. By attaining to thee that art exceedingly subtile and that art the highest object of acquisition, the man of wisdom becomes immortal and immutable.[40] The followers of the Sānkhya system, well conversant with their own philosophy and possessing a knowledge of the attributes (of Sattwa, Rajas, and Tamas) and of those called the topics of enquiry,—those learned men who transcend the destructible by attaining to a knowledge of the subtile or indestructible,—succeed by knowing thee in freeing themselves from all bonds.[41] Persons conversant with the Vedas regard thee as the one object of knowledge which has been expounded in the Vedāntas. These men, devoted to the regulation of the breaths, always meditate on thee and at last enter into thee as their highest end.[42] Riding on the car made of Om, those men enter into Maheçwara. Of that

* The cave in which Mahādeva has been concealed is the cave of the Scriptures; probably, difficult texts.—T.

† The sense is that these persons have not to make any extraordinary efforts for beholding thee. Their devotion is sufficient to induce thee to show thyself unto them.—T.

which is called the path of the deities, thou art the door called Āditya.[43] Thou art, again, the door, called Chandramas, of that which is called the path of the Pitris.* Thou art Kāshthā, thou art the points of the horizon, thou art the year, and thou art the Yugas.[44] Thou art the sovereignty of the heavens, thou art the sovereignty of the Earth, thou art the Northern and the Southern declensions. The Grandsire Brahman in days of yore uttered thy praises, O thou that art called blue and red, by reciting diverse hymns and urged thee to create living creatures.[45] Brāhmanas conversant with Richs praise thee by uttering Richs, regarding thee as unattached to all things and as divested of all forms. Adhyaryus, in sacrifices, pour libations, uttering Yajushes the while, in honor of thee that art the sole object of knowledge, according to the three well-known ways.†[46] Persons of cleansed understandings, that are conversant with Sāmans, sing thee with the aid of Sāmans. Those regenerate persons, again, that are conversant with the Atharvans, hymn thee as Rita, as Truth, as the Highest, and as Brahma. Thou art the highest cause whence Sacrifice has flowed. Thou art the Lord, and thou art Supreme.[47] The night and day are thy sense of hearing and sense of sight. The fortnights and months are thy head and arms. The seasons are thy energy, penances are thy patience, and the year is thy anus, and thighs, and feet.[48] Thou art Mrityu, thou art Yama, thou art Hutāça, thou art Kāla, thou art endued with speed in respect of destruction, thou art the original cause of Time, and thou art eternal Time.[49] Thou art Chandramas and Āditya, with all the stars and planets and the atmosphere that fills space. Thou art the pole-star, thou art the constellation called the seven Rishis, thou art the seven regions beginning with Bhu.[50] Thou art Pradhāna and Mahat, thou art

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* 'Deva-yāna' and 'Pitri-yāna' are the two courses or paths by which the departed have to attain to their ends. Those going by the former reach the Sun; while those that go by the latter reach the Moon.—T.

† The first is that which is according to the rites inculcated in the Çrutis; the second is according to the procedure laid down in the Smritis; and the third is the way or manner constituted by Dhyāna or meditation.—T.

Unmanifest, and thou art this world. Thou art the universe beginning with Brahma and ending with the lowest forms of vegetation. Thou art the beginning or original cause of all creatures. Thou art that which is existent and thou art that which is non-existent.[51] Thou art the eight Prakritis.* Thou art, again, above the eight Prakritis. Everything that exists, represents a portion of thy divine Self.[52] Thou art that supreme Felicity which is also Eternal. Thou art the end which is attained to by all things. Thou art that highest existence which is sought by the Righteous.[53] Thou art that state which is freed from every anxiety. Thou art eternal Brahma. Thou art that highest state which constitutes the meditation of persons learned in the scriptures and the Vedāngas.[54] Thou art the highest Kāshthā, thou art the highest Kalā. Thou art the highest Success, and thou art the highest Refuge.[55] Thou art the highest Tranquillity. Thou art the highest cessation of Existence. By attaining to thee, Yogins think that they attain to the highest success that is open to them.[56] Thou art Contentment, thou art Success, thou art the Cruti, and thou art the Smriti. Thou art that Refuge of the Soul after which Yogins strive, and thou art that indestructible Prāpti which men of Knowledge pursue.[57] Thou art, without doubt, that End which those persons have in view that are addicted to sacrifices and that pour sacrificial libations, impelled by specific desires, and that make large presents on such occasions.[58] Thou art that high End which is sought by persons that waste and scorch their bodies with severe penances, with ceaseless recitations, with those rigid vows and fasts that appertain to their tranquil lives, and with other means of self-affliction.[59] O Eternal one, thou art that End which is theirs that are unattached to all things and that have relinquished all acts.[60] Thou, O Eternal one, art that End which is theirs that are desirous of achieving Emancipation from rebirth, that live in dissociation from all enjoyments, and that desire the annihilation of the Prakriti-elements.[61] Thou art that high End, O illustrious one, which

* Vide *Sānkhya-kāriau.* With original Prakriti, the seven beginning with Mahat and Ahankāra and numbering the five *Tanmātras.*—T.

is indescribable, which is stainless, which is the immutable one, and which is theirs that are devoted to knowledge and science.[62] These are the five Ends that have been declared in the Vedas and the Scriptures and the Purānas. It is through thy grace that persons attain to those Ends, or, if they fail to attain to them, it is through thy grace being denied to them![63]—It was thus that Tandi, who was a vast heap of penances, praised Içāna. And he sang also that high Brahma which in ancient days was sung by the Creator himself (in honor of Mahādeva).[64]

"'Upamanyu continued,—Thus praised by that utterer of Brahma, *viz.*, Tandi, Mahādeva, that illustrious and puissant Deity, who was accompanied by his spouse Umā, said these words.[65] Tandi had further said,—Neither Brahman, nor Indra, nor Vishnu, nor the Viçwedevas, nor the great Rishis, know thee!—Gratified at this, Civā said the following words.[66]

"'The holy one said,—Thou shalt be indestructible and eternal. Thou shalt be freed from all sorrow. Great fame shall be thine. Thou shalt be endued with energy. Spiritual Knowledge shall be thine.[67] All the Rishis shall seek thee, and thy son, through my grace, shall become the author of *Sutras*, O foremost of regenerate persons![68] What wishes of thine shall I grant today? Tell me, O son, what those objects are which thou desirest!—At this, Tandi joined his hands and said, —O Lord, let my devotion to thee be steady!—[69]

"'Upamanyu continued,—Having given unto Tandin these boons and received the adorations of both the deities and the Rishis, the great Deity disappeared there and then.[70] When the illustrious deity, O lord of the Yādavas, thus disappeared with all his followers, the Rishi came to my asylum and said unto me all that had happened to him.[71] Do thou hear, O foremost of men, for thy success, all those celebrated names (of Mahādeva) that Tandi said unto me.[72] The Grandsire had at one time recited ten thousand names that apply to Mahādeva. In the scriptures, a thousand names occur of that illustrious deity.[73] These names are not known to all. O thou that transcendest destruction, in days of yore, the Grandsire Brahman uttered these names for adoring the high-souled Deity. Having

acquired them the grace of the Grandsire, Tandi communicated them to me !*—' "74

Section XVII.

"Vāsudeva said,—'Concentrating his mind, O Yudhishthira, the regenerate Rishi Upamanyu, with hands joined together in reverence, uttered this abstract of names (applying to Mahādeva), beginning from the beginning.[1]

"'Upamanyu said,—I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds,—names some of which were uttered by the Grandsire Brahman, some by the Rishis, and some of which occur in the Vedas and the Vedāngas.[2] Those names have been applied (unto the great Deity) by persons that are eminent. They are, again, true and fraught with success, and are capable of accomplishing all the purposes which the utterer may have in view. They have been applied unto Mahādeva by Tandi whose soul was cleansed by Vedic lore and who invented those names with the aid of his devotion.[3] Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the topics, I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious.[4] Those names have been heard everywhere in the universe, having spread from the region of Brahman (where they were originally invented). All of them are fraught with the element of Truth. With those names I shall adore him who is Supreme Brahma, who has been declared (unto the universe) by the Vedas, and who

* Both the Vernacular translators render the last Verse most erroneously. K. P. Singha skips over every difficulty. In the Anuçāsana, this characteristic of his is more marked than in the Cānti. The Burdwan translators very rarely skip over a Verse; but they are very generally in the wrong. Nilakantha explains that 'Deveçah' is Brahman. The meaning, therefore, is that Tandi said unto me those secret names which Brahman had applied unto the high-souled one or Mahādeva.' The Bengal reading 'Deveça,' in the vocative, is incorrect.—T.

is Eternal.[5] I shall now tell thee, O chief of Yadu's race, those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Lord. Do thou worship the illustrious Bhava, distinguishing him above all the deities.[6] And because thou art devoted to him, I shall, therefore, recite those names in thy hearing. Mahādeva is Eternal Brahma. No one that is even endued with Yoga is able to describe, in even a hundred years, the glory and puissance of that great Deity in their entirety. Verily, the beginning, middle, or end of Mahādeva cannot be apprehended by the very deities.[7-8] Indeed, when the case is such, who is there, O Mādhava, that can recite the attributes of Mahādeva in their entirety? For all that, I shall, through the grace of that illustrious and supreme Deity of perfect wisdom, extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters.[9] The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him.[10] I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest.[11] Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who is possessed of supreme wisdom.[12] These names that I shall recite are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds.[13] As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by the Grandsire Brahman.[14] This abstract of names is capable of cleansing every sin however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with effort, and engraved on the memory with concentrated soul.[15] It is fraught with auspiciousness. It leads to advancement. It is destruc-

tive of Rākshasas.* It is a great cleanser. It should be imparted to only him that is devoted to the great Lord, to him that has Faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated.[16] That creature, O Krishna, who cherishes malice towards the illustrious Mahādeva who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him.[17] This abstract of names that I shall recite to thee is looked upon as Yoga-meditation. This is looked upon as Yoga.† This is looked upon as the highest object of meditation. This is that which one should constantly recite as *Japya.* This is equivalent to Knowledge. This is the highest Mystery.[18] If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things.[19] Brahman, the Grandsire of all the universe, having in days of old, composed it, assigned to it the foremost place among all excellent hymns.[20] From that time, this hymn to the greatness and glory of the high-souled Mahādeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns.[21] This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandi then obtained it from heaven. Hence is it known as the hymn composed by Tandi.[22] From heaven Tandi brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing from all sins however heinous.[23] O thou of mighty arms, I shall recite to thee that best of all hymns. This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects;[24] to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity,

* *I. e.*, if recited, it destroys all fear of Rākshasas, for these either fly away at its sound or are even killed.—T.

† *I. e.*, it has the merit that is attached to either Meditation or Yoga.

and who is the splendour of all splendours;[25] to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis;[26] to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all the Rudras, and the effulgence of all things endued with effulgence;[27] to him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist;[28] to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Carva.[29] Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes.—Om! thou art Immobile, thou art Fixed, thou art Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior.*[30] Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava.† Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments. Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs.‡ Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things.[31] Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things.[32] Thou art that Pravriti whence all actions flow. Thou art that Nivirtti or

* Both 'Sthira' and 'Sthānu' imply immutability or freedom from change.—T.

† The Commentator explains that 'Bhava' is here used in the sense of 'that from which all things flow and into which all things merge when the universal dissolution comes. Or, it may imply, mere existence, without reference, that is, to any attribute by which it is capable of being described or comprehended.—T.

‡ *I. e.*, 'Virāt' or vast or Infinite.—T.

abstention from acts, thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures.*[33] Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures.[34] Thou art of immeasurable form, thou art of vast body, thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form,† thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things.)[35] Thou art the protector of all the worlds, thou sufferest thy Soul to disappear behind the darkness of Ignorance.‡ Thou art gladness. Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunder of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint.$[36]

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* The task of rendering these names is exceedingly difficult. In the original, many of these names are such that they are capable of more than one interpretation. The Commentator often suggests more than one meaning. Each name would require a separate note for explaining all its bearings. 'Niyata' is literally one who is observant of fasts and vows and who has restrained his senses. Hence it means an ascetic. Mahādeva is an ascetic. 'Cmaçāna' is either a crematorium, the place where dead creatures lie down, or, it may mean Vārānasi, the sacred city of Civa, where creatures dying have not to take rebirth. Civa is both a resident of crematoria and of Vārānasi.—T.

† Or, the universe is displayed in thee.—T.

‡ Probably, what is said here is that Mahādeva is the Soul invested with Ignorance, *i. e., Jiva.*—T.

$ By 'Niyama' is meant purity both internal and external, contentedness with whatever is got; penances, Vedic studies, meditation on the Deity, &c.—T.

Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranya-garbha, the Creator of all things. Thou art inexhaustible puissance and felicity.* Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma.† Thou art he that causest all righteous creatures to assume shapes of glory for shining in the firmament.[37] Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the Moon), thou art the ascending node, thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Cukra (Venus), thou art Vudha (Mercury), thou art the worshipper of Atri's wife, thou art he who shot his shaft at Sacrifice when Sacrifice fled from his wrath in the form of a deer. Thou art sinless.‡[38] Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high-minded (in consequence of thy great liberality towards thy

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* 'Nidhi' implies the largest number that can be named in Arithmatical notation. Hence, it implies, as the Commentator correctly explains, the possesser of inexhaustible felicity and gladness.—T.

† 'Sahasrāksha' is either Indra or possessor of innumerable eyes in consequence of Mahādeva's being identical with the universe. 'Viçālāksha' is one whose eyes are of vast power, because the Past and the Future are seen by them even as the Present. 'Soma' implies either the Moon or the juice of the Soma, *i. e.*, the libations poured on the sacrificial fire. All righteous persons, again, become luminaries in the firmament. It is Mahādeva that makes them so, *i. e.*, he is the giver of glorious forms to those that deserve them.—T.

‡ Many of these names require comments to be intelligible. 'Ketu' is no planet but Hindu astronomers name the descending node of the Moon by that name. 'Graha' is that which seizes; hence Rāhu or the ascending node of the Moon. 'Grahapati' is Mangala, so called for its malevolence. 'Varah' is Vrihaspati or Jupiter, who is the counterself of Cukra or Venus. In Hindu mythology, Cukra is a male person, the preceptor of the Daityas and Asuras. 'Atri' is Vudha or Mercury, represented as the son of Atri. 'Atryāh-namaskartā' is Durvāsas who was the son of Atri's wife, got by the lady through a boon of Mahādeva. Daksha's Sacrifice sought to fly away from Civa, but the latter pursued it and shot his arrow at it for destroying it downright.—T.

devotees). Thou fulfillest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance.[39] Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by his Yoga-abstraction). Thou art the great seed (being the cause of causes). Thou art the displayer of what is unmanifest as this manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold.* Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (*viz.*, Ignorance and Desire) for the means of sojourning from this world to the other and the other to this.†[40] Thou hast ten arms. Thou hast winkless eyes (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy throat the poison that arose upon churning the ocean and which, if not so borne, was competent to destroy the universe). Thou art the lord of Umā. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the topics of enquiry (as counted by the Sānkhyas).[41] Thou art the ordainer and ruler of the topics. Thou art the chief of those beings that

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* 'Suvarna-retas' is explained by the Commentator as follows: 'At first he created water and then cast his seed into it. That seed became a golden egg.' It may also mean that Mahādeva is Agni or the deity of fire, for gold represents the seed of Agni.—T.

† The sense is this: Jiva carries the seed of acts, *i. e.*, Ignorance and Desire, with him. In consequence of this seed, Jiva travels from one world into another ceaselessly. This seed, therefore, is the conveyance or the means of locomotion of Jiva. Mahādeva is Jiva. The Soul is called the rider, and the body is the car that bears the Soul on it.—T.

wait upon thee and are called Ganas.* Thou coverest infinite space.† Thou art Kāma the god of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance).‡ Thou art the highest Mantra (for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul and its differences from the Not-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art the universal destroyer (for all that ceases to exist becomes merged into thyself as the unmanifest Brahma).[42] Thou bearest in one of thy hands the calabash. In another thou holdest the bow. In another thou bearest shafts. In another thou bearest a skull. Thou bearest the thunder-bolt. Thou art armed with the hundred-killer.$ Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Cula (trident). Thou art adorable.[43] Thou hast the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest.[44] Thou art exceedingly tall. Thou art he who has the senses for thy rays.¶ Thou art the greatest of preceptors.

* 'Ganapati' is Ganeça the eldest son of Mahādeva. The Ganas are mighty beings that wait upon Mahādeva. This makes up the first hundred names. The Commentator takes 'Avala' and 'Gana' together.—T.

† 'Digvāsas' means nude. The Purānas say that for stupifying the wives of certain ascetics, Mahādeva became nude on one occasion. The received meaning, however, is that he is capable of covering and does actually cover even infinite space. In the sense of nude, the word means one that has empty space for his cover or vestments.—T.

‡ The meaning is that with thee Knowledge is penance instead of actual physical austerities being so. This is only another way of saying that thou hast 'Jnānamayam Tapah.'—T.

$ 'Cataghni' a killer of hundred ; Wilson thinks it was a kind of rocket.—T.

¶ 'Harikeça' means one having the senses for one's rays, *i. e.*, one who displays all objects before the soul through the doors of the senses. The meaning is that Mahādeva is he through whose puissance the mind succeeds in acquiring knowledge through the senses.—T.

Thou art Supreme Brahma (being a state of pure felicitous existence).* Thou art he that took the shape of a jackal (for consoling the Brāhmana who, when insulted by a wealthy Vaiçya, had resolved to commit suicide). Thou art he whose objects are all crowned with fruition, of themselves and without waiting for the puissance derivable from penances). Thou art one who beares a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures.[45] Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Gangā when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship.† Thou art a Brahmachārin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance.‡[46] Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all-pervading. Thou art he that moves about during the day. Thou art he that moves about in the night.§ Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances).[47] Thou art the slayer of the mighty Asura

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* 'Krishna' is explained by the Commentator thus. 'Krish' is a word signifying 'Bhu' or Existence. The letter *n* (the palatal one) signifies 'nirvriti.' Hence 'Krishna' is 'ānanda-sanmātra.'—T.

† 'Kaparddin' is thus explained by the Commentator. 'Kam jalam pivati it kapah.' So called because of the incident noted in the text, for the matted locks of Mahādeva had sucked up the river Gangā when it first fell from heaven. Then 'Rit' means sovereignty or lordship. 'Riddah' is one that gives sovereignty. Combining the two, the compound 'Kaparddin' is formed.—T.

‡ 'Nabhah' means space which implies puissance. That 'Nabhah' is the 'sthala' or abode of Mahādeva. The Bengal texts which read 'Nabhastalah' are vicious.—T.

§ The deities are said to move about during the day, while the Asuras and Rākshasas during the night. What is said, therefore, here is that thou art the deities and thou art their foes the Daityas and others.—T.

who had come in the form of an infuriate elephant for destroying thy sacred city of Vārānasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kāla or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of all excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant.[48] Thou art the Yogin who decieves Time by transcending its irresistible influence. Thou art the original sound.* Thou art the fruition of all desires. Thou art he that is adored in four ways.† Thou art a night-wanderer (like Vetāla and others). Thou art he that wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials.[49] Thou art he that has multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rāhu. Thou art infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe.[50] Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on a mountain (*viz.*, Kailāsa). Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which leads to success or victory. Thou art without idleness or procrastination that interferes with per-

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* Sound, only when manifested, becomes perceptible. When unmanifest and lying in the womb of eternal space, it is believed to have an existence. Unmanifest Brahma is frequently represented as 'anāhatah çavdah' or unstruck sound.—T.

† These four ways are, as enumerated by Commentator, Viçwa, Taijasa, Prājna, Civadhyāna.—T.

severing activity.[51] Thou art dauntless. Thou art fear. Thou art he who put a stop to Vali's sacrifice.* Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable.[52] Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished.† There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and bull have never been measured by anybody.[53] Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian.‡ Thou art he that sleeps on a banian leaf when the universe, after dissolution, becomes one infinite expanse of waters. Thou art he that shows compassion to all worshippers, assuming, as thou listest, the form of Hari or Hara or Ganeça or Arka or Agni or Wind, &c. Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy form. Thou art possessed of a mouth that is vast enough to swallow the universe at once.[54] Thou art he whose troops are adored everywhere.$ Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou

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* It may also mean that thou art he called Buddha who preached against all sacrifices.—T.

† The Commentator explains that Mahādeva's defeat at the hands of Krishna in the city of Vāna was due to Mahādeva's kindness for Krishna, even as Krishna broke his own vow of never taking up arms in the battle Kurukshetra, for honoring his worshipper Bhishma who had vowed that he would compel Krishna to take up arms.—T.

‡ The sense is this: when the universal destruction comes and all becomes a mighty expanse of water, there appears a banian under whose shade the immortal Rishi Mārkandeya sees a boy who is Mahavishnu.—T.

$ It may also mean that thou art he at whose approach all the Daitya troops fled in all directions.—T.

art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts.[55] Thou art he unto whom Vishnu had paid his adorations (for obtaining his celebrated discus). Thou art Vishnu. Thou art the ocean. Thou art the Mare's head that ranges within the ocean, ceaselessly vomiting fire and drinking the saline waters as if they were sacrificial butter. Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze. Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of Mantras.[56] Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies.* Thou art of the form of success or victory. Thou art he that possesses a body for all time (for thy body is never subject to destruction).[57] Thou art a house-holder for thou wearest a tuft of hair on thy head. Thou art a Sanyāsin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vānaprastha).† Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament of the heart encased in the body of every creature.‡ Thou art he who enters into the cranium (brain) of every creature. Thou

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* *I. e.*, thou art Time itself. This is the implication.—T.

† By these three names what is indicated is that Mahādeva is a house-holder, a Sanyāsin, and a forest-recluse. House-holders bear a tuft of hair on their heads. Sanyāsins have bald heads, while forest-recluses or Vānaprasthas have matted locks.—T.

‡ The sense is that Brahma is felt by every one in the firmament of his own heart. Mahādeva, as identical with Brahma, is displayed in the heart that is within the physical case. Hence, he may be said to take birth or appear in his effulgence within every one's body.—T.

bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tāli. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama*.[58] Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in inumerable forms that are but fractions of thyself. Thou pervadest all things.† Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation).[59] Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable.‡ Thou art he that manifested himself with a golden mail.$ Thou art he that appears in the phallic emblem. Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the whole Earth. Thou art he that is omnipresent.[60] Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives.¶ Thou art of the form of a snake (for thou art identical with the mighty Nāga named Cesha). Thou art he that lives in mountain caves (like Jaigishavya or any other Yogin). Thou

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* 'Kālakatankatah' is explained by the Commentator as follows:—'Kāla' is 'Yama'. He is covered over with the illusion of the Supreme Deity. That all-covering illusion, again, has the Supreme Deity for its cover. Thou art that Supreme Deity —T,

† 'Vibhāga' and 'Sarvaga', the Commentator explains, are used for indicating that thou art the universe as 'Vyashti' and 'Samashti.'—T.

‡ Some editions read 'suçaranah,' meaning thou art he who well protrects the universe.—T.

$ The golden mail being the illusion of the Supreme Deity in consequence of which the universe has become displayed.—T.

¶ Thou art Paçupati ; 'ātodyāh pratodanārhāh paçavah yasya iti.'—T.

art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects.*[61] Thou art he from whom all creatures have derived their three states of birth, existence, and destruction. Thou art he that upholds all things that exist or occur in the three stages of Time, *viz.*, the Past, the Present, and the Future. Thou art he that freeds creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder of Asura chiefs. Thou art he who is the slayer of foes in battle.†[62] Thou art that which is attainable by knowledge alone. Thou art Durvāsas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahman and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices.‡[63] Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments.$ Thou art Vāsava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders.¶[64] Thou

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* The Commentator explains that 'Tarangavit,' which is literally 'conversant with waves,' means one that is acquainted with the joys or pleasures that arise from the possession or enjoyment of worldly things, for such joys may truly be likened to waves which appear and disappear on the bosom of the sea or ocean of Eternity.—T.

† The Commentator explains that the binder of Asura chiefs refers to the Supreme Deity's form of Vishnu in which he had bound Vali the chief of the Asuras. The plural form has reference to successive Kalpas —T.

‡ The sense is that thou art he that is well conversant with the ritual of sacrifices.—T.

$ Or, it may mean that thou art he that has no vestments, for no vestments can cover thy vast limbs.—T.

¶ Those that uphold others are, for example, the elephants that stand

art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes.[65] Thou art Supreme. Thou art he who is the lowest of the celestials.* Thou art he that is well-grown. Thou ownest the musical instrument called Kāhala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, *viz.*, the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarāma (the elder brother of Krishna).[66] Thou art the foremost of all coveted things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions. Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications of that primal element. Thou art he who falls into the pit called body.† Thou art he that is helpless (since, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart.[67] Thou art exceedingly fierce in form. Thou art the Deity called Ançu. Thou art the companion of Ançu and art called Aditya. Thou art possessed of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind.‡ Thou art possessed of speed that is grater than that of the Wind. Thou art possessed of the speed of the mind. Thou enjoyest all things, being invested with Igno-

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at the different points of the compass, the snake Cesha, &c. What is said here is that thou art the best of all these or all such beings.—T.

* The sense is that thou art Vishnu who is the foremost of the celestials and thou art Agni who is the lowest of the celestials ; *i. e.*, thou art all the celestials.—T.

† The body is as it were a pit into which the soul falls, determined by Desire and Ignorance.—T.

‡ 'Vasu,' the Commentator explains, indicates the Wind, for it means that which establishes all things into itself.—T.

rance.*[68] Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou intructest in silence). Thou art he who passes out of the body for looking at the soul.† Thou art he that is well-adored. Thou art the giver of thousands (since the Lord of all the treasures derived those treasures of his from thee).[69] Thou art the prince of birds, (being Garuda the son of Vinatā and Kaçyapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame.[70] Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art the dwarf who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumāra and others). Thou art a great Rishi (like Vaçishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattātreya). Thou art a Sanyāsin (like Yājnavalkya and others).[71] Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks.‡ Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to

* 'Niçācharah' is one acting through 'niçā' or 'Avidyā,' *i. e.*, one who enjoys all objects, implying Jiva invested with Ignorance.—T.

† The Soul can view the Soul or itself, if it can transcend the body with the aid of Yoga.—T.

‡ The Commentator explains that the first word means that thou art 'Hansa' and that the second word means thou art 'Paramahansa,'—T.

thee). Thou art he that is called the celestial generalissimo. Thou art that Viçākha who took his rise from the body of the celestial generalissimo when Indra hurled his thunder-bolt at him. Thou art he who enjoys the sixty topics or heads of objects in the universe. Thou art the Lord of the senses (for these achieve their respective functions, guided by thee),[72] Thou art he that is armed with the thunder-bolt (and that rives mountains). Thou art infinite. Thou art the stupefier of Daitya ranks on the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of foes and devastating them comes back safe and sound. Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of thy knowledge of Brahma). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose color resembles that of honey.[73] Thou art he that has taken birth after Vrihaspati.* Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahma. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth.[74] Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof. Thou art he that lives during even the night that follows the universal dissolution. Thou art the wielder of the bow called Pināka. Thou residest in even the Daityas that are the marks at which thou shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape that aided Vishnu in the incarnation of Rāma in his expedition against Rāvana.[75] Thou art the lord of those Ganas that are thy associates. Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer

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* 'Vārhaspatya' is a word that is applied to a priest. The deities first got their priest for assisting them at their sacrifices. Human beings then got theirs. Those born after Vrihaspati are Vārhaspatyas.—T.

of the joys of all.* Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty *Kalas*. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all).[76] Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who causes all beings to comprehend the diverse kinds of proofs that exist as evidence of all ideas and notions. Thou art the lord of vision and the other proofs of all ideas derived from the senses. Thou art the Lord of Yoga (in consequence of thy aid being necessary for withdrawing all the senses into the heart and combining them together in that place. Thou art he that upholds the Krita and the other ages (by causing them to run ceaselessly).[77] Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the Mahābhārata and other histories of the kind. Thou art the treatises called Mimānsā. Thou art Gautama (the founder of the science of dialectics). Thou art the author of the great treatise on Grammar that has been named after the Moon.[78] Thou art he who chastises his foes. Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who foments quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with Bhu). Thou art the protector and cherisher of all Beings commencing from Brahman and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements. Thou art he that

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* This word 'Nandivardhanah' may also mean he that withdraws or takes away the joys previously conferred.—T.

never enjoys anything (for thou art always unattached).[79] Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Cakra. Thou art the chastisement that is spoken of in treatises on morality and inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless, (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly.[80] Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated of all internal and external foes. Thou art the maker of the Veda. Thou art the maker of those declarations that are contained in the Tantras and the Purānas and that are embodied in language that is human.* Thou art possessed of great learning. Thou art the grinder of foes in battle.[81] Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mighter than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras.[82] Thou art, in the form of the Deity of Righteousness, the scatterer of the fruits that attach to acts good and bad. Thou art the giver of felicity. Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects.[83] Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a

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* The language of the Veda is divine. That of the scriptures is human.—T.

share of sacrificial offerings. Thou art he who distributes unto each his share of what is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation.[84] Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion, (being of the form of Sāmva the son of Krishna). Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide-extending fame.[85] Thou hast a vast head.* Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast ears. Thou hast vast lips. Thou art he that has vast cheeks.[86] Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body.† Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap.[87] Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast tongue. Thou hast a vast mouth.[88] Thou hast vast nails. Thou hast vast bristles.‡ Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle).[89] Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly de-

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* Literally, crown of the head —T.

† *I. e.*, that succeeds in effecting his Emancipation.—T.

‡ 'Mahānakha' refers to the incarnation of Narasingha or the Man-lion assumed for slaying the Daitya Hiranyakaçipu the father of Prahlāda. 'Mahāroman' has reference to the form of the mighty or vast Boar that the Supreme Deity assumed for raising the submerged Earth on his tusks.—T.

voted to (Yoga) contemplation.* Thou art of the form of the tree of the world.† Thou art he that is indicated by the tree of the world.‡ Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire).[90] Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Sāmans for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes.[91] Thou hast the Yajushes for thy feet and hands.§ Thou art the Upanishats. Thou art the entire body of ritual (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never unfulfilled. Thou art he who is always inclined to Grace. Thou art he that is of beautiful form.[92] Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects).[93] Thou art the two and ten

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* 'Mahāmuni' may mean either one that is very 'mananaçilah' or one that is exceedingly taciturn.—T.

† How the world has been likened to a tree has been explained in the Moksha sections of the Cānti Parvan.—T.

‡ This is explained in the sense of no one being able to enquire after Brahma unless he has a body, however subtile, with the necessary senses and understanding. It may also mean that the tree of the world furnishes evidence of the existence of the Supreme Deity.—T.

§ Both the Vernacular translators have rendered many of these names most carelessly. The Burdwan translator takes 'Yaju' as one name and 'Pādabhuja' as another. This is very absurd.—T.

states through which a person passes.* Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahma through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahma. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity).†[94] Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise.‡ Thou art worshipped by the Destroyer himself.[95] Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahman himself for the driver of thy car. Thou sleepest on ashes.§ Thou protectest the universe with ashes.¶ Thou art he whose body is made of ashes.$ Thou art the tree that grants the fruition of all wishes.

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* These are the ten previously enumerated, beginning with residence in the mother's womb and ending with death as the tenth, with heaven the eleventh and Emancipation the twelfth.—T.

† It should be remembered that Kali which is either the age of sinfulness or the presiding deity of that age and, therefore, a malevolent one, is highly propitious to Emancipation. The world being generally sinful, those who succeed in living righteously in this age or under the sway of this malevolent deity, very quickly attain to heaven if heaven be their object, or Emancipation if they strive for Emancipation.—T.

‡ Implying that thou assumest the form of the constellation called the Great Bear, and moving onward and onward in space causest the lapse of time. This constellation, in Hindu astronomy, is known by the name of 'Ciçumāra' because of its resemblance with the form of a tortoise.—T.

§ The word 'bhashma,' meaning ashes, literally signifies anything that dispels sins, tears off all bonds, and cures every disease. Ashes are used by Sanyāsins for rubbing their bodies as a mark of their having consumed every sin and cut off every bond and freed themselves from all diseases.—T.

¶ Mahādeva gave a quantity of ashes to his devotees for protecting them from sin.—T.

$ *Vide* the story of Mankanaka. The Rishi of that name, beholding

Thou art of the form of those that constitute thy Gana.[96] Thou art the protector of the four and ten regions. Thou transcendest all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body, speech, and mind, perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old.[97] Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills).[98] Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinatā by Kaçyapa otherwise called Tārkshya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech.[99] Thou art he that is armed with the battle axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs.* Thou art an excellent friend.†

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vegetable juice issuing from his body, began to dance in joy. The whole universe, overpowered by a sympathetic influence, began to dance with him. At this, for protecting the universe, Mahādeva showed himself to Mankanaka and, pressing his fingers, brought out a quantity of ashes, thus showing that his body was made of ashes.—T.

* 'Anukāri' literally means an accessary. In the form of Vishnu or Krishna, the supreme Deity addrest himself to aid Arjuna in slaying Bhishma.—T.

† As Krishna the friend of Arjuna.—T.

Thou art he that bears a Vinā made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring beings higher than men and deities (*viz.*, Brahman and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a Bambu flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire.[100] Thou art the bonds of the world which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons.[101] Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Dārukā forest. Thou art he that did good unto even thy detractors, *viz.*, those Rishis residing in the Dārukā forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis; gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel. Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and the others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slayer of those that are the foes of the deities.[102] Thou art he that resides (in the form of the snake Cesha) in the nethermost region.* Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of

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* In the Paurānik myth, the Earth is described as being supported in empty space by a mighty snake called Cesha. Mahādeva is that Cesha otherwise called Ananta.—T.

everything and unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapāt. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield.[103] Thou art the prince of physicians called Dhanwantari. Thou art a commet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhātri. Thou art Cakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole star. Thou art he that upholds all things. Thou art he called Prabhāva amongst the Vasus.[104] Thou art the wind which is capable of going everywhere, (being the thread-soul that connects all things in the universe). Thou art Aryaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Māndhātri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life.[105] Thou art he who exists in diverse forms. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel.* Thou art he within his womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire.[106] Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with

* *I. e.*, Mahāvishnu, from whose navel arose the primeval lotus within which was born Brahma.—T.

the aid of Righteousness.* Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others.†[107] All things lie in thee (for, as the Crutis declare, all things become one in thee, thyself being of the nature of that unconciousness which exhibits itself in dreamless slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things.[108] Thou art he who resides on the mountains of Kailāsa. Thou art he who repairs to the mountains of Himavat. Thou washest away all things beside thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings.[109] Thou art a merchant (who conveys the goods of this country to that and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (*Mimusops Elengi, Linn*). Thou art the sandal-wood tree (*Santalum album, Linn*). Thou art the tree called Chcchada (*Alstonia Scholaris*, syn. *Echitis Scholaris, Roxb*). Thou art he whose neck is very strong. Thou art he whose shoulder-joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy

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* The Bombay text has a misprint. It reads 'Punya-chanchu' for 'Punya-chunchu.' In printing the Commentary also, the well-known grammatical Sutra 'vittançchunchu &c.,' is printed as 'vrittançchanchu &c.' The Burdwan translator repeats the misprint in his rendering. K. P. Singha avoids it.—T.

† The word 'Kurukshetra' or its abbreviation 'Kuru' means the field or department of action. It means also the actual field, so called, on which king Kuru performed his penances, and which is so sacred that its very dust cleanses a person of all sins.—T.

faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain).[110] Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar.* Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion.[111] Thou art he called the truth of truth.† Thou art he whose dish or plate is constituted by the Destroyer of the universe.‡ Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Sāranga. Thou art a new swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice.[112] Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and, therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent.[113] Thou art ever fruitful. Thou art endued with Dhāranā and Dhyāna and Samādhi. Thou art the steed Uchchaiçravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honored by all. Thou art the giver of the fruits of Righteousness and sin. Thou art the cherisher of the senses (for the senses succeed in performing their respective

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* The Commentator explains that 'Siddhārthah' means 'Siddhāntah,' and that the following compound is its adjective.—T.

† Literally, the Soul of real existence.—T.

‡ People eat off plates of silver or gold or of other metals. Mahādeva has for his plate Kāla or destroyer of the universe. Both the Vernacular translators have erred in rendering this word. K. P. Singha takes the compound as really consisting of two names, &c.—T.

functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cow-hides. Thou art he who dispels the grief of his devotees.[114] Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes.* Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses.[115] Thou art the note called Gāndhāra in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailāsa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite.† Thou art he in whose honor the foremost of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras.[116] Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountain of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time.[117] Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as

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* The sense is that Mahādeva is the foremost of 'Sādhakas' or worshippers engaged in acquiring a particular object, for he has emaciated or reduced to nothingness all his foes in the form of all passions good and evil. 'Prakarshena tanukritāh arayah kāmādayo yena sah.'—T.

† 'Narah' is thus explained by the Commentator.—T.

thou art, of the form of Garuda. Thou art he who multiplies the creation by union of the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtues and knowledge.[118] Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven.*[119] Thou art he who grants the power of bearing or upholding all things.† Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things).‡ Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy).[120] Thou art he who had torn the head of Brahman after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and padology and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities. Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might,

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* The Commentator explains that he who is called Suparvan in heaven is otherwise called Mahān.—T.

† 'Sarva-sahana-sāmarthya pradah' as the Commentator explains. Hence, it means that Mahādeva is he who makes creatures competent to bear all things, *i. e.*, all griefs and all joys, as also the influence all physical objects that is quietly borne without life being destroyed.—T.

‡ The etymology of 'Hara' is thus explained by the Commentator: Hanti iti hā çulah ; tam rāti or ādatte.' This is very fanciful.—T.

being as thou art a hero of heroes.[121] Thou art the Veda. Thou art the Smritis, the Itihāsas, the Purānas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert elements. Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things).[122] Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans for so many ponds filled for thy drinking.* Thou art the root of the tree of the world. Thou art excceedingly beautiful and shinest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin).[123] Thou art he that is desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who is possessed of great fame (in consequence of the Righteousness of his behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage). Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place to place.†[124] Thou art of the form of Righteousness and sin and their intermixture (such as are displayed in the successive Yugas). Thou art great and formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Vārānasi in the form of an infuriate elephant of vast proportions. Thou art of the

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* The sense is this: a 'nipāna' is a shallow pond or ditch where cattle drink. The very oceans are the 'nipānas' of Mahādeva.—T.

† The Commentator thinks that this has reference to the incarnation of 'Trivikrama,' *i. e.*, the dwarf suddenly expanding his form till with two steps he covered Heaven and Earth and demanded space for his third step.—T.

form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the Tatwas (and, therefore, thoroughly fixed.[125] Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (*viz.*, Krita, Tretā, and Dwāpara). Thou art he whose appearance is always fraught with advantage to others.[126] Thou art he who has three eyes (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots (in the alphabet) which indicate the sound of the aspirated *H*. Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for compassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things.[127] Thou art he whose knowledge has arisen from the cessation of all physical and mental functions.* Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gāndhāra, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pināka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow.[128] Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milk-pot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping palm

* *I. e.*, thou art possessed of Yoga-knowledge.—T.

against palm. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamantine body. Thou art exceedingly great.[129] Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is bald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyāsa, *viz.*, the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts.[130] Thou art he who is identical with the green-eyed king of beasts (*viz.*, the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads.* Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor.[131] Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras.† Thou art the youngest (son of Aditi and Kaçyapa, in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and twany (being of the form which is known as Hari-Hara).[132] Thou art the maker of the Brāhmana's rod.‡ Thou art armed

* The two together form one name.—T.

† These are Vija, Cakti, and Kilakāni. A 'kakud' is a hump or elevated place in the body.—T.

‡ The thin bamboo rod in the hand of the Brāhmana is mightier than the thunder-bolt of Indra. The thunder scorches all existing objects upon which it falls. The Brāhmana's rod (which symbolizes the Brāh-

with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus. Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe.[133] Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahma. Thou art the refuge of all persons devoted to Brahma. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess.*[134] Thou art of soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stock of the primeval lotus.† Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her.‡ Thou art that Brahman who was unable to see thy end.[135] Thou art adorned with a large wreath of Karnikāra flowers. Thou art adorned with a diadem of blue gems. Thou art the wielder of the bow called Pināka. Thou art the master of that knowledge which treats of Brahma.§ Thou art he who has subjugated his senses by the aid of thy knowledge of Brahma. Thou art he who bearest Gangā on thy head.¶ Thou art the husband of Umā the daughter of

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mana's might in the form of his curse) blasts even unborn generations. The might of the rod is derived from Mahādeva.—T.

* 'Sayambhuvah Tigmatejāh' is one name. The Commentator explains that Brahman could not look at Mahādeva; hence this reference to his prowess.—T.

† Brahman, after his birth within the primeval lotus, became desirous of seeing the end of the stalk of that lotus. He went on and on, without succeeding to find what he sought. The meaning of the word, therefore, by implication is that Mahādeva is infinite.—T.

‡ K. P. Singha renders this name erroneously.—T.

§ 'Umā' is another name for 'Brahmavidyā.'—T.

¶ Falling from the celestial regions, the river Gangā was held by

Himavat.[136] Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female).*[137] Thou art possessed of a body whose complexion is like that of gold.† Thou art he that is of the form of pure joy, (being, as thou art, above the five cases of which Jiva consists, *viz.*, the Anna-maya, the Prāna-maya, the Manomaya, the Vijnāna-maya, and the Ānanda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhāna and which, consisting of the three attributes of Sattwa, Rajas, and Tamas, is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction.‡ Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest).[138] Thou art the soul of all mobile and immobile beings. Thou art of the form of the subtile soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the

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Mahādeva on his head, among his matted locks. At the earnest solicitations, then, of king Bhagiratha, he gave her out so that flowing along the surface of the Earth she met the ocean, first passing over the spot where the ashes of Bhagiratha's ancestors, the sixty thousand sons of king Sagara of the solar race, lay.—T.

* This form is called Hara-Gauri, as explained before.—T.

† Some texts read 'Pritātmā,' implying 'one of contented soul.' The reading noticed by the Commentator is 'Pitātmā,' meaning 'gold-complexioned.' The Burdwan translator takes 'Pritātmā' and 'Paramātmā' as one name. This is not correct.—T.

‡ Mahādeva is represented as possessed of five heads, four on four sides and one above.—T.

desire of fruits.* Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.[139] Thou art Vyāsa, the author of the Purānas and other sacred histories. Thou art the creations of Vyāsa's brain (because of thy being identical with the Purānas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods.[140] Thou art the Kalās. Thou art the Kāshthās. Thou art the Lavas. Thou art the Mātrās. Thou art Muhurta and Aha and Kshapā. Thou art the Kshanas.† Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures (being of the form of that Unmanifest Chaitanya endued with Māyā or illusion whence all creatures spring). Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa).[141] Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art Unmanifest (being unseizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door of Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with Desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to a merging into Brahma). Thou art those acts of righteousness which lead to the felicity of heaven.[142] Thou art Nirvāna (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous). Thou art he who is the creator of both the

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* 'Amritogovrisheçwarah' is one name.—T.

† These are names for different portions of Time.—T.

deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras.[143] Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Cukra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahāmātra guides the elephant. Thou art the refuge of all the deities and the Asuras.[144] Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both Indra and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Kārtikeya and Keçi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis (like Nārada and others). Thou art the grantor of boons unto the deities and the Asuras (in the form of Brahman and Rudra).[145] Thou art he who rules the hearts of the deities and the Asuras. Thou art he into whom the universe enters (when it is dissolved). Thou art the refuge of even him who is the ruler of the hearts of the both the deities and the Asuras. Thou art he whose body is made up of all the deities.* Thou art he who has no Being superior to thee of whom to think. Thou art he who is the inner soul of the deities. Thou art he who has sprung from his own self.[146] Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rajas. Thou art he who transcends destruction. Thou art he in whose honor hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kalingas.† Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of

* The Çrutis declare that Fire is his head, the Sun and the Moon are his eyes, &c.—T.

† Mahādeva has an image in the country of the Kālingas that is called 'Vyaghreçwara.'—T.

men.[147] Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifices. Thou art imperceptible. Thou art the sum total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunder-bolt. Thou art the source whence the weapons called Prāsas have taken their origin. Thou art he whom thy devotees attain to in diverse ways.[148] Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity.* Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahman himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera the chief of the Yakshas. Thou art complete faultlessness.[149] Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance.[150] Thou art the lord of all immobile things (in the form of Himavat and Meru &c). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart.[151] Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiya). Thou art Brahma. Thou art the highest refuge of thy devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the *linga* body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees. Thou art that which is incessantly undergoing changes !—[152]

* 'Kāntāh' is thus explained. 'Kasya sukhasya antah simā.'—T.

" 'I have thus, O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahman at their head are unable to praise and whom the Rishis also fail to sing?[153] Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence.[154] By praising with these names that enhance one's auspiciousness the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self.[155] These names constitute a hymn that furnishes the best means of attaining to Brahma. With the aid of this hymn one is sure to succeed in attaining to Emancipation. The Rishis and the deities all praise the highest deity by uttering this hymn.[156] Hymned by persons of restrained soul, Mahādeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence, he it is that gives Emancipation to those that worship him.[157] So also, they among men that are foremost, that are possessed of faith and devotion, hear and recite for others and utter with reverence, the praises of that highest and eternal Lord, *viz.*, Içāna, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, *viz.*, when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellow men and derive great gratification and exceeding joy.[158-161] When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of Being, it is then that devotion springs up in his heart for Mahādeva.[162] It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity.*[163] Such stainless and pure

* 'Undivided,' *i. e.*, having nothing else for its object. 'Sarva-bhā-

devotion to Rudra, that has singleness of purpose and that is simply irresistible in its course, is seldom to be found among even the deities, but never among men.[164] It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahādeva, succeed in attaining to the highest success.[165] The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility rescues them from the world that throw themselves with their whole soul upon him.[166] Except the great Deity who frees creatures from rebirth, all other gods constantly nullify the Penances of men, for men have no other source of puissance that is as great as these.*[167] It was even thus that Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things, that great Deity clad in animal skins.[168] This hymn was borne by Brahman himself. Indeed, Brahman had sung it in the presence of Cankara. Thou art a Brāhmana (being conversant with Brahma and devoted to those that are conversant with Brahma). Thou shalt, therefore, comprehend it well.[169] This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment.[170] He who recites this hymn with undivided devotion to Cankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sānkhya philosophy.[171] That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires.[172] This hymn is a great mystery. It formerly resided in the breast of Brahman the Creator. Brahman imparted it unto Cakra. Cakra imparted it unto Mrityu.[173] Mrityu imparted it unto the Rudras. From the Rudras Tandi got it. Indeed, Tandi

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vatah' is 'bhāgyāt.' The Sense is that unless one becomes conversant with all the modes of worshipping Bhava, *i. e.*, in thought, word, and deed, and unless one has especial good luck, one cannot have such devotion to Bhava.—T.

* There are numerous instances of the gods having become alarmed at the penances of men and done their best to nullify those penances by despatching celestial nymphs for attracting them to carnal pleasures.—T.

acquired it in the region of Brahman as the reward of his severe austerities.[174] Tandi communicated it to Cukra, and Cukra of Bhrigu's race communicated it to Gautama. Gautama, in his turn, O descendant of Madhu, communicated it to Vaivaswata-Manu.[175] Manu communicated it unto Nārāyana of great intelligence, numbered among the Sādhyas and held exceedingly dear by him. The illustrious Nārāyana, numbered among the Sādhyas and possessed of glory that knows no diminution, communicated it to Yama.[176] Vaivaswat-Yama communicated it to Nāchiketa. Nāchiketa, O thou of Vrishni's race, communicated it to Mārkandeya.[177] From Mārkandeya, O Janārddana, I obtained it as the reward of my vows and fasts. To thee, O slayer of foes, I communicate that hymn unheard by others.[178] This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas !—'

"Krishna continued,—'That person, O Pārtha, who recites this hymn with a pure heart, observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horse-sacrifice Dānavas and Yakshas and Rākshasas and Piçāchas and Yātudhānas and Guhyakas and snakes can do no injury to him.' "[179-180]

Section XVIII.

Vaiçampāyana said,—"After Vāsudeva had ceased to speak, the great Yogin, *viz.*, the Island-born Krishna, addressed Yudhishthira, saying,—'O son, do thou recite this hymn consisting of the thousand and eight names of Mahādeva, and let Maheçwara be gratified with thee ![1] In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me.[2] As the reward of this, I obtained the fruition of all my wishes, O son of Pāndu ! Thou wilt also, by reciting this same hymn, obtain from Carva the fruition of all thy wishes ![3]—After this, Kapila, the Rishi who promulgated the doctrines that go by

the name of Sānkhya, and who is honored by the gods themselves, said,—I adored Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth![4]—After this, the Rishi named Chāruçirsha, that dear friend of Cakra and known otherwise under the name of Alamvana's son and who is filled with compassion, said,[5]—I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Carva, O son of king Pāndu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending for a hundred thousand years![6-7]—Then the illustrious Vālmiki, addressing Yudhishthira, said,—Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the *homa* fire denounced me as one guilty of Brāhmanicide.[8] As soon as they had denounced me as such, the sin of Brāhmanicide, O Bhārata, possessed me. I then, for cleansing myself, sought the protection of the sinless Içāna who is irresistible in energy.[9] I became cleansed of all my sins. That dispeller of all sorrows, *viz.*, the destroyer of the triple city of the Asuras, said unto me,—Thy fame shall be great in the world![10]—Then Jamadagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words:[11]—I was afflicted with the sin, O eldest son of Pāndu, of Brāhmanicide for having slain my brothers who were all learned Brāhmanas. Purifying myself, I sought the protection, O king, of Mahādeva.[12] I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me, and gave me a battle-axe and many other celestial weapons.[13] And he said unto me,—Thou shalt be freed from sin and thou shalt be invincible in battle. Death himself shall not succeed in overcoming thee, for thou shalt be freed from disease![14]—Even thus did the illustrious and crested Deity of auspicious form said this unto me. Through the grace of that Deity of supreme in-

telligence I obtained all that He had said ![15]—Then Viçwāmitra said,—I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brāhmana. Through the grace of that great Deity I succeeded in obtaining the high status, that is so difficult to obtain, of a Brāhmana ![16] —Then the Rishi Asita-Devala, addressing the royal son of Pāndu, said,[17]—In former days, O son of Kunti, through the curse of Cakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahādeva it was who kindly gave me back that merit together with great fame and a long life ![18]—The illustrious Rishi Gritsamada, the dear friend of Cakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishthira of Ajamidha's race, said,[19]—The inconceivable Cakra had, in days of yore, performed a sacrifice extending for a thousand years. While that sacrifice was going on, I was engaged by Cakra in reciting the Sāmans. Varishtha, the son of that Manu who sprung from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of regenerate persons, the Rathantara is not being recited properly by thee ![20-21] O best of Brāhmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Sāmans correctly. O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of Sacrifice ![22]—Having said these words, the Rishi Varishtha, who was very wrathful, gave way to that passion and addressing me once more, said,—Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition ![23-24] That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief ![25]—As soon as he had said these words, O son of Prithā, I immediately became transformed into a deer. I then sought the protection of Maheçwara. The great Deity said unto me,[26]—Thou shalt be freed from disease of every kind, and besides immortality

shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself increase.[27] The illustrious and puissant Mahādeva favors all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures.[28] That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that art the best of warriors, (through the grace of Mahādeva) there is none that is equal to me in learning !'[29]— After this, Vāsudeva, that foremost of all intelligent men, once more said,—Mahādeva of golden eyes was gratified by me with my penances.[30] Gratified with me, O Yudhishthira, the illustrious Deity said unto me,—Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all ![31] Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire !—Thousands of other boons Mahādeva gave me on that occasion.[32] In a former incarnation I adored Mahādeva on the Manimantha mountain for millions of years.[33] Gratified with me, the illustrious Deity said unto me these words :—Blessed be thou, do thou solicit what boons thou wishest ![34]—Bowing unto him with a bend of my head, I said these words,—If the puissant Mahādeva has been gratified with me,[35] then let my devotion to him be unchanged, O Içāna ! Even this is the boon that I solicit.—The great God said unto me,—Be it so !—and disappeared there and then.'[36]

"Jaigishavya said,—'O Yudhishthira, formerly in the city of Vārānasi, the puissant Mahādeva, searching me out, conferred upon me the eight attributes of sovereignty !'[37]

"Garga said,—'O son of Pāndu, gratified with me in consequence of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, *viz.*, the knowledge of Time, with its four and sixty branches.[38] He also bestowed upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also mine have become extended to ten millions of years !'[39]

"Parāçara said,—'In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would

be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame,[40] arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brāhmanas, and be distinguished for compassion. Even such a son was desired by me from Maheçwara.[41] Knowing that this was the wish of my heart, that foremost of deities said unto me,—Through the fruition of that object of thine which thou wishest to obtain from me, thou shalt have a son of the name of Krishna.[42] In that creation which shall be known after the name of Sāvarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race.[43] He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Cakra.[44] Freed from diseases of every kind, that son of thine, O Parāçara, shall, besides, be immortal!—Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishthira, that I have obtained from that indestructible and immutable, God endued with the highest penances and supreme energy.'[45]

"Māndavya said,—'In former times, though not a thief yet wrongly suspected of theft, I was impaled (under the orders of a king). I then adored the illustrious Mahādeva who said unto me,[46]—Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine.[47] Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma, (*viz.*, Truth),[48] thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth.[49] And after the dissolution of thy body, I shall, O learned Brāhmana, ordain that thou shalt enjoy the pure felicity of heaven for unending Time!—Having said these words unto me, the adorable Deity having the bull for his vehicle,[50] *viz.*, Maheçwara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates.'[51]

"Gālava said,—'Formerly I studied at the feet of my preceptor Viçwāmitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and, weeping bitterly, said unto me,[52]—Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint![53]—Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adorations with a rapt soul to Maheçwara who, gratified with me, showed himself to me and said,[54]—Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shalt behold thy sire there![55]—Having obtained the permission of the illustrious god, I then repaired to my home, O Yudhishthira, and beheld my father, O son, coming out after having finished his daily sacrifice.[56] And he came out, bearing in his hands a quantity of Homa-fuel and Kuça grass and some fallen fruits. And he seemed to have already taken his daily food for he had washed himself properly.[57] Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet, and embracing me smelt my head O son of Pāndu, and said,—By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from thy preceptor!' "[58]

Vaiçampāyana continued,—"Hearing these marvellous and most wonderful feats of the illustrious Mahādeva recited by the ascetics, the son of Pāndu became amazed.[59] Then Krishna, that foremost of all intelligent persons, then spoke once more unto Yudhishthira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.[60]

"Vāsudeva said,—'Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,—Those sinful men that are stained with unrighteous deeds[61] do not succeed in attaining to Içāna. Their dispositions stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity.[62] Even if a

person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity he comes to be regarded as the equal of forest recluses of cleansed souls.[63] If Rudra be gratified with a person, he can confer upon him the status of either Brahma or of Keçava or of Cakra with all the deities under him, or the sovereignty of the three worlds.[64] Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods.[65] A person who raises houses to their foundations and destroys tanks and lakes, indeed, who devastates the whole universe, does not become stained with sin if he adores and worships the illustrious Deity of three eyes.[66] A person that is destitute of every auspicious indication and that is stained by every sin, destroys all his sins by meditating upon Civa.[67] Even worms and insects and birds, O Keçava, that devote themselves to Mahādeva, are enabled to rove in perfect fearlessness.[68] Even this is my settled conviction that those men who devote themselves to Mahādeva become certainly emancipated from rebirth![69]—After this, Krishna again addressed Yudhishthira the son of Dharma in the following words.[70]

"Vishnu said,—'Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viçwedevas, Dhātri, Aryyaman, Cukra, Vrihaspati, the Rudras, the Sāddhyas, Varuna, Gopa,[71] Brahman, Cakra, Maruts, the Upanishats that teach a knowledge of Brahma, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brāhmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings, clarified butter poured in sacrifices, Rakshā, Dikshā, all kinds of restraints in the form of vows and fasts and rigid observances,[72] Swāhā, Vashat, the Brāhmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis,[73] Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Likhas, Suyāmas, Tushitā, all creatures having Mantras for their bodies,[74] Ābhāsuras, those beings that live upon scents only, those that live

upon vision only, those that restrain their speech, those that restrain their minds, they that are pure, they that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices,[75] those beings that are competent to create by fiats of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O Ājamida, the Suparnas, the Gandharvas, the Piçāchas, the Dānavas, the Yakshas, the Chāranas, the snakes,[76] all that is gross and all that is exceedingly subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sānkhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior,—all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have sprung from that Creator of all creatures![77-78] All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtile Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons![79] That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice.[80] By recitidg this hymn the Brāhmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Prithā; the Vaiçya, in obtaining wealth and cleverness; and the Cudra, in winning happiness here and a good end hereafter.[81] Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra.[82] A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.' "[83]

Section XIX.

"Yudhishthira said,—'I ask, O chief of Bharata's race, what is the origin of the declaration, about discharging all duties jointly, that is made on the occasion of a person's taking the hand of his spouse in marriage?[1] Is that declaration in respect of discharging all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of begetting offspring from religious motives, or has it reference to only the carnal pleasure that is expected from such a congress of the sexes?[2] The doubt that fills my mind in respect of this is very great. I verily think that the declaration to which I refer is contrary to the natural impulses that lead to a union of the sexes. That which is called in this world the union for practising all duties together ceases with death and is not to be seen to subsist hereafter.[3] This union for practising all duties together leads to heaven. But heaven, O grandsire, is attained to by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other then remain? Do tell me this![4] Men attain to diverse kinds of fruits by practising diverse kinds of duties. The occupations, again, to which men betake themselves are of diverse kinds. Diverse, again, are the hells to which they go in consequence of such diversity of duties and acts.[5] Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together?[6] In the very Vedas one may read that women are false. The word 'Duty,' as used in the Vedas, seems to have been coined in the first instance for general application (so that it is applied to practices that have no merit in them). Hence the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where application it has none.*[7] The subject

* I expand this Verse a little for bringing out the sense clearly.—T.

seems to me to be inexplicable although I reflect upon it incessantly. O grandsire, O thou of great wisdom, it behooveth thee to expound this to me in detail, clearly and according to what has been laid down in the Cruti. In fact, do thou explain to me what it is, what its characteristics are, and the way in which it has come to pass!'*[8-9]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Ashtāvakra and the lady known by the name of Diçā.[10] In days of yore Ashtāvakra of severe penances, desirous of marriage, begged the high-souled Rishi Vadānya of his daughter.[11] The name by which the damsel was known was Suprabhā. In beauty she was unrivalled on Earth. In virtues, dignity, conduct, and manners, she was superior to all girls.[12] By a glance alone that girl of beautiful eyes had robbed him of his heart, even as a delightful grove in spring, adorned with flowers, robs the spectator of his heart.[13] The Rishi addressed Ashtāvakra and said,—Yes, I shall bestow my daughter on thee. Listen, however, to me. Make a journey to the sacred North. Thou wilt see many things there!†—[14]

"'Ashtāvakra said,—It behooveth thee to tell me what I shall see in that region. Indeed, I am ready to execute whatever command may be laid upon me by thee!—[15]

"'Vadānya said,—Passing over the dominions of the Lord of Treasures thou wilt cross the Himavat mountains. Thou wilt then behold the plateau on which Rudra resides. It is inhabited

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* The subject propounded by Yudhishthira is this: marriage is always spoken of as a union of the sexes for practising all religious duties together. The king asks, how can this be. Marriage, as seems to him, is a union sought for pleasure. If it be said that the two individuals married together are married for practising religious duties jointly, such practice is suspended by death. Persons act differently and attain to different ends. There is, therefore, no prospect of a reunion after death. When, again, one of them dies, the joint practice of duties can no longer take place. The other objections, urged by Yudhishthira, to the theory of marriage being a union of the sexes for only practising religious duties jointly, are plain.—T.

† The sense is that if after returning from thy journey to that region thou claimest thy bride, thou mayst obtain her from me. Thy journey will be a sort of trial or test to which I mean to put thee.—T.

by Siddhas and Chāranas.[16] It abounds with the associates of Mahādeva, frolicsome and fond of dance and possessed of faces of diverse forms. It is peopled with also many Piçāchas, O master, of diverse forms and all daubed with fragrant powders of diverse hues, and dancing with joyous hearts in accompaniment with instruments of different kinds made of brass. Surrounded by these who move with electric rapidity in the mazes of the dance or refrain at times altogether from forward or backward or transverse motion of every kind, Mahādeva dwells there.[17-18] That delightful spot on the mountains, we have heard, is the favourite abode of the great Deity. It is said that that great god as also his associates are always present there.[19] It was there that the goddess Umā had practised the severest austerities for the sake of (obtaining for her lord) the three-eyed Deity. Hence, it is said, that spot is much liked by both Mahādeva and Umā.[20] In days of yore, there, on the heights of the Mahāpārçwa mountains, which are situate to the north of the mountains sacred to Mahādeva, the Seasons, and the last Night, and many deities, and many human beings also (of the foremost order),[21] in their embodied forms, had adored Mahādeva.* Thou shalt cross that region also in thy northward journey.[22] Thou wilt then see a beautiful and charming forest blue of hue and resembling a mass of clouds. There, in that forest, thou wilt behold a beautiful female ascetic looking like Cree herself.[23] Venerable for age and highly blessed, she is in the observance of the Dikshā. Beholding her there thou shouldst duly worship her with reverence.[24] Returning to this place after having beheld her, thou wilt take the hand of my daughter in marriage. If thou canst make this agreement, proceed then on thy journey and do what I command thee!—[25]

"'Ashtāvakra said,—So be it! I shall do thy bidding. Verily, I shall proceed to that region of which thou speakest, O thou of righteous soul! On thy side, thou shouldst make thy words accord with truth!—'[26]

"Bhishma continued,—'The illustrious Ashtāvakra set out on his journey. He proceeded more and more towards the north

* 'Kāla-rātri' is the Night that precedes the universal dissolution.—T.

and at last reached the Himavat mountains peopled by Siddhas and Chāranas.*[27] Arrived at the Himavat mountains, that foremost of Brāhmanas then came upon the sacred river Vāhudā whose waters produce great merit.[28] He bathed in one of the delightful *Tirthas* of that river, which was free from mud, and gratified the deities with oblations of water. His ablutions being over, he spread a quantity of Kuça grass and laid himself down upon it for resting awhile at his ease.†[29] Passing the night in this way, the Brāhmana rose with the day. He once more performed his ablutions in the sacred waters of the Vāhudā and then ignited his *homa* fire and worshipped it with the aid of many foremost of Vedic mantras.‡[30] He then worshipped with due rites both Rudra and his spouse Umā, and rested for some more time by the side of that lake in the course of the Vāhudā whose shores he had reached. Refreshed by such rest, he set out from that region and then proceeded towards Kailāsa.[31] He then beheld a gate of gold that seemed to blaze with beauty. He saw also the Mandākini and the Nalini of the high-souled Kuvera the Lord of Treasures.§[32] Beholding the Rishi arrived there, all the Rākshasas having Manibhadra for their head, who were engaged in protecting that lake abounding with beautiful lotuses, came out in a body for welcoming and honoring the illustrious traveller.[33] The Rishi worshipped in return those Rākshasas of terrible prowess and asked them to report, without delay, his arrival unto the Lord of Treasures.[34] Requested by him to do this, those Rākshasas, O king, said unto him,—king Vaiçravana, without waiting for the intelligence, is coming of his own accord to thy presence![35] The illustrious Lord of Treasures is well acquainted with the

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* The Commentator thinks that 'uttarām uttarām &c..' means the *sacred* north.—T.

† 'Tirtha' means here a Ghāt, *i. e.*, an easy descent from the bank for access to the water.—T.

‡ 'Pradhānatah' is explained by the Commentator to mean 'with foremost of Vedic mantras.'—T.

§ 'Mandākini' is that part of the river Gangā which flows through Kailāsa; while Nalini is a celebrated lake owned by the king of the Yakshas, so called because of the lotuses which occur there in plenty.—T.

object of this thy journey. Behold him,—that blessed Master,—who blazes with his own energy![36]—Then king Vaiçravana, approaching the faultless Ashtāvakra, duly enquired about his welfare. The usual enquiries of politeness being over, the Lord of Treasures then addressed the regenerate Rishi, saying,[37]—Welcome art thou here! Do tell me what it is thou seekest at my hands! Inform me of it, I shall, O regenerate one, accomplish whatever thou mayst bid me to accomplish![38] Do thou enter my abode as pleases thee, O foremost of Brāhmanas! Duly entertained by me, and after thy business is accomplished, thou mayst go without any obstacles being placed in thy way![39]—Having said these words, Kuvera took the hand of that foremost of Brāhmanas and led him into his palace. He offered him his own seat as also water to wash his feet and the Arghya of the usual ingredients.[40] After the two had taken their seats, the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them.[41] After all of them had taken their seats, the Lord of Treasures said these words,—Understanding what thy pleasure is, the diverse tribes of Apsaras will commence their dance.[42] It is meet that I should entertain thee with hospitality and that thou shouldst be served with proper ministrations!—Thus addressed, the ascetic Ashtāvakra said, in a sweet voice,—Let the dance proceed![43]—Then Urvarā and Miçrakeçi, and Rambhā and Urvaçi, and Alumvushā and Ghritāchi, and Chitrā and Chitrāngadā and Ruchi,[44] and Manoharā and Sukeçi and Sumukhi and Hāsini and Prabhā, and Vidyutā and Praçami and Dāntā and Vidyotā and Rati,[45]—these and many other beautiful Apsaras began to dance. The Gandharvas played on diverse kinds of musical instruments.[46] After such excellent music and dance had commenced, the Rishi Ashtāvakra of severe penances unconsciously passed a full celestial year there in the abode of king Vaiçravana.*[47] Then king Vaiçravana said unto the Rishi,—O learned Brāhmana, behold, a little more than a year has passed away since thy arrival here.[48] This music and dance, especially known by the name of Gandharva, is a stealer of the

* 'Divye' is excellent 'Gāndharve,' meaning music and dance.—T.

heart (and of time). Do thou act as thou wishest, or let this go on if that be thy pleasure![49] Thou art my guest and, therefore, worthy of adoration. This is thy house. Do thou set thy commands. We are all bound to thee![50]—The illustrious Ashtāvakra, thus addressed by king Vaiçravana, replied unto him, with a pleased heart, saying,—I have been duly honored by thee! I desire now, O Lord of Treasures, to go hence![51] Indeed, I am highly pleased. All this befits thee, O Lord of Treasures! Through thy grace, O illustrious one, and agreeably to the command of the high-souled Rishi Vadānya,[52] I shall now proceed to my journey's end. Let growth and prosperity be thine!—Having said these words, the illustrious Rishi set out of Kuvera's abode and proceeded northwards.[53] He crossed the Kailāsa and the Mandara as also the golden mountains. Beyond those high and great mountains is situate that excellent region where Mahādeva dressed as an humble ascetic has taken up his residence.[54] He circumambulated the spot, with a collected mind, bending his head in reverence the while. Descending then on the Earth, he considered himself sanctified for having obtained a sight of that holy spot which is the abode of Mahādeva.[55] Having circumambulated that mountain thrice, the Rishi, with face turned towards the north, proceeded with a joyous heart.[56] He then beheld another forest that was very delightful in aspect. It was adorned with the fruits and roots of every season, and it resounded with the music of winged warblers numbering by thousands.[57] There were many delightful groves throughout the forest. The illustrious Rishi then beheld a charming hermitage.[58] The Rishi saw also many golden hills decked with gems and possessed of diverse forms. In the begemmed soil he saw many lakes and tanks also.[59] And he saw diverse other objects that were exceedingly delightful. Beholding these things, the mind of that Rishi of cleansed soul became filled with joy.[60] He then saw a beautiful mansion made of gold and adorned with gems of many kinds. Of wonderful structure, that mansion surpassed the palace of Kuvera himself in every respect.[61] Around it there were many hills and mounts of jewels and gems. Many beautiful cars and many heaps of diverse kinds of jewels also were visible in that place.[62]

The Rishi beheld there the river Mandākini whose waters were strewn with many Mandāra flowers. Many gems also were seen there that were self-luminous, and the soil all around was decked with diamonds of diverse species.[63] The palatial mansion which the Rishi saw contained many chambers whose arches were embellished with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of different species.[64] Diverse kinds of beautiful objects, capable of stealing the heart and the eye, surrounded that palace. That delightful retreat was inhabited by numerous Rishis.[65] Beholding these beautiful sights all around, the Rishi began to think of where he would take shelter. Proceeding then to the gate of the mansion, he uttered these words:[66]—Let those that live here know that a guest has come (desirous of shelter)!—Hearing the voice of the Rishi, a number of maidens came out together from that palace.[67] They were seven in number, O king. Of different styles of beauty, all of them were exceedingly charming. Every one of those maidens upon whom the Rishi cast his eyes stole his heart.[68] The sage could not, with even his best efforts, control his mind. Indeed, at the sight of those maidens of very superior beauty, his heart lost all its tranquillity. Seeing himself yielding to such influences, the Rishi made a vigorous effort and possessed as he was of great wisdom he at last succeeded in controlling himself.[69] Those damsels then addressed the Rishi, saying,—Let the illustrious one enter!—Filled with curiosity in respect of those exceedingly beautiful damsels as also of that palatial mansion, the regenerate Rishi entered as he was bidden. Entering the mansion he beheld an old lady, with indications of decrepitude, attired in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,—Good be to you!—The old lady returned his good wishes in proper form. Rising up, she offered a seat to the Rishi.[70-72] Having taken his seat, Ashtāvakra said,—Let all the damsels go to their respective quarters. Only let one stay here. Let that one remain here who is possessed of wisdom and who has tranquillity of heart. Indeed, let all the others go away at their will![73]—Thus addressed, all those damsels circumambulated the Rishi

and then left the chamber. Only that aged lady remained there.[74] The day quickly passed and night came. The Rishi, seated on a splendid bed, addressed the old lady, saying,—O blessed lady, the night is deepening. Do thou address thyself to sleep![75]—Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great splendour.[76] Soon after, she rose from her bed and pretending to tremble with cold, left it for going to the bed of the Rishi.[77] The illustrious Ashtāvakra welcomed her with courtesy. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men![78] Beholding the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him.[79] There is no pleasure, save that which waits upon desire, which women can derive from a person of the other sex! I am now under the influence of desire. I seek thee for that reason. Do thou seek me in return![80] Be cheerful, O learned Rishi, and unite thyself with me! Do thou embrace me, O learned one, for I desire thee greatly![81] O thou of righteous soul, even this union with me is the excellent and desirable reward of those severe penances which thou hast undergone! At the first sight I have become disposed to seek thee. Do thou also seek me![82] All this wealth, and everything else of value that thou seest here, are mine. Do thou verily become the lord of all this with my person and heart![83] I shall gratify every wish of thine! Do thou sport with me, therefore, in these delightful forests, O Brāhmana, that are capable of granting every wish![84] I shall yield thee complete obedience in everything, and thou shalt sport with me according to thy pleasure! All objects of desire that are human or that appertain to heaven shall be enjoyed by us.[85] There is no pleasure more agreeable to women (than that which is derivable from the companionship of a person of the other sex). Verily, congress with a person of the opposite sex is the most delicious fruit of joy that we can reap?[86] When urged by the god of desire, women become very capricious. At such times they do not feel any pain even if they walk over a desert of burning sand!—[87]

"'Ashtāvakra said,—O blessed lady, I never approach one

that is another's spouse. One's congress with another man's wife is condemned by persons conversant with the scriptures on morality.[88] I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of wedlock for obtaining offspring. I swear by truth itself![89] Through the aid of offspring righteously obtained, I shall proceed to those regions of felicity which connot be attained without such aid. O good lady, know what is consistent with morality, and knowing it, desist from thy efforts!—[90]

"'The lady said,—The very deities of wind and fire and water, or the other celestials, O regenerate one, are not so agreeable to women as the deity of desire. Verily, women are exceedingly fond of sexual congress.[91] Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband.[92] When under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother, (but pursue the way that desire points out).[93] Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women!*—'[94]

"Bhishma continued,—'The Rishi, bent upon finding out the faults of women, then addressed that lady, saying,—Cease to speak to me in this strain! Yearning springs from liking. Tell me what (else) I am to do!†[95]—That lady then said in return, —O illustrious one, thou shalt see according to time and place (as to whether I have anything agreeable in me)! Do thou

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* A woman is said to destroy a family by staining it with her unchastity.—T.

† Both the Vernacular translators have totally misunderstood the second line. 'Asyatām' is explained by the Commentator as 'tushnim sthiyatām.' 'Ruchitah-chechandah' means 'chechandah' or yearning arises from 'ruchi' or like. What the Rishi says is 'as yet I do not yearn after thy company for I do not like thee.' Of course, if, after staying with thee for sometime, I begin to like thee, I may then feel a yearning for thee!'—T.

only live here (for sometime), O highly blessed one, and I shall regard myself amply rewarded![96]—Thus addressed by her, the regenerate Rishi, O Yudhishthira, expressed his resolution to comply with her request, saying,—Verily, I shall dwell with thee in this place as long as I can venture to do so.[97]—The Rishi then, beholding that lady afflicted with decrepitude, began to reflect earnestly on the matter. He seemed to be even tortured by his thoughts.[98] The eyes of that foremost of Brāhmanas failed to derive any delight from those parts of that lady's person whereupon they were cast. On the other hand, his glances seemed to be dispelled by the ugliness of those particular limbs.[99]—This lady is certainly the goddess of this palace. Has she been made ugly through some curse? It is not proper that I should hastily ascertain the cause of this.[100]—Reflecting upon this in the secresy of his heart, and curious to know the reason, the Rishi passed the rest of that day in an anxious state.[101] The lady then addressed him, saying,—O illustrious one, behold the aspect of the Sun reddened by the evening clouds! What service shall I do unto thee?[102]—The Rishi addressed her, saying,—'Fetch water for my ablutions! Having bathed, I shall say my evening prayers, restraining my tongue and the senses!—' "[103]

Section XX.

"Bhishma said,—'Thus commanded, the lady said,—Be it so!—She then brought oil (for rubbing the Rishi's body therewith) and a piece of cloth for his wear during the ablutions.[1] Permitted by the ascetic, she rubbed every part of his body with the fragrant oil she had brought for him.[2] Gently was the Rishi rubbed, and when the process of rubbing was over, he proceeded to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat of great splendour.*[3] After the Rishi had taken his seat upon it, the old lady began to wash his person with her own soft hands whose touch was

* 'Utsāditah' is explained by the Commentator to mean 'chālitah.' Here, however, I think it does not mean so.—T.

exceedingly agreeable.[4] One after another in due order, the lady rendered the most agreeable services to the Rishi in the matter of his ablutions. Between the lukewarm water with which he was washed, and the soft hands that were employed in washing him,[5] the Rishi of rigid vows failed to understand that the whole night had passed away in the process. Rising from the bath, the Rishi became highly surprised.[6] He saw the Sun risen above the horizon on the East. He was amazed at this and asked himself,—Was it really so or was it an error of the understanding ?[7]—The Rishi then duly worshipped the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi that was as delicious to the taste as Amrita itself.[8] In consequence of the delicious character of that food the Rishi could not take much. In taking that little, however, the day passed away and evening came.[9] The old lady then asked the Rishi to go to bed and sleep. An excellent bed was assigned to the Rishi and another was occupied by herself.[10] The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for coming to that of the Rishi.[11]

"'Ashtāvakra said,—O blessed lady, my mind turns away from sexual congress with one who is the spouse of another. Leave my bed, O good lady. Blessed be thou, do thou desist from this of thy own accord !*—'[12]

"Bhishma continued,—'Thus dissuaded by that Brāhmana with the aid of his self-restraint, the lady answered him, saying,—I am my own mistress ! In accepting me thou wilt incur no sin !—[13]

"'Ashtāvakra said,—Women can never be their own mistresses. This is the opinion of the Creator himself, *viz.*, that a woman never deserves to be independent !—[14]

"'The lady said,—O learned Brāhmana, I am tortured by desire. Mark my devotion to thee ! Thou incurrest sin by refusing to accost me lovingly.—[15]

* The last words may also mean—'Go to thy own bed and rest by thyself !'—T.

" 'Ashtāvakra said,—Diverse faults drag away the man that acts as he likes. As regards myself, I am able to control my inclinations by self-restraint. O good lady, do thou return to thy own bed!—[16]

" 'The lady said,—I bow to thee, bending my head. It behooves thee to show me thy grace! O sinless one, I prostrate myself before thee, do thou become my refuge![17] If, indeed, thou seest such sin in congress with one that is not thy spouse, I yield myself unto thee! Do thou, O regenerate one, accept my hand in marriage![18] Thou wilt incur no sin. I tell thee truly! Know that I am my own mistress! If there be any sin in this, let it be mine alone! My heart is devoted to thee. I am my own mistress. Do thou accept me!—[19]

" 'Ashtāvakra said,—How is it, O good lady, that thou art thy own mistress? Tell me the reason of this. There is not a single woman in the three worlds that deserves to be regarded as the mistress of her own self.[20] The father protects her while she is a maiden. The husband protects her while she is in youth. Sons protect her when she is aged. Women can never be independent as long as they live!—[21]

" 'The lady said,—I have, since my maidenhood, adopted the vow of Brahmacharyya. Do not doubt it. I am still a maid. Do thou make me thy wife. O Brāhmana, do not kill this devotion of mine to thee!—[22]

" 'Ashtāvakra said,—As thou art inclined to me so am I inclined to thee! There is this question, however, that should be settled. Is it true that by yielding to my inclinations I shall not be regarded as acting in opposition to what the Rishi (Vadānya) wishes?[23] This is very wonderful! Will this lead to what is beneficial? Here is a maiden adorned with excellent ornaments and robes![24] She is exceedingly beautiful! Why did decrepitude cover her beauty so long? At present she looks like a beautiful maiden. There is no knowing what form she may take hereafter!*[25] I shall never swerve from

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* The Commentator takes the words 'kimivottaram bhavet' to imply 'what will be better for me? Shall I adhere to Vadānya's daughter or shall I take this girl?' I think this is rather far-fetched.—T.

that restraint which I have over desire and the other passions or from contentment with what I have already got. Such swerving does not seem to be good. I shall keep myself united with truth !*—' "[26]

Section XXI.

"Yudhishthira said,—'Tell me why had that lady no fear of Ashtāvakra's curse although Ashtāvakra was endued with great energy ? How also did Ashtāvakra succeed in coming back from that place ?'[1]

"Bhishma said,—'Ashtāvakra asked her, saying,—How dost thou succeed in altering thy form so ? Thou shouldst not say anything that is untrue. I wish to know this. Do thou speak truly before a Brāhmana !—[2]

"'The lady said,—O best of Brāhmanas, wherever thou mayst reside, in heaven or on Earth, this desire of union between the sexes is to be observed. O thou of infallible prowess, listen, with concentrated attention, to what it all is ![3] This trial was devised by me, O sinless one, for testing thee aright, O thou of infallible prowess, thou hast subjugated all the worlds by thy strength of mind.[4] Know that I am the embodiment of the Northern point of the campass. Thou hast seen the lightness of the female character. Even women that are aged are tortured by the desire of sexual union.[5] The Grandsire himself and all the deities with Indra have been pleased with thee. The object for which thy illustrious self has come here (is known to me).[6] O foremost of regenerate persons, thou hast been despatched hither by the Rishi Vadānya—the father of thy bride—in order that I may instruct thee. Agreeably to the wishes of that Rishi I have already instructed thee ![7] Thou wilt return home in safety. Thy journey back will not be toilsome. Thou wilt obtain for wife the girl thou hast chosen.

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* By 'Cakti' is implied 'kāmādidamanasāmarthyam' and by 'dhriti' purvaprāptasya atyāgah.' The last half of the last line of Verse 25 is rendered erroneously by both the Vernacular translators. Adhering to the Commentator's explanation, they add their own interpretation which is different. This sort of jumble is very peculiar.—T.

She will bear thee a son.[8] Through desire I had solicited thee. Thou madest me the very best answer. The desire for sexual union is incapable of being transcended by the three worlds.[9] Go back to thy quarters, having achieved such merit. What else is there that thou wishest to hear (from me)? I shall discourse on it, O Ashtāvakra, in accordance with the truth.[10] I was gratified by the Rishi Vadānya in the first instance for thy sake, O regenerate ascetic! For the sake of honoring him, I have said all this to thee!—'[11]

'Bhishma continued,—'Hearing these words of hers, the regenerate Ashtāvakra joined his hands in a reverential attitude. He then solicited the lady for her permission to go back. Obtaining the permission he sought, he came back to his own asylum.[12] Resting himself for sometime at home and obtaining the permission of his kinsmen and friends, he then, in a proper way, proceeded, O delighter of the Kurus, to the Brāhmana Vadānya.[13] Welcomed with the usual enquiries by Vadānya, the Rishi Ashtāvakra, with a well-pleased heart, narrated all that he had seen (in course of his sojourn to the North).[14] He said,—Commanded by thee I proceeded to the mountains of Gandhamādana. In the regions lying to the north of those mountains I beheld a very superior goddess.[15] I was received by her with courtesy. She named you in my hearing, and also instructed me in various matters. Having listened to her I have come back, O lord!—[16]—Unto him that said so, the learned Vadānya said,—Take my daughter's hand according to due rites and under the proper constellations. Thou art the fittest bride-groom I can select for the girl!—'[17]

"Bhishma continued,—'Ashtāvakra said,—So be it!—and took the hand of the girl. Indeed, the highly righteous Rishi, having espoused the girl, became filled with joy.[18] Having taken as his wife that beautiful damsel, the Rishi continued to dwell in his own asylum, freed from (mental) fever of every kind.' "[19]

Section XXII.

"Yudhishthira said,—'Whom have the eternal Brāhmanas called a proper object of gifts? Is a Brāhmana that bears the indications of the order of life he follows to be regarded as such, or is one divested of such indications to be so regarded?*'[1]

"Bhishma said,—'O monarch, it has been said that gifts should be made unto a Brāhmana that adheres to the duties of his own order, whether he bears the indications of Brahmacharyya or not, for both are faultless, *viz.*, he that bears such indications and he that is divested of them.'[2]

"Yudhishthira said,—'What fault does an uncleansed person incur if he makes gifts of sacrificial butter or food or with great devotion, unto persons of the regenerate order?'[3]

"Bhishma said,—'Even one that is most destitute of self-restraint becomes, without doubt, cleansed by devotion. Such a man, O thou of great splendour, becomes cleansed in respect of every act (and not with reference to gift alone).'[4]

"Yudhishthira said,—'It has been said that a Brāhmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brāhmana that is sought to be employed, should be examined (in the matter of both his conduct and competence).[5]

"Bhishma said,—'As regards acts that have reference to the deities, these fructify not in consequence of the Brāhmana that is employed in doing them but through the grace of the deities themselves. Without doubt, those persons that perform sacrifices obtain the merit attached to those acts, through the grace of the deities.†[6] The Brāhmanas, O chief of the Bharatas, are

* 'Linga' means signs or indications. A 'Lingin' is one that bears signs and indications. 'Brāhmanam' (in both places) means one conversant with Brahma. The first, that is, 'Lingin' implies either a Brahmachārin or a Sanyāsin that always bears the marks of his order. An 'Alingin' is one that is divested of such marks. Yudhishthira's question is, who, amongst these, should be considered worthy of gifts?—T.

† The sense is that with respect to acts having reference to only the Pitris the conduct and competence of Brāhmanas should be examined.—T.

always utterers of Brahma. The Rishi Mārkandeya, endued with intelligence, said this in days of yore, in all the worlds.'[7]

"Yudhishthira said,—'Why, O grandsire, are these five, *viz*, he that is a stranger, he that is endued with learning (connected with the duties of his own order), he that is connected by marriage, he that is endued with penances, and he that is addicted to the performance of sacrifices, regarded as proper persons?'*[8]

"Bhishma said,—'The first three, *viz.*, strangers, relatives, and ascetics, when possessed of these attributes, *viz.*, purity of birth, addiction to religious acts, learning, compassion, modesty, sincerity, and truthfulness, are regarded as proper persons. The other two, *viz.*, men of learning and those addicted to sacrifices, when endued with five of these attributes, *viz.*, purity of birth, compassion, modesty, sincerity, and truthfulness, are also regarded as proper persons.[9] Listen now to me, O son of Prithā, as I recite to thee the opinions of these four persons of mighty energy, *viz.*, the goddess Earth, the Rishi Kāçyapa, the deity of fire, and the ascetic Mārkandeya.[10]

"'The Earth said,—As a clod of mud, when thrown into the great ocean, quickly dissolves away, even so every kind of sin disappears in the three high attributes of officiation at sacrifices, teaching, and receiving of gifts.†—[11]

"'Kāçyapa said,—The Vedas with their six branches, the Sānkhya philosophy, the Purānas, and high birth, these fail to rescue a regenerate person if he falls away from good conduct.‡—[12]

"'Agni said,—That Brāhmana who, engaged in study and

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* The Commentator explains that five persons are mentioned in the question of Yudhishthira. K. P. Singha omits one. The Burdwan translator repeats the words of the original without any explanation. I take 'sammandhi' to mean relatives by marriage. To this day, in all India, people make gifts or presents unto sons-in-law, &c.—T.

† The sense is that no sin can touch a Brāhmana who observes these three acts. These three acts are efficacious in washing away all sins. The Commentator points out that by this the attributes of birth and knowledge are referred to.—T.

‡ By good conduct is implied modesty and candour.—T.

regarding himself learned, seeks with the aid of his learning to destroy the reputation of others, falls away from righteousness, and comes to be regarded as dissociated from truth. Verily regions of felicity hereafter are never attained to by such a person of destructive genius.—[13]

" 'Mārkandeya said,—If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would weigh even half as heavy as the latter.—'[14]

"Bhishma continued,—'Having spoken these words, those four persons, each of whom is endued with immeasurable energy, ***viz.***, the goddess Earth, Kāçyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.'[15]

"Yudhishthira said,—'If Brāhmanas observant of the vow of Brahmacharyya in this world eat, soliciting the same, the offerings one makes (unto one's deceased ancestors in Crāddhas), I ask, can the Crāddha be regarded well-performed if the performer actually makes over those offerings unto such Brāhmanas.'[16]

"Bhishma said,—'If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brāhmana himself solicits the offerings made in Crāddhas and eats the same, he is regarded to fall away from his vow. The Crāddha, however, is not regarded as stained in any way.'[17]

"Yudhishthira said,—'The wise have said that duty or righteousness has many ends and numerous doors. Tell me, O grandsire, what however are the settled conclusions in this matter.'*[18]

"Bhishma said,—'Abstention from injury to others, truthfulness, the absence of wrath (forgiveness), compassion, self-restraint, and sincerity or candour, O monarch, are the indications of Righteousness.[19] There are persons who wander over the Earth, praising righteousness but without practising what they preach and engaged all the while in sin, O king.[20] He who

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* 'Anekāntam' is explained by the Commentator as 'Anekaphalākāram,' *i. e.*, of diverse kinds of fruits. The fruits attainable by a correct discharge of duties are of diverse kinds, because the objects of those duties, called 'Pātras' are of various kinds.—T.

gives unto such persons gold or gems or kine or steeds, has to sink in hell and there subsist for ten years, eating the while the fæces[21] of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others that live in the outskirts of cities and villages, and of men that publish, under the influence of wrath and folly, the acts and omissions of others.*[22] Those foolish men who do not give unto a Brāhmana observant of the vow of Brahmacharyya the offerings made in Crāddhas (unto one's deceased ancestors), have to go, O monarch, into regions of great misery.'[23]

"Yudhishthira said,—'Tell me, O grandsire, what is superior to Brahmacharyya? What is the highest indication of virtue? What is the highest kind of purity?'[24]

"Bhishma said,—'I tell thee, O son, that abstention from honey and meat is even superior to Brahmacharyya. Righteousness lies within boundaries or in restraint. The best indication of Righteousness is Renunciation (which is also the highest kind of purity.'†[25]

"Yudhishthira said,—'In what time should one practise Righteousness? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandsire, do tell me this.'[26]

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* Verse 22 contains 4 substantives in the genetive plural. All these are connected with 'vishthām' in the previous Verse. The Commentator points this out clearly. 'Those living in the outskirts of towns and villages' are tanners and other low castes. 'They who publish the acts and omissions of others' are regarded as very vile persons, equivalent to such low caste men as have been mentioned above. It is difficult to differ from the Commentator, but it seems that the genetives in Verse 22 are used for datives, in which case the meaning would be that 'they who give unto such persons shall also sink into hell.' The Burdwan translator gives a ridiculous verson of Verse 22.—T.

† The Bengal reading 'Brahmacharyya' is better than the Bombay reading of that word in the accusative. Bhishma apparently gives two answers. These, however, involve three. By 'maryyādā' is meant boundaries or limits. The duties of men have known bounds. To transgress those bounds would be to transgress duty. The highest indication of Righteousness is 'çamah' or absence of desire for all worldly objects; hence Renunciation.—T.

"Bhishma said,—'One should earn wealth in the first part of one's life. Then should one earn Righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these.[27] One should regard the Brāhmanas, worship one's preceptor and seniors, show compassion for all creatures, be of mild disposition and agreeable speech.[28] To utter falsehood in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent (in heinousness) to Brāhmanicide.[29] One should never do an act of violence to the king's person. Nor should one ever strike a cow. Both these offences are equivalent to the sin of fœticide.[30] One should never abandon one's (*homa*) fire. One should also never cast off one's study of the Vedas. One should never assail a Brāhmana by words or acts. All these offences are equivalent to Brāhmanicide.'[31]

"Yudhishthira said,—'What kind of Brāhmanas should be regarded as good? Who are those Brāhmanas by making presents unto whom one may acquire great merit? What kind of Brāhmanas are they whom one should feed? Tell me all this, O grandsire!'[32]

"Bhishma said,—'Those Brāhmanas that are freed from wrath, that are devoted to acts of righteousness, that are firm in Truth, and that practise self-restraint, are regarded as good. By making gifts unto them one acquires great merit.[33] One wins great merit by making presents unto such Brāhmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, endued with mastery over their senses, devoted to the good of all creatures, and disposed to be friendly towards all.[34] One earns great merit by making gifts unto such Brāhmanas as are free from cupidity, as are pure of heart and conduct, possessed of learning and modesty, truthful in speech, and observant of their own duties as laid down in the scriptures.[35] The Rishis have declared that Brāhmana to be a deserving object of gifts who studies the four Vedas with all their branches and is devoted to the six well-known duties (laid down in the scriptures). One acquires great merit by making gifts unto Brāhmanas possessed of such qualifications.[36] The man who makes gifts unto a deserving Brāhmana multiplies

his merit a thousand fold. A single righteous Brāhmana possessed of wisdom and Vedic lore, observant of the duties laid down in the scriptures, and distinguished by purity of behaviour, is competent to rescue a whole race.*[37] One should make gifts of kine and horses and wealth and food and other kinds of articles unto a Brāhmana that is possessed of such qualifications. By making such gifts unto such persons one earns great happiness in the next world.[38] As I have already told thee, even one such Brāhmana is fully competent to rescue the entire race to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts unto many Brāhmanas of such qualifications? In making gifts, therefore, one should always select the object to whom the gift is to be made.[39] Hearing of a Brāhmana possessed of proper qualifications and regarded with respect by all good people, one should invite him even if he resides at a distance and welcoming him when he arrives, one should worship him by all means in his power.' "[40]

SECTION XXIII.

"Yudhishthira said,—'I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Crāddhas.'[1]

"Bhishma said,—'Having purified oneself (by baths and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all acts relating to the deities in the forenoon, and all acts relating to the *Pitris* in the afternoon.[2] What is given to men should be given in the midday with affection and regard. That gift which is made untimely is appropriated by Rākshasas.†[3] Gifts of articles that

* *I. e.*, by making gifts unto even a single such Brāhmana, one rescues all the ancestors and descendants of one's race.—T.

† One makes gifts unto the deities, unto the *Pitris*, and unto human beings. There is a time for each kind of gift. If made untimely, the gift, instead of producing any merit, becomes entirely futile if not sinful. Untimely gifts are appropriated by Rākshasas. Even food that is

have been leapt over by any one, or been licked or sucked, that are not given peacefully, that have been seen by women that are impure in consequence of their season having come, do not produce any merit. Such gifts are regarded as the portions of Rākshasas.[4] Gifts of articles that have been proclaimed before many people or from which a portion has been eaten by a Cudra, or that have been seen or licked by a dog, form portions of Rākshasas.[5] Food which is mixed with hair or in which there are worms, or which has been stained with spittle or saliva or which has been gazed at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the portion of Rākshasas.[6] Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bhārata, or that has been eaten by a wicked person, should be known to form the portion of Rākshasas.*[7] The food that is eaten by a person from which a portion has already been eaten by another, or which is eaten without a part thereof having been offered to deities and guests and children, is appropriated by Rākshasas. Such stained food, if offered to the deities and *Pitris* is never accepted by them but is appropriated by Rākshasas.[8] The food that is offered by the three regenerate classes in Crāddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rākshasas.[9] The food that is distributed to guests without having been previously dedicated to the deities or the Pitris with the aid of libations on the sacred fire, or which has been stained in consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rākshasas.[10]

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taken untimely, does not strengthen the body but goes to nourish the Rākshas and other evil beings.—T.

* *I. e.*, any food, a portion of which has been eaten by any of these persons, is unworthy of being given away. If given, it is appropriated by Rākshasas. One incompetent to utter *Om* is, of course, a Cudra.—T.

" 'I have told thee what the portions are of the Rākshasas. Listen now to me as I lay down the rules for ascertaining who the Brāhmana is that is deserving of gifts.*[11] All Brāhmanas that have been excasted (on account of the commission of heinous sins), as also Brāhmanas that are idiots and out of mind, do not deserve to be invited to Crāddhas in which offerings are made to either the deities or the *Pitris*.[12] That Brāhmana who is afflicted with leucoderma, or he that is destitute of virility, or he that has got leprosy, or he that has got phthisis, or he that is labouring under epilepsy (with delusions of the sensorium), or he that is blind, should not, O king, be invited.†[13] Those Brāhmanas that practise the calling of physicians, those that receive regular pay for serving the images of deities established by the rich, or live upon the service of the deities, those that are observant of vows from pride or other false motives, and those that sell Soma, do not deserve to be invited.[14] Those Brāhmanas that are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, do not, O king, deserve to be invited.[15] Those Brāhmanas who pour libations on the sacred fire for Cudras, or who are preceptors of Cudras, or who are servants of Cudra masters, do not deserve to be invited.[16] That Brāhmana who is paid for his services as preceptor, or who attends as a pupil upon the lectures of some preceptor because of some allowance that is granted to him, does not deserve to be invited, for both of them are regarded as sellers of Vedic lore.[17] That Brāhmana who has been once induced to accept the gift of food in a Crāddha at the very outset, as also he who has married a Cudra wife, even if possessed of every kind of knowledge, does not deserve to be invited.‡[18] Those

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* The speaker, by first mentioning who are unworthy, means to point out those that are worthy.—T.

† 'Apasmāra' is a peculiar kind of epilepsy in which the victim always thinks that he is pursued by same monster who is before his eyes. When epilepsy is accompanied by same delusion of the sensorium, it comes to be called by Hindu physicians 'Apasmāra.'—T.

‡ An 'Agrani' or 'Agradāni' is that Brāhmana unto whom the food and other offerings made to the Preta in the first Crāddha are given away. Such a person is regarded as fallen.—T.

Brāhmanas that are destitute of their domestic fire, and they that attend upon corpses, they that are theives, and they that have otherwise fallen away, do not, O king, deserve to be invited.*[19] Those Brāhmanas whose antecedents are not known or are vile, and they that are Putrikā-putras, do not, O king, deserve to be invited on occasions of Crāddhas.†[20] That Brāhmana who gives loans of money, or he who subsists upon the interest of the loans given by him, or he who lives by the sale of living creatures, does not deserve, O king, to be invited.[21] Persons who have been subjugated by their wives, or they who live by becoming the paramours of unchaste women, or they who abstain from their morning and evening prayers, do not deserve, O king, to be invited to Crāddhas.[22]

" 'Listen now to me as I mention who the Brāhmana is that has been ordained for acts done in honor of the deities and the Pitris. Indeed, I shall tell thee what those merits are in consequence of which one may become a giver or a recipient of gifts in Crāddhas (notwithstanding the faults mentioned above).‡[23] Those Brāhmanas that are observant of the rites and ceremonies laid down in the scriptures, or they that are possessed of merit, or they that are conversant with the Gāyatri, or they that are observant of the ordinary duties of Brāhmanas, even if they happen to betake themselves to agriculture for a living, are capable, O king, of being invited to Crāddhas.[24] If a Brāhmana happens to be well-born, he deserves to be invited to Crāddhas notwithstanding his profession of arms for fighting the battles of others.$ That Brāhmana, however, O son, who

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* When corpses are taken to crematoria, certain rites have to be performed upon them before they can be consumed. Those Brāhmanas that assist at the performance of those rites are regarded as fallen.—T.

† Sometimes the father of a daughter bestows her upon a bridegroom under the contract that the son born of that daughter by her husband should be the son of the daughter's father. Such a son, who is dissociated from the race of his own father, is called a Putrikā-putra.—T.

‡ 'Anugraham' is that merit in consequence of which faults become neutralised and the stained per son may come to be regarded as deserving.—T.

$ As Drona, Açwatthāman, Kripa, Rāma, and others.—T.

happens to betake himself to trade for a living should be discarded (even if possessed of merit).[25] That Brāhmana who pours libations every day on the sacred fire, or who resides in a fixed habitation, who is not a theif and who does the duties of hospitality to guests arrived at his house, deserves, O king, to be invited to Crāddhas.[26] That Brāhmana, O chief of Bharata's race, who recites the Sāvitri morning, noon, and night, or who subsists upon eleemosynary charity, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, deserves, O king, to be invited to Crāddhas.[27] That Brāhmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening, or who is destitute of malice, or is stained by a minor fault, deserves, O king, to be invited to Crāddhas.*[28] That Brāhmana who is destitute of pride or sin, who is not given to dry disputation, or who subsists upon alms obtained in his rounds of mendicancy from house to house; deserves, O king, to be invited to sacrifices.[29] One who is not observant of vows, or who is addicted to falsehood (in both speech and conduct), who is a thief, or who subsists by the sale of living creatures or by trade in general, becomes worthy of invitation to Crāddhas, O king, if he happen to subsequently drink Soma in a sacrifice.[30] That man who having acquired wealth by foul or cruel means subsequently spends it in adoring the deities and discharging the duties of hospitality, becomes worthy, O king, of being invited to Crāddhas.[31] The wealth that one has acquired by the sale of Vedic lore, or which has been earned by a woman, or which has been gained by meanness (such as giving false evidence in a court of law), should never be given to Brāhmanas or spent in making offerings to the Pitris.[32] That Brāhmana, O chief of Bharata's race, who upon the completion of a Crāddha that is performed with his aid, refuses to utter the words *yukta*, incurs the sin of swearing

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* 'Uditāstamita' means one who having earned wealth spends it all in gifts. 'Astamitodita' is one who though poor at first succeeds in earning wealth afterwards; *i. e.*, one who having become rich, keeps that wealth for spending it on good purposes.—T.

falsely in a suit for land.*[33] The time for performing the Crāddha, O Yudhishthira, is that when one obtains a good Brāhmana and curds and ghee and the sacred day of the new moon, and the meat of wild animals such as deer and others.†[34] Upon the completion of a Crāddha performed by a Brāhmana the word Swadhā should be uttered. If performed by a Kshatriya the words that should be uttered are—*Let thy Pitris be gratified!*[35]—Upon the completion of a Crāddha performed by a Vaiçya, O Bhārata, the words that should be uttered are,—Let everything become inexhaustible!—Similarly, upon the conclusion of a Crāddha performed by a Cudra, the word that should be uttered is *Swasti*.—As regards a Brāhmana, the declaration with respect to *Punyāham* should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of the syllable Om. In the acts performed by a Vaiçya, the words that should be uttered, instead of the syllable Om, are,—Let the deities be gratified.‡—Listen now to me as I tell thee the rites that should be performed, one after another, conformably to the ordinances, (in respect of all the orders).[36-38] All the rites that go by the name of *Jātakarma*, O Bhārata, are indispensable in the case of all the three orders (that are regenerate). All these rites, O Yudhishthira, in the case of both Brāhmanas and Kshatriyas as also in that of Vaiçyas, are to be performed with the aid of Mantras.[39] The girdle of a Brāhmana should be made of Munja

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* Upon the completion of a Crāddha, the Brāhmana who is officiating at it should utter the words *yukta* which means well-applied. Certain other words such a *Swadhā*, &c., have to be uttered. The meaning is that the Brāhmana who assists the performer of the Crāddha by reciting the Mantras should, upon completion, say unto the performer that the Crāddha *is* well-performed. As the custom is, these words are still uttered by every Brāhmana officiating at Crāddhas.—T.

† K. P. Singha wrongly renders the word 'somakshayah' as equivalent to 'somarasah.'—T.

‡ Upon the conclusion of a Crāddha or other rites, the Brāhmana who officiates at it, addresses certain other Brāhmanas that are invited on the occasion and says,—Do you say *Punyāham*.—The Brāhmanas addressed say,—Om, let it be *Punyāham!*—By 'Punyāham' is meant 'sacred day.'—T.

grass. That for one belonging to the royal order should be a bowstring. The Vaiçya's girdle should be made of the Valwaji grass. Even this is what has been laid down in the scriptures.[40] Listen now to me as I expound to thee what constitutes the merits and faults of both givers and recipients of gifts.[41] A Brāhmana becomes guilty of a dereliction of duty by uttering a falsehood. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaiçya eight times the sin that a Brāhmana incurs by uttering a falsehood.[42] A Brāhmana should not eat elsewhere, having been previously invited by a Brāhmana. By eating at the house of the person whose invitation has been posterior in point of time, he becomes inferior and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.*[43] So also, if he eats elsewhere after having been invited by a person of the royal order or a Vaiçya, he falls away from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.[44] That Brāhmana, O king, who eats on occasions of such acts as are performed in honor of the deities or the Pitris by Brāhmanas and Kshatriyas and Vaiçyas, without having performed his ablutions, incurs the sin of uttering an untruth for a cow.[45] That Brāhmana, O king, who eats on occasions of similar acts performed by persons belonging to the three higher orders, at a time when he is impure in consequence of either a birth or a death among his cognates, and knowing that he is impure or through temptation, incurs the same sin.†[46] He who lives upon wealth obtained under false pretences like that of sojourns to sacred places or who solicits the giver for wealth pretending that he would spend it in religious acts, incurs, O monarch, the sin of

* The fact is, the slaughter of animals in a sacrifice leads to no sin, but if slaughtered for nothing (*i. e.*. for purposes of food only), such slaughter leads to sin.—T.

† One is said to become impure when a birth or a death occurs among one's cognates of near degree. The period of impurity varies from one day to ten days in case of Brāhmanas. Other periods have been prescribed for the other orders. During the period of impurity one cannot perform one's daily acts of worship, &c.—T.

uttering a falsehood.*[47] That person, belonging to any of the three higher orders, O Yudhishthira, who at Crāddhas and on other occasions distributes food with the aid of Mantras, unto such Brāhmanas as do not study the Vedas or as are not observant of vows or as have not purified their conduct, certainly incurs sin.'[48]

"Yudhishthira said,—'I desire, O grandsire, to know who those persons are by giving unto whom the things dedicated to the deities and the Pitris, one may earn the amplest rewards.'[49]

"Bhishma said,—'Do thou, O Yudhishthira, feed those Brāhmanas whose spouses reverently wait for the remnants of the dishes of their husbands like tillers of the soil waiting in reverence for timely showers of rain.[50] By making gifts unto those Brāhmanas that are always observant of pure conduct, O king, that are emaciated through abstention from all luxuries and even full meals, that are devoted to the observance of such vows as lead to the emaciation of the body, and that approach givers with the desire of obtaining gifts, one earns great merit.[51] By making gifts unto such Brāhmanas as regard conduct in the light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this world and attaining to felicity in the next, and as solicit wealth only when wealth is absolutely needed, one earns great merit.[52] By making gifts unto those persons, O Yudhishthira, that, having lost everything through theives or oppressors, approach the giver, one acquires great merit.†[53] By making gifts unto such Brāhmanas as solicit food from the hands of even a poor person of their order who has just got something from others, one earns great merit.[54] By making gifts unto such Brāhmanas

* In this country, to this day, there are many persons that go about begging, stating that they desire to go to Beneras or other places of the kind. Sometimes alms are sought on the ground of enabling the seeker to invest his son with the sacred thread or perform his father's Crāddha, &c. The Rishi declares such practices to be sinful.—T.

† Literally 'that are afraid of theives and others.' The sense, of course, is 'that have suffered at the hands of theives and others and are still trembling with fear.'—T.

as have lost their all in times of universal distress and as have been deprived of their spouses on such occasions, and as come to givers with solicitations for alms, one acquires great merit.[55] By making gifts unto such Brāhmanas as are observant of vows, and as place themselves voluntarily under painful rules and regulations, as conform in their conduct to the declarations laid down in the Vedas, and as come to solicit wealth for spending it upon the rites necessary to complete their vows and other observances, one earns great merit.[56] By making gifts unto such Brāhmanas as live at a great distance from the practices that are observed by the sinful and the wicked, as are destitute of strength for want of adequate support, and as are very poor in earthly possessions, one earns great merit.[57] By making gifts unto such Brāhmanas as have been robbed of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs any how, without, that is, any scruples respecting the quality of the food they take, one earns great merit.[58] By making gifts unto such Brāhmanas as beg on behalf of others that are observant of penances and devoted to them, and as are satisfied with even small gifts, one earns great merit.[59] Thou hast now, O bull of Bharata's race, heard what the declarations are of the scriptures in respect of the acquisition of great merit by the making of gifts. Listen now to me as I expound what those acts are that lead to hell or heaven.[60] They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is needed for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink into hell.*[61] They

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* The two exceptions have been much animadverted upon by unthinking persons. I have shown that according to the code of morality that is in vogue among people whose Christianity and civilisation are unquestionable, a lie may sometimes be honorable. However casuists may argue, the world is agreed that a lie for saving life and even property under certain circumstances, and for screening the honor of a confiding woman, is not inexcusable. The goldsmith's son who died with a lie on his lips for saving the Prince Chevalier did a meritorious act. The owner also who hides his property from robbers, cannot be regarded as acting dishonorably.—T.

who ravish other people's spouses, or have sexual congress with them, or assist at such acts of delinquency, sink in hell.[62] They who rob others of their wealth, or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell.[63] They who cut the continents of such peices of water as are used by cattle for quenching thirst, as injure such buildings as are used for purposes of public meetings, as break down bridges and causeways, and as pull down houses used for purposes of habitation, have to sink in hell.[64] They who beguile and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.[65] They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell.[66] They who proclaim the faults of others, they who break down bridges or causeways, they who live by following vocations laid down for other people, and they who are ungrateful to friends for services received, have to sink in hell.[67] They who have no faith in the Vedas and show no reverence for them, they who break the vows made by themselves or oblige others to break them, and they who fall away from their status through sin, sink in hell.[68] They who betake themselves to improper conduct, they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.[69] They who are given to gambling, they who indulge in wicked acts without any scruple, and they who are given to slaughter living creatures, have to sink in hell.[70] They who cause the dismission by masters of servants that are hoping for rewards or indulging in the expectation of definite meed or in the enjoyment of wages or salaries or waiting for returns in respect of valuable services already rendered, have to sink in hell.[71] They who themselves eat without offering portions thereof unto their spouses or their sacred fires or their servants or their guests, and they who abstain from performing the rites laid down in the scriptures for honoring the Pitris and deities, have to sink in hell.[72] They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all

to sink in hell.*[73] They who are out of the pale of the four well-known modes of life, they who betake themselves to practices interdicted by the Crutis and the scriptures, and they who live by betaking themselves to acts that are wicked or sinful or that do not belong to their order of birth, have to sink in hell.[74] They who live by selling hair, they who subsist by selling poisons, and they who live by selling milk, have to sink in hell.[75] They who place obstacles in the path of Brāhmanas and kine and maidens, O Yudhishthira, have to sink in hell.[76] They who sell weapons, they who forge weapons, they who make shafts, and they who make bows, have to sink in hell.[77] They who obstruct paths and roads with stones and thorns and holes have to sink in hell.[78] They who abandon and cast off preceptors and servants and loyal followers without any offence, O chief of Bharata's race, have to sink in hell.[79] They who set bullocks to work when the animals have not attained to sufficient age, they who bore the noses of bullocks and other animals for controlling them the better while employed in work, and they who keep animals always tethered, have to sink in hell.[80] Those kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.[81] They who abandon and cast off persons that are endued with forgiveness and self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of service to them, have to sink in hell.[82] Those men who themselves eat without giving portions of the food to children and aged men and servants, have to sink in hell.[83]

" 'All these men enumerated above have to go to hell. Listen now to me, O bull of Bharata's race, as I tell thee who those men are that ascend to heaven.[84] The man who transgresses against a Brāhmana by impeding the performance of all

* By 'selling the Vedas' is meant the charging of fees for teaching them. As regards the Vedas, the injunction in the scriptures is to commit them to memory and impart them from mouth to month. Hence to reduce them into writing was regarded as a transgression.—T.

such acts in which the deities are adored, becomes afflicted with the loss of all his children and animals. (They who do not transgress against Brāhmanas by obstructing their religious acts ascend to heaven).[85] Those men, O Yudhishthira, who follow the duties laid down in the scriptures for them, practising the virtues of charity and self-restraint and truthfulness, ascend to heaven.[86] Those men who having acquired knowledge by rendering obedient services to their preceptors and observing austere penances, become reluctant to accept gifts, succeed in ascending to heaven.[87] Those men through whom other people are relieved and rescued from fear and sin and the impediments that lie in the way of what they wish to accomplish and poverty and the afflictions of disease, succeed in ascending to heaven.[88] Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are of auspicious conduct, succeed in ascending to heaven.[89] Those men who abstain from honey and meat, who abstain from sexual congress with the spouses of other people, and who abstain from wines and spiritous liquors, succeed in ascending to heaven.[90] Those men that help in the establishment of retreats for ascetics, who become founders of families, O Bhārata, who open up new countries for purposes of habitation, and implant towns and cities, succeed in ascending to heaven.[91] Those men who give away cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.*[92] Those men that have abstained from all kinds of injury or harm to all creatures, who are capable of enduring everything, and who have made themselves the refuge of all creatures, succeed in ascending to heaven.[93] Those men who wait with humility upon their fathers and mothers, who have subjugated their senses, and who are affectionate towards their

* In this country, to this day, the act of marrying a helpless person with a good girl by paying all the expenses of the marriage, is regarded as an act of righteousness. Of course, the man that is so married is also given sufficient property for enabling him to maintain himself and his wife.—T.

brothers, succeed in ascending to heaven.[94] Those men that subjugate their senses notwithstanding the fact of their being rich in worldly goods and strong in might and in the enjoyment of youth, succeed in ascending to heaven.[95] Those men that are kind towards even those that offend against them, that are mild of disposition, that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven.[96] Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven.[97] Those men who make gifts of gold and of kine, O chief of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven.[98] Those men who make gifts of such articles as are needed in marriages, as also serving-men and maids, and cloths and robes, succeed in ascending to heaven.*[99] Those men who make public pleasure-houses and gardens and wells and resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, O Bhārata, succeed in ascending to heaven.†[100] Those men who make gifts of houses and fields and populated villages unto persons that solicit them, succeed in ascending to heaven.[101] Those men who having themselves manufactured juicy drinks of sweet taste and seeds and paddy or rice, make gifts of them unto others, succeed in ascending to heaven.[102] Those men who having taken birth in families high or low beget hundreds of children and live long lives, practising compassion and keeping wrath under complete subjection, succeed in ascending to heaven.[103] I have thus expounded to thee, O Bhārata, what the rites are in honor of the deities and the Pitris which are performed by people for the sake of the other world, what the ordinances are in respect of making gifts, and what the views are of the Rishis of former

* Articles needed in marriages are, of course, girls and ornaments.—T.

† 'Vapra' has various meanings. I think, it means here a field. Large waste lands often require to be enclosed with ditches and causeways. Unless so reclaimed, they cannot be fit for cultivation.—T.

times in respect of both the articles of gift and the manner of giving them.' "[104]

Section XXIV.

"Yudhishthira said,—'O royal son of Bharata's race, it behooveth thee to answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brāhmanicide without actually slaying a Brāhmana ?'[1]

"Bhishma said,—'Formerly, O monarch, I had one day requested Vyāsa to explain to me this very subject. I shall now narrate to thee what Vyāsa told me on that occasion. Do thou listen to it with undivided attention.[2] Repairing to the presence of Vyāsa, I addressed him, saying,—Thou, O great ascetic, art the fourth in descent from Vaçishtha ! Do thou explain to me this. What are those circumstances under which one becomes guilty of Brāhmanicide without actually slaying a Brāhmana ?[3]—Thus addressed by me, the son of Parāçara's loins, O king, well-skilled in the science of morality, made me the following answer at once excellent and fraught with certainty.[4]—Thou shouldst know that man as guilty of Brāhmanicide who having of his own motion invited a Brāhmana of righteous conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.[5] Thou shouldst, O Bhārata, know that man as guilty of Brāhmanicide who destroys the means of living of a Brāhmana learned in the Vedas and all their branches, and who is freed from attachments to worldly creatures and goods.[6] Thou shouldst, O king, know that man to be guilty of Brāhmanicide who causes obstructions in the way of thirsty kine while employed in quenching that thirst.[7] Thou shouldst take that man as guilty of Brāhmanicide who, without studying them, finds fault with the Crutis that have flowed from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis.[8] Thou shouldst know that man as guilty of Brāhmanicide who does not bestow upon a suitable bridegroom his daughter possessed of beauty and other excellent

accomplishments.[9] Thou shouldst know that foolish and sinful person to be guilty of Brāhmanicide who inflicts such grief upon Brāhmanas as afflicts the very core of their hearts.[10] Thou shouldst know that man to be guilty of Brāhmanicide who robs of their all the blind, the lame, and idiots.[11] Thou shouldst know that man to be guilty of Brāhmanicide who sets fire to the retreats of ascetics or to woods or to a village or a town.—' "[12]

Section XXV.

"Yudhishthira said,—'It has been said that sojourns to sacred waters is fraught with merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I desire to hear thee expatiate on this subject, O grandsire![1] It behooveth thee, O chief of Bharata's race, to mention to me the sacred waters that exist on this Earth. I desire, O thou of great puissance, to hear thee discourse on this topic!'[2]

"Bhishma said,—'O thou of great splendour, the following enumeration of the sacred waters on the Earth was made by Angiras. Blessed be thou, it behooveth thee to listen to it, for thou shalt then earn great merit.[3] Once on a time, Gautama of rigid vows, approaching the great and learned Rishi Angiras endued with tranquillity of soul, while he was dwelling in a forest, questioned him, saying,[4]—O illustrious one, I have some doubts regarding the merits attaching to sacred waters and shrines. I desire to hear thee discourse on that topic. Do thou, therefore, O ascetic, discourse to me![5] What merits are earned by a person in respect of the next world, by bathing in the sacred waters on the Earth, O thou of great wisdom? Do thou expound to me this truly and according to the ordinance.—[6]

"'Angiras said,—A person by bathing for seven days in succession in the Chandrabhāgā or the Vitastā whose waters are always seen to dance in waves, observing a fast the while, is sure to become cleansed of all his sins and endued with the

merit of an ascetic.*[7] There are many rivers in the country called Kāçmira. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become endued with good character and to ascend to heaven after departing from this world.[8] By bathing in Pushkara, and Prabhāsa, and Naimisha, and the ocean, and Devikā, and Indramārga, and Swarnavindu, one is sure to ascend to heaven where, seated on a celestial car, one is sure to be filled with transports of joy at the adorations of Apsaras.[9] By plunging in the waters of Hiranyavindu with a concentrated mind and reverencing that sacred stream, and bathing next at Kuçeçaya and Devanta, one becomes cleansed of all one's sins.[10] Repairing to Indratoyā in the vicinity of the mountains of Gandhamādana and next to Karatoyā in the country called Kuranga, one should observe a fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.[11] Bathing in Gangādwāra and Kuçāvarta and Vilwaka in the Blue mountains, as also in Kanakhala, one is sure to become cleansed of all one's sins and then ascend to heaven.[12] If one becomes a Brahmachārin and subdues one's wrath, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Lake of Waters, one is sure to acquire the merit of a Horse-sacrifice.[13] That part where Bhāgirathi-Gangā flows in a northward direction is known as the union of heaven, Earth, and the nether regions. Observing a fast for one month and bathing in that sacred Tirtha which is known to be acceptable to Maheçwara, one becomes competent to behold the deities.[14] One who gives oblations of water unto one's Pitris at Saptagangā and Trigangā and Indramārga, obtains ambrosia for food if one has still to undergo rebirth.[15] The man who in a pure state of body and mind attends to his daily Agni-hotra and observes a fast for one month and then bathes in Mahāçrama, is sure to attain to success in one month.[16]

* The river Chenab in the Punjab was known in former times by the name of Chandrabhāga. So the river Jhelum was known by the name of Vitastā.—T.

By bathing, after a fast of three days and purifying the mind of all evil passions, in the large lake situate in Bhrigutunga, one becomes cleansed of even the sin of Brāhmanicide.[17] By bathing in Kanyākupa and performing one's ablutions in Valākā, one acquires great fame among even the deities and shines in glory.[18] Bathing in Devikā and the lake known by the name of Sundarikā as also in the Tirtha called Açwini, one acquires, in one's next life, great beauty of form.[19] By fasting for a fortnight and bathing in Mahāgangā and Krittikāngāraka, one becomes cleansed of all one's sins and ascends to heaven.[20] Bathing in Vaimānika and Kinkinikā, one acquires the power of repairing everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.*[21] If a person, subduing his wrath and observing the vow of Brahmacharyya for three days, bathes in the river Vipāsā at the retreat called Kālikā, he is sure to succeed in transcending the obligation of rebirth.[22] Bathing in the asylum that is sacred to the Krittikās and offering oblations of water to the Pitris, and then gratifying Mahādeva, one becomes pure in body and mind and ascends to heaven.[23] If one, observing a fast for three days with a purified body and mind, bathes in Mahāpura, one becomes freed from the fear of all mobile and immobile animals as also of all animals having two feet.[24] By bathing in the Devadāru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains to the region of the deities on departing from this world.[25] Bathing in the waterfalls at Carastamva and Kuçastamva and Dronaçarmapada, one is sure to attain to the region of the Apsaras where one is waited upon with dutiful services by those superhuman beings.[26] If one, observing a fast, bathes at Chitrakuta and Janasthāna and the waters of Mandākini, one is sure to be united with prosperity that is royal.†[27] By repairing to the retreat that is known by the name of Cyāmā and residing there for a fortnight and bathing in the sacred water that

* The sense is that one proceeds to the region of the Apsaras and becomes an object of respect there.—T.

† *I. e.*, one acquires sovereignty.—T.

lies there, one acquires the power of disappearing at will (and enjoying the happiness that has been ordained for the Gandharvas).[28] Repairing to the tirtha known by the name of Kauçiki and residing there with a pure heart and obtaining from all food and drink for three days, one acquires the power of dwelling (in one's next life) in the happy region of the Gandharvas.[29] Bathing in the delightful tirtha that goes by the name of Gandhatāraka and residing there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in one and twenty days, of ascending to heaven.[30] He that bathes in the lake known by the name of Matanga is sure to attain to success in one night. He that bathes in Anālamva or the eternal Andhaka,[31] or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the merit of a human sacrifice.*[32] Bathing in Gangāhrada and the tirtha known by the name of Utplāvana and daily offering oblations of water there for a full month to the Pitris, one acquires the merit of a Horse-sacrifice.[33] Bathing in the confluence of the Gangā and the Yamunā as also at the tirtha in the Kālanjara mountains and offering every day oblations of water to the Pitris for a full month, one acquires the merit that attaches to ten Horse-sacrifices.[34] Bathing in the Shashthi lake one acquires merit much greater than what is attached to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayāga (the confluence of the Gangā and the Yamunā), O chief of Bharata's race, in the month of Māgha. He who bathes in Prayāga, with a restrained soul and observing rigid vows the while, in the month of Māgha, becomes cleansed of all his sins, O chief of Bharata's race, and attains to heaven.[35-36] Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the Pitris, and also in that which is known by the name of Vaivaswata, one becomes cleansed of all one's sins and

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* It is difficult to understand the connection of the second line of Verse 31. It does not mean 'enters the eternal region called Andhaka that rests on nothing.' Human sacrifices were performed sometimes in former days.—T.

as pure and sanctified as a tirtha.[37] Repairing to Brahmasaras as to the Bhāgirathi and bathing there and offering oblations to the Pitris every day for a full month, abstaining from food all the while, one is sure to attain to the region of Soma.[38] Bathing in Utpātaka and then in Ashtāvakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one acquires the merits of a Horse-sacrifice.[39] Bathing in Açmaprishtha and Niravinda mountains and Kraunchapādi,—all three in Gayā—one becomes cleansed of the sin of Brāhmanicide. A bath in the first place cleanses one of a single Brāhmanicide; a bath in the second cleanses one of two offences of that character; and a bath in the third cleanses one of three such offences.[40] Bathing in Kalavinga, one acquires a large quantity of water (for use in the next world). A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.[41] Bathing in Viçālā in Karavirapura and offering oblations of waters unto one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in glory as such.[42] Bathing in Punarāvarta-Nandā as also Mahānandā, a man of restrained senses and universal compassion repairs to the celestial gardens called Nandana of Indra and is waited upon there by Apsarās of diverse tribes.[43] Bathing with concentrated soul in the tirtha that is called after the name of Urvaçi and that is situate in the river Lohitya, on the day of full moon of the month of Kārtika, one attains to the merits that attach to the sacrifice called Pundarika.[44] Bathing in Rāmahrada and offering oblations of water to the Pitris in the river Vipāçā (Beas), and observing a fast for twelve days, one becomes cleansed of all sins.[45] Bathing in the tirtha called Mahāhrada with a purified heart and after observing a fast for one month, one is sure to attain to that end which was the sage Jamadagni's.[46] By exposing oneself to heat in the tirtha called Vindhya, a person devoted to truth and endued with compassion for all creatures should then betake himself to austere penances, actuated by humility. By so doing, he is sure to attain to ascetic success in course of a single month.[47] Bathing in the Narmadā as also

the tirtha known by the name of Surpāraka, observing a fast for a full fortnight, one is sure to become in one's next birth a prince of the royal line.[48] If one proceeds with restrained senses and a concentrated soul to the tirtha known under the name of Jamvumārga, one is sure to attain to success in course of a single day and night.[49] By repairing to Chāndālikāçrama and bathing in the tirtha called Kokāmukha, having subsisted for sometime on potherbs alone and worn rags for vestments, one is sure to obtain ten maidens of great beauty for one's spouses.[50] One who lives by the side of the tirtha known by the name of Kanyāhrada has never to go to the regions of Yama. Such a person is sure to ascend to the regions of felicity that belong to the celestials.[51] One who bathes with restrained senses on the day of the new moon in the tirtha known by the name of Prabhāsa, is sure, O thou of mighty arms, of at once attaining to success and immortality.[52] Bathing in the tirtha known by the name of Ujjānaka which occurs in the retreat of Arshtisena's son, and next in the tirtha that is situate in the retreat of Pingā, one is sure to be cleansed of all one's sins.[53] Observing a fast for three days and bathing in the tirtha known as Kulyā and reciting the sacred Mantras that go by the name of Aghamarshana, one attains to the merit of a horse-sacrifice.[54] Observing a fast for one night and bathing in Pindāraka, one becomes purified on the down of the next day and attains to the merit of an Agnishtoma sacrifice.[55] One who repairs to Brahmasara which is adorned by the woods called Dharmāranya one becomes cleansed of all one's sins and attains to the merit of the Pundarika sacrifice.[56] Bathing in the waters of the Maināka mountain and saying one's morning and evening prayers there and living at the spot for a month restraining desire, one attains to the merit of all the sacrifices.[57] Setting out for Kālodaka and Nandikunda and Uttara-mānasa, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes cleansed of the sin of fœticide[58] One who succeeds in obtaining a sight of the image of Nandiçwara, becomes cleansed of all sins. Bathing in the tirtha called Swargamārga one is sure to proceed to the regions of Brahman.[59] The celebrated Himavat is sacred. That prince of mountains is the

father-in-law of Cankara. He is a mine of all jewells and gems and is the resort of the Siddhas and Chāranas.[60] That regenerate person who is fully conversant with the Vedas and who, regarding this life to be exceedingly unstable, casts off his body on those mountains, abstaining from all food and drink in accordance with the rites laid down in the scriptures, after having adored the deities and bent his head in worship of the ascetics, is sure to attain to success and proceed to the eternal regions of Brahman.[61-62] There is nothing unattainable to him who resides in a tirtha, restraining lust and subjugating wrath, in consequence of such residence.[63] For the purpose of repairing to *all* the tirthas in the world, one should mentally think of those amongst them that are almost inaccessible or sojourns to which are attended with insurmountable difficulties.[64] Sojourns to tirthas is productive of the merits of sacrifices. They are competent to cleanse everybody of sin. Fraught with great excellence, they are capable of leading to heaven. The subject is truly a great mystery. The very deities should blathe in tirthas. To them also they are sin-cleansing.[65] This discourse on tirthas should be imparted to Brāhmanas, and to such honest or righteous persons as are bent upon achieving what is for their own good. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.[66] Angiras possessed of great ascetic merit, had imparted this discourse to Gautama. Angiras himself had obtained it from Kaçyapa of great intelligence.[67] The great Rishis regard this discourse as worthy of constant repetition. It is the foremost of all cleansing things. If one recites it regularly every day, one is sure to become cleansed of every sin and departing this life to proceed to heaven.[68] One who listens to this discourse recited in his hearing,—this discourse, *viz.*, of Angiras, that is regarded as a mystery,—is sure to attain in one's next life to birth in a good family and, what is more, one would become endued with the memory of one's previous existence.' "[69]

Section XXVI.

"Vaiçampāyana said,—'Equal unto Vrihaspati in intelligence and Brahman himself in forgiveness, resembling Cakra in prowess and Surya in energy,[1] Bhishma the son of Gangā, of infinite might, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhishthira asked him these questions.[2] The old hero was lying on a bed that is coveted by heroes, in expectation of that auspicious time when he could take leave of his physical frame. Many great Rishis had come there for seeing that foremost one of Bharata's race.[3] Amongst them were Atri and Vaçishtha and Bhrigu and Pulastya and Pulaha and Kratu. There were also Angiras and Gotama and Agastya and Sumati of well-restrained soul,[4] and Viçwāmitra and Sthulaçiras and Samvarta and Pramati and Dama. There were also Vrihaspati and Uçanas, and Vyāsa and Chyavana and Kāçyapa and Dhruva,[5] and Durvāsas and Jāmadagni and Mārkandeya and Gālava, and Bharadwāja and Raibhya and Yavakrita and Trita.[6] There were Sthulāksha and Cavalāksha and Kanwa and Medhātithi and Kriça, and Nārada and Parvata and Sudhanwan and Ekata and Dwita.[7] There were also Nitambhu and Bhuvana and Dhaumya and Catānanda and Akritavrana, and Rāma the son of Jamadagni and Kacha.[8] All these high-souled and great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly worshipped those high-souled Rishis who had come there, one after another in proper order. Receiving that worship, those foremost of Rishis sat themselves down and began to converse with one another.[9-10] Their conversation related to Bhishma, and was highly sweet and agreeable to all the senses. Hearing that talk of theirs having reference to himself, Bhishma became filled with delight and regarded himself to be already in heaven.[11] Those Rishis then, having obtained the leave of Bhishma and of the Pāndava princes, made themselves invisible, vanishing in the very sight of all the beholders.[12] The Pāndavas repeatedly bowed and offered their adorations to those highly-blessed Rishis even

after they had made themselves invisible.[13] They then, with cheerful souls, waited upon the son of Gangā even as Brāhmanas versed in Mantras wait with reverence upon the rising Sun.[14] The Pāndavas beheld that the points of the compass blazed forth with splendour in consequence of the energy of their penances, and became filled with wonder at the sight.[15] Thinking of the high blessedness and pusssance of those Rishis, the Pāndava princes began to converse on the subject with their grandsire Bhishma."[16]

Vaiçampāyana continued,—" After that conversation was over, the righteous Yudhishthira, the son of Pāndu, touched Bhishma's feet with his head and then resumed his questions relating to morality and righteousness.[17]

" Yudhishthira said,—'Which countries, which provinces, which retreats, which mountains, and which rivers, O grandsire, are the foremost in point of sanctity ?'[18]

"Bhishma said,—'In this connection is cited the old narrative of a conversation between a Brāhmana in the observance of the Cila and the Unccha vows, O Yudhishthira, and a Rishi crowned with ascetic success.[19] Once on a time, a foremost person, having roamed over this entire Earth adorned with mountains, arrived at last in the house of a foremost person leading the domestic mode of life[20] in accordance with the Cila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.[21] The next morning the Brāhmana in the observance of the Cila vow, having finished all his morning acts and rites and purified himself duly, very cheerfully approached his guest crowned with ascetic success.[22] Meeting with each other and seated at their ease, the two began to converse on agreeable subjects connected with the Vedas and the Upanishats.[23] Towards the conclusion of the discourse, the Brāhmana in the observance of the Cila vow respectfully addressed the Rishi crowned with success. Endued with intelligence, he put this very question which thou, O Yudhishthira, hast put to me.[24]

" 'The poor Brāhmana said,—What are those countries, what those provinces, what those retreats, what those mountains,

and what those rivers, that should be regarded as the foremost in point of sanctity? Do thou discourse to me on this!—[25]

" 'The Rishi crowned with success said,—Those countries, those provinces, those retreats, and those mountains, should be regarded as the foremost in point of sanctity through which or by the side of which that foremost of all rivers, *viz.*, Bhāgirathi, flows.[26] That end which a creature is capable of attaining by penances, by Brahmacharyya, by sacrifices, or by practising Renunciation, one is sure to attain by only living by the side of the Bhāgirathi and bathing in its sacred waters.[27] Those creatures whose bodies have been sprinkled with the sacred waters of Bhāgirathi or whose bones have been laid in the channel of that sacred steam, have not to fall away from heaven at any time.*[28] Those men, O learned Brāhmana, who use the waters of Bhāgirathi in all their acts, surely ascend to heaven after departing from this world.[29] Even those men who, having committed diverse kinds of sinful deeds in the first part of their lives, betake themselves in after years to a residence by the side of Gangā, succeed in attaining to a very superior end.[30] Hundreds of sacrifices cannot produce that merit which men of restrained souls are capable of acquiring by bathing in the sacred waters of Gangā.[31] A person is treated with respect and worship in heaven for as long a period as his bones lie in the channel of Gangā.[32] Even as the Sun, when he rises at the dawn of day, blazes forth in splendour, having dispelled the gloom of night, after the same manner the person that has bathed in the waters of Gangā is seen to shine in splendour, cleansed of all his sins.[33] Those countries and those points of the compass that are destitute of the sacred waters of Gangā are like nights without the moon or trees without flowers.[34] Verily, a world without Gangā is like the different orders and modes of life when they are destitute of righteousness or like sacrifices without Soma.[35] Without doubt, countries and points of the compass that are without Gangā are like the firmament without the Sun, or the Earth without mountains, or the welkin without air.[36] The entire body of creatures in the three worlds,

* 'Nyastāni' has 'Gangāyām' understood after it.—T.

if served with the auspicious waters of Gangā, derive a pleasure the like of which they are incapable of deriving from any other source.[37] He who drinks Gangā water that has been heated by the Sun's rays derives merit much greater than that which attaches to the vow of subsisting upon the wheat or grains of other corn picked up from cowdung.[38] It cannot be said whether the two are equal or not, *viz.*, he who performs a thousand Chāndrāyana rites for purifying his body and he who drinks the water of Gangā.[39] It cannot be said whether the two are equal or not, *viz.*, one who stands for a thousand years on one foot and one who lives for only a month by the side of Gangā.[40] One who lives permanently by the side of Gangā is superior in merit to one who stays for ten thousand Yugas with head hanging downwards.[41] As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in Gangā become consumed without a remnant.[42] There is no end superior to Gangā for those creatures who, with hearts afflicted by sorrow, seek to attain to ends that may dispel that sorrow of theirs.[43] As snakes become deprived of their poison at the very sight of Garuda, even so one becomes cleansed of all one's sins at the very sight of the sacred stream of Gangā.[44] They that are without righteous fame and that are addicted to deeds of sinfulness, have Gangā for their fame, their protection, their means of rescue, their refuge or cover.[45] Many wretches among men who become afflicted with diverse sins of a heinous nature, when they are about to sink into hell, are rescued by Gangā in the next world (if, notwithstanding their sins, they seek the aid of Gangā in their after years).[46] They, O foremost of intelligent men, who plunge every day in the sacred waters of Gangā, become the equals of great Munis and the very deities with Vāsava at their head.[47] Those wretches among men that are destitute of humility or modesty of behaviour and that are exceedingly sinful, become righteous and good, O Brāhmana, by betaking themselves to the side of Gangā.[48] As Amrita is to the deities, as Swadhā is to the Pitris, as Sudhā is to the Nāgas, even so is Gangā-water to human beings.[49] As children afflicted with hunger solicit their mothers for food, after the

same manner do people desirous of their highest good pay court to Gangā.[50] As the region of the self-born Brahman is said to be the foremost of all places, even so is Gangā said to be foremost of all rivers for those that desire to bathe.[51] As the Earth and the cow are said to be the chief sustenance of the deities and other celestials, even so is Gangā the chief sustenance of all living creatures.*[52] As the deities support themselves upon the Amrita that occurs in the Sun and the Moon and that is offered in diverse sacrifices, even so do human beings support themselves upon Gangā-water.[53] One besmeared with the sand taken from the shores of Gangā regards oneself as a denizen of heaven, adorned with celestial unguents.[54] He who bears on his head the mud taken from the banks of Gangā presents an effulgent aspect equal to that of Surya himself bent on dispelling the surrounding darkness.[55] When that wind which is moistened with the particles of Gangā-water touches one's person, it cleanses him immediately of every sin.[56] A person afflicted by calamities and about to sink under their weight, finds all his calamities dispelled by the joy which springs up in his heart at sight of that sacred stream.[57] By the melody of the swans and Kokas and other aquatic fowl that play on her breast, Gangā challenges the very Gandharvas and by her high banks the very mountains on the Earth.[58] Beholding her surface teeming with swans and diverse other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, Heaven herself loses her pride.[59] The high happiness which one enjoys by a residence on the banks of Gangā, can never be his who is residing even in heaven.[60] I have no doubt in this that the person who is afflicted with sins perpetrated in speech and thought and overt act, becomes cleansed at the very sight of Gangā.[61] By beholding that sacred stream, touching it, and bathing in its waters, one rescues one's ancestors to the seventh degree, and one's descendants to the seventh degree, as also other

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* The deities are supported by the offerings made in sacrifices. These offerings consist of the productions of the Earth and the butter produced by the cow. The deities, therefore, are said to be chiefly supported by the Earth and the cow. The Asuras, by afflicting the Earth and killing kine used to weaken the deities.—T.

ancestors and descendants.[62] By hearing of Gangā, by wishing to repair to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal races.[63] By seeing, touching, and drinking the waters of Gangā, or by applauding them, hundreds and thousands of sinful men become cleansed of all their sins.[64] They who wish to make their birth, life and learning fruitful, should repair to Gangā and gratify the Pitris and the deities by offering them oblations of water.[65] The merit that one earns by bathing in Gangā is such that the like of it is incapable of being earned through the acquisition of sons or wealth or the performance of meritorious acts.[66] Those who, although possessed of the physical ability, do not seek to have a sight of the auspicious Gangā of sacred current, are, without doubt, to be likened to persons afflicted with congenital blindness or those that are dead or those that are destitute of the power of locomotion through palsy or lameness.[67] What man is there that would not reverence this sacred stream that is adored by great Rishis conversant with the Present, the Past, and the Future, as also by the very deities with Indra at their head ?[68] What man is there that would not seek the protection of Gangā whose protection is sought by forest recluses and house-holders, by Yatis and Brahmachārins alike ?[69] The man of righteous conduct who, with rapt soul, thinks of Gangā at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end.[70] That man who dwells by the side of Gangā up to the time of his death, adoring her with reverence, becomes freed from the fear of every kind of calamity, of sin, and of kings.[71] When that highly sacred stream fell from the firmament, Maheçwara held it on his head. It is that very stream which is adored in heaven.*[72] The three regions, (*viz.*, Earth, Heaven, and the nether place called Pātāla) are adorned by the three courses of this sacred stream. The man who uses the waters of that stream becomes certainly crowned with success.[73]

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* The river Gangā has three courses. On Earth it is called Bhāgirathi or Gangā ; in heaven it is called Mandākini ; and in the nether regions it is known by the name of Bhogavati.—T.

As the solar ray is to the deities in heaven, as Chandramas is to the Pitris, as the king is to human beings, even so is Gangā unto all streams.*[74] One who becomes bereaved of mother or father or sons or spouses or wealth does not feel that grief which becomes one's, when one becomes bereaved of Gangā.[75] One does not obtain that joy through acts that lead to the region of Brahman, or through such sacrifices and rites that lead to heaven, or through children or wealth, which one obtains from a sight of Gangā.†[76] The pleasure that men derive from a sight of Gangā is equal to what they derive from a sight of the full moon.[77] That man becomes dear to Gangā who adores her with deep devotion, with mind wholly fixed upon her, with a reverence that refuses to take in any other object within its sphere, with a feeling that there is nothing else in the universe worthy of similar adoration, and with a steadiness that knows no falling away.[78] Creatures that live on Earth, in the welkin, or in Heaven,—indeed, even beings that are very superior,—should always bathe in Gangā. Verily, this is the foremost of all duties with those that are righteous.[79] The fame of Gangā for sanctity has spread over the entire universe, since she bore all the sons of Sagara, who had been reduced to ashes, from here to Heaven.‡[80] Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Gangā, become cleansed of all their sins and resemble in splendour the Star of day with his thousand rays.[81] Those men of tranquil souls that have cast off their bodies in the waters of Gangā whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of conferring merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very deities.[82] Verily,

* 'Deveçah' is lit. the lord of the deities ; but here it means the King or Emperor.—T.

† 'Aranyaih' is explained by the Commentator as implying course of conduct leading to Brahmaloka.—T.

‡ The story referred to is this: king Sagara of the Solar race had sixty thousand sons, all of whom were reduced to ashes by the curse of Kapila. Afterwards Bhagiratha, a prince of the same race, brought down Gangā from heaven for their redemption.—T.

Gangā, possessed of fame and vast extent and identical with the entire universe and reverenced by the deities with Indra at their head, the Munis, and human beings, is competent to bestow the fruition of all their wishes upon them that are blind, them that are idiots, and them that are destitute of all things.*[83] They that sought the refuge of Gangā, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every kind of good, have succeeded in attaining to the beatitude of Heaven.†[84] That mortal who dwells by the side of Gangā and beholds her every day, becomes cleansed by her sight and touch. Unto him the deities give every kind of happiness here and a high end hereafter.[85] Gangā is regarded as competent to rescue every creature from sin and lead him to the felicity of Heaven. She is held to be identical with Priçni the mother of Vishnu. She is identical with the Word or Speech. She is very remote, being incapable of easy attainment. She is the embodiment of auspiciousness, and prosperity. She is capable of bestowing the six well-known attributes beginning with lordship or puissance. She is always inclined to extend her grace. She is the displayer of all things in the universe, and she is the high refuge of all creatures. Those who sought her protection in this life have surely attained to heaven.[86] The fame of Gangā has spread all over the welkin, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. Mortal creatures, by using the waters of that foremost of streams, always become crowned with high success.[87] That person who, himself beholding Gangā, points her out to others, finds that Gangā rescues him from rebirth and confers Emancipation on him. Gāngā held Guha, the generalissimo of the celestial forces, in her womb. She bears the most precious of all metals, *viz.*, gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the aggregate of

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* 'Identical with the universe' because capable of conferring the fruition of every wish. 'Vrihati,'—literally, large or vast, is explained by the Commentator as implying 'foremost' or 'superior.'—T.

† 'Madhumatim' is explained as 'conferring the fruits of all good actions,'—T.

three, *viz.*, Righteousness and Wealth and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of cleansing one from every sin, she has descended from the celestial region and her current is held in high esteem by every one.[88] Gangā is the daughter of Himavat, the spouse of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to confer the six well-known attributes beginning with lordship or puissance. Verily, O king, Gangā is the one object of great sanctity in the three worlds and confers merit upon all.[89] Truly, O monarch, Gangā is Righteousness in liquefied form. She is energy also running in a liquid form over the Earth. She is endued with the splendour or puissance that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brāhmanas who may at all times be seen performing their ablutions in her waters. Falling from Heaven, she was held by Civa on his head. The very mother of the heavens, she has sprung from the highest mountain for running over the plains and conferring the most precious benefits on all creatures of the Earth.[90] She is the highest cause of all things; she is perfectly stainless. She is as subtile as Brahma. She affords the best bed for the dying. She leads creatures very quickly to heaven. She bears away a large volume of water. She bestows great fame on all. She is the protectress of the universe.* She is identical with every form. She is very much coveted by persons crowned with success. Verily, Gangā is the path to Heaven of those that have bathed in her current.†[91] The Brāhmanas hold Gangā as equalling the Earth in forgiveness, and in the protection and upholding of those that live by her; further, as equalling Fire and Surya in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours unto the regenerate class.‡[92] Those men who,

* 'Viçwam avanti iti.' The absence of 'num' is 'ārsha.'—T.

† 'Bhuvanasya' is 'swargasya.'—T.

‡ The construction of this Verse is not difficult though the order of the words is a little involved. Both the Vernacular translators have misunderstood it completely.—T.

in this life, even mentally seek with their whole souls that sacred stream which is praised by the Rishis, which has issued out of the feet of Vishnu, which is very ancient, and which is exceedingly sacred, succeed in repairing to the regions of Brahman.[93] Fully convinced that children and other possessions, as also regions possessed of every kind of felicity, are transitory or liable to destruction, men of subdued souls, who are desirous of attaining to that everlasting station which is identical with Brahma, always pay their adorations to Gangā with that reverence and love which are due from a son to a mother.[94] The man of cleansed soul who is desirous of achieving success should seek the protection of Gangā who is like a cow that yields Amrita instead of ordinary milk, who is prosperity's self, who is possessed of omniscience, who exists for the entire universe of creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous persons, who is immeasurable in puissance and energy, and who charms the heart of Brahman himself.[95] Having, with austere penances, gratified all the deities with the Supreme Lord (Vishnu), Bhagiratha brought Gangā down on the Earth. Repairing unto her, men always succeed in freeing themselves from every kind of fear both here and hereafter.[96] Observing with the aid of intelligence, I have mentioned to thee only a small part of the merits of Gangā. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her puissance and sanctity.[97] One may, putting forth one's best powers, count the stones that occur in the mountains of Meru or measure the waters that occur in the ocean. But one cannot count all the merits which belong to the waters of Gangā.[98] Hence, having listened to these particular merits of Gangā which I have uttered with great devotion, one should, in thought, word, and deed, reverence them with faith and devotion.[99] In consequence of thy having listened to those merits which I have recited, thou art sure to fill all the three regions with fame and attain to a measure of success that is very large and that is difficult of being attained to by any other person. Verily, thou shalt, soon after that, sport in joy in many a region of great felicity created by Gangā herself for

those that reverence her.[100] Gangā always extends her grace unto those that are devoted to her in humbleness of heart. She unites those that are so devoted to her with every kind of happiness. I pray that the highly-blessed Gangā may always inspire thy heart and mine with such attributes as are fraught with righteousness!—'[101]

"Bhishma continued,—'The learned ascetic endued with high soul and great splendour, and crowned with success, having in this manner discoursed unto that poor Brāhmana in the observance of the Cila vow, on the subject of the infinite merits of Gangā, then ascended the firmament.[102] The poor Brāhmana in the observance of the Cila vow, awakened by the words of that ascetic crowned with success, duly sought the protection of Gangā and attained to high success.[103] Do thou also, O son of Kunti, seek Gangā with great devotion, for thou shalt then, as the reward thereof, attain to high and excellent success!' "[104]

Vaiçampāyana continued,—"Hearing this discourse from Bhishma that was fraught with the praise of Gangā, Yudhishthira with his brothers became filled with great delight.[105] That person who recites or hears recited this sacred discourse fraught with the praise of Gangā, becomes cleansed of every sin."[106]

Section XXVII.

"Yudhishthira said,—'Thou, O grandsire, art endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with diverse kinds of excellent attributes, and also with years.[1] Thou art distinguished above others by intelligence and wisdom and penances. I shall, therefore, O thou that art the foremost of all righteous men, desire to address enquiries to thee respecting Righteousness.[2] There is not another man, O king, in all the worlds, who is worthier of being questioned on such subjects. O best of kings, how may one, if he happens to be a Kshatriya or a Vaiçya or a Cudra,[3] succeed in acquiring the status of a Brāhmana? It behooveth thee to tell me the means. Is it by penances the most austere, or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds

in acquiring the status of a Brāhmana? Do tell me this, O grandsire!'[4]

"Bhishma said,—'The status of a Brāhmana, O Yudhishthira, is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures.[5] Travelling through innumerable orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brāhmana.[6] In this connection is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass.[7] Once on a time a Brāhmana obtained a son who, though procreated by a person belonging to a different order, had, however, the rites of infancy and youth performed in pursuance of the ordinances laid down for Brāhmanas. The child was called by the name of Matanga and was possessed of every accomplishment.[8] His father, desiring to perform a sacrifice, ordered him, O scorcher of foes, to collect the articles required for the act. Having received the command of his father, he set out for the purpose, riding on a car of great speed, drawn by an ass.[9] It so happened that the ass yoked unto that car was of tender years. Instead, therefore, of obeying the reins, the animal bore away the car to the vicinity of its dam, *viz.*, the she-ass that had brought it forth. Matanga, dissatisfied with this, began to repeatedly strike the animal with his goad on its nose.[10] Beholding those marks of violence on her child's nose, the she-ass, full of affection for him, said,—Do not grieve, O child, for this treatment! A Chandāla it is that is driving thee![11] There is no severity in a Brāhmana. The Brāhmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can *he* chastise any creature so cruelly?[12] This fellow, however, is of sinful deeds. He hath no compassion to show unto even a creature of such tender years as thou! He is simply proving the order of his birth by conducting himself in this way. The nature which he hath derived from his sire forbids the rise of those sentiments of pity and kindness that are natural to the Brāhmana![13]—Hearing these harsh words of the she-ass, Matanga quickly came down from the car and addressing the she-ass, said,—Tell me, O blessed dame, by what fault is my mother stained?[14] How

dost thou know that I am a Chandāla? Do thou answer me without delay![15] How, indeed, dost thou know that I am a Chandāla? How has my status as a Brahmana been lost? O thou of great wisdom, tell me all this in detail, from beginning to end!—[16]

"'The she-ass said,—Begotten thou wert, upon a Brāhmana woman excited with desire, by a Cudra following the profession of a barber. Thou art, therefore, a Chandāla by birth. The status of Brāhmana thou hast not at all!—[17]

"Bhishma continued,—'Thus addressed by the she-ass, Matanga retraced his way homewards. Seeing him return, his father said,[18]—I had employed thee in the difficult task of gathering the requisites of my intended sacrifice! Why hast thou come back without having accomplished thy charge? Is it the case that all is not right with thee?—[19]

"'Matanga said,—How can he who belongs to no definite order of birth, or to an order that is very low, be regarded as all right and happy? How, O father, can that person be happy whose mother is stained?[20] O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brāhmani woman by a Cudra. I shall, for this reason, undergo the severest penances![21]—Having said these words to his father, and firmly resolved upon what he had said, he proceeded to the great forest and began to undergo the austerest of penances.[22] Setting himself to the performance of those penances for the purpose of happily acquiring the status of a Brāhmana, Matanga began to scorch the very deities by the severity of his asceticism.[23] Unto him thus engaged in penances, the chief of the celestials, *viz.*, Indra, appeared and said,—Why, O Matanga, dost thou pass thy time in such grief, abstaining from all kinds of human enjoyments?[24] I shall give thee boons. Do thou name the boons thou desirest! Do not delay, but tell me what is in thy breast! Even if it be unattainable, I shall yet bestow it on thee!—[25]

"'Matanga said,—Desirous of attaining to the status of a Brāhmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon solicited by me!—'[26]

"Bhishma continued,—'Hearing these words of his, Purandara said unto him,—The status of a Brāhmana, O Matanga, which thou desirest to acquire, is really unattainable by thee.[27] It is true, thou desirest to acquire it, but then it is incapable of acquisition by persons of uncleansed souls. O thou of foolish understanding, thou art sure to meet with destruction if thou persistest in this pursuit. Desist, therefore, from this vain endeavour without any delay![28] This object of thy desire, *viz.*, the status of a Brāhmana, which is the foremost of everything, is incapable of being won by penances. Therefore, by coveting that foremost status, thou wilt incur sure destruction.[29] One born as a Chandāla can never attain to that status which is regarded as the most sacred among the deities and Asuras and human beings!—' "[30]

Section XXVIII.

"Bhishma said,—'Thus addressed by Indra, Matanga of restrained vows and well-regulated soul, (without hearkening to the counsels of the cheif of the celestials), stood for a hundred years on one foot, O thou of unfading glory.[1] Cakra of great fame once more appeared before him and addressing him, said, —The status of a Brāhmana, O child, is unattainable. Although thou covetest it, it is impossible for thee to obtain it![2] O Matanga, by coveting that very high status thou art sure to be destroyed! Do not, O son, betray such rashness. This cannot be a righteous path for thee to follow.[3] O thou of foolish understanding, it is impossible for thee to obtain it in this world, Verily, by coveting that which is unattainable, thou art sure to meet with destruction in no time.[4] I am repeatedly forbidding thee. By striving, however, to attain that high status by the aid of thy penances, notwithstanding my repeated admonitions, thou art sure to meet with destruction.[5] From the order of brute life one attains to the status of humanity. If born as a human being, he is sure to take birth as a Pukkaça or a Chandāla.[6] Verily, one having taken birth in that sinful order of existence, *viz.*, Pukkaça, one, O Matanga, has to wander in it for a very long time.[7] Passing a period of one thousand years

in that order, one attains next to the status of a Cudra. In the Cudra order, again, one has to wander for a long time.[8] After thirty thousand years one acquires the status of a Vaiçya. There, in that order, one has to pass a very long period.[9] After a time that is sixty times longer than what has been stated as the period of Cudra existence, one becomes a person of the royal order. In the Kshatriya order one has to pass a very long time.[10] After a time that is measured by multiplying the period last referred to by sixty, one becomes born as a fallen Brāhmana. In this order one has to wander for a long period.[11] After a time measured by multiplying the period last named by two hundred, one becomes born in the race of such a Brāhmana as lives by the profession of arms. There, in that order, one has to wander for a long period.[12] After a time measured by multiplying the period last named by three hundred, one takes birth in the race of a Brāhmana that is given to the recitation of the Gāyatri and other sacred Mantras.[13] There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one takes birth in the race of such a Brāhmana as is conversant with the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.[14] While wandering in that status of existence, joy and grief, desire and aversion, vanity and evil speech, seek to enter into him and make a wretch of him.[15] If he succeeds in subjugating those foes, he then attains to a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high status like a person falling down on the ground from the high top of a palmyra tree.[16] Knowing this for certain, O Matanga, that I say into thee, do thou name some other boon, for the status of a Brāhmana is incapable of being attained by thee (that hast been born as a Chandāla) !—' "[17]

Section XXIX.

"Bhishma said,—'Thus addressed by Indra, Matanga refused to hear what he was bid. On the other hand, with regulated vows and cleansed soul, he practised austerer penances by

standing on one foot for a thousand years, his soul deeply engaged in Yoga-meditation.[1] After a thousand years had passed away, Cakra once more came to see him. Indeed, the slayer of Vala and Vritra said unto him the same words.[2]

" 'Matanga said,—I have passed these thousand years, standing on one foot, with soul rapt in meditation, and in the observance of the vow of Brahmacharyya. Why is it that I have not yet succeeded in acquiring the status of a Brāhmana?—[3]

" 'Cakra said,—One born as a Chandāla cannot, by any means, acquire the status of a Brāhmana. Do thou, therefore, name some other boon so that all this labour of thine may not prove fruitless![4]—Thus addressed by the chief of the celestials, Matanga became filled with grief. He repaired to Gayā, and passed there a hundred years, standing all the while on one foot.[5] In consequence of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. Indeed, it has been heard by us that that righteous souled person, while practising those austerities at Gayā, dropped down on the ground from sheer exhaustion.[6] The lord and giver of boons, engaged in the good of all creatures, *viz.*, Vāsava, beholding him falling down, quickly came to that spot and held him fast.[7]

" 'Cakra said,—It seems, O Matanga, that the status of a Brāhmana which thou seekest is ill-suited to thee. That status is incapable of being attained by thee. Verily, in thy case, it is surrounded by many dangers.[8] A person by worshipping a Brāhmana obtains happiness; while, by abstaining from such worship, he obtains grief and misery. The Brāhmana is, with respect to all creatures, the giver of what they prize or covet and the protector of what they already have.[9] It is through the Brāhmanas that the Pitris and the deities become gratified. The Brāhmana, O Matanga, is said to be the foremost of all created Beings. The Brāhmana grants all objects that are desired and in the way they are desired.*[10] Wandering through

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* 'Kurute' may mean also 'makes' The sense is that the Brāhmana grants to others whatever objects are desired by others. In his own case

innumerable orders of Being and undergoing repeated rebirths, one succeeds in some subsequent birth in acquiring the status of a Brāhmana.[11] That status is really incapable of being obtained by persons of uncleansed souls. Do thou, therefore, give up the idea. Do thou name some other boon. The particular boon which thou seekest is incapable of being granted to thee!—[12]

"'Matanga said,—Afflicted as I am with grief, why, O Cakra, dost thou afflict me further (with such speeches as these)? Thou art striking one that is already dead, by this behaviour. I do not pity thee who having acquired the status of a Brāhmana failest to retain it (for thou hast no compassion to show for one like me)![13] If, O thou of a hundred sacrifices, the status of a Brāhmana be really unattainable by any of the three other orders, alas, men do not adhere to it that have succeeded in acquiring (through natural means) that high status (for what sins do not even Brāhmanas commit)?[14] Those who having acquired the status of a Brāhmana that, like affluence, is so difficult to acquire, do not seek to keep it up (by practising the necessary duties), must be regarded to be the lowest of wretches in this world. Indeed, they are the most sinful of all creatures.[15] Without doubt, the status of a Brāhmana is exceedingly difficult to attain, and being attained, is difficult to maintain. It is capable of dispelling every kind of grief. Alas, having attained to it, men do not always seek to keep it up (by practising righteousness and the other duties that attach to it).[16] When even such persons are regarded as Brāhmanas, why is it that I, who am pleased with my own self, who am superior to all couples of opposites, who am dissociated from all worldly objects, who am observant of the duty of compassion towards all creatures and of self-restraint of conduct, should not be regarded as deserving of that status?*[17] How

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also, he creates those objects that he himself desires. His puissance is great and it is through his kindness that others get what they wish or seek.—T.

* 'Ekārāmah' is one who sports with one's own self, *i. e.*, who is dot dependant on others for his joy or happiness; hence, one who has understood the soul.—T.

unfortunate I am, O Purandara, that through the fault of my mother I have been reduced to this condition, although I am not unrighteous in my behaviour?[18] Without doubt, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, notwithstanding these persistent efforts of mine, the object upon the acquisition of which I have set my heart![19] When such is the case, O righteous one, it behooves thee to grant me some other boon if, indeed, I have become worthy of thy grace or if I have a little of merit!—'[20]

"Bhishma continued,—'The slayer of Vala and Vritra then said unto him,—Do thou name the boon!—Thus urged by the great Indra, Matanga said the following words:—[21]

"'Matanga said,—Possessed of the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may set my heart upon. And let me also have the willing adorations of both Brāhmanas and Kshatriyas![22] I bow to thee by bending my head, O god! It behooveth thee to do that also by which my fame, O Purandara, may live for ever in the world!—[23]

"'Cakra said,—Thou shalt be celebrated as the deity of a particular measure of verse and thou shalt obtain the worship of all women. Thy fame, O son, shall become unrivalled in the three worlds![24]—Having granted him these boons, Vāsava disappeared there and then. Matanga also, casting off his life-breaths, attained to a high place.[25] Thou mayst thus see, O Bhārata, that the status of a Brāhmana is very high. That status is incapable of being acquired here (except in the natural way of birth) as said by the great Indra himself.'"[26]

Section XXX.

"Yudhishthira said,—'I have heard this great narrative, O perpetuater of Kuru's race. Thou, O foremost of eloquent men, hast said that the status of a Brāhmana is exceedingly difficult of acquisition.[1] It is heard, however, that in former times the status of a Brāhmana had been acquired by Viçwāmitra. Thou, however, O best of men, tellest us that that

status is incapable of being acquired![2] I have also heard that king Vitahavya in ancient times had succeeded in obtaining the status of a Brāhmana. O puissant one, I desire to hear, O son of Gangā, the story of king Vitahavya's promotion![3] By what acts did that best of kings succeed in acquiring the status of a Brāhmana? Was it through some boon (obtained from some one of great puissance) or was it through the virtue of penances? It behooveth thee to tell me everything!'[4]

"Bhishma said,—'Hear, O monarch, how the royal sage Vitahavya of great celebrity succeeded in ancient times in acquiring the status of a Brāhmana that is so difficult to attain and that is held in such high reverence by all the world.[5] While the high-souled Manu in days of yore was employed in righteously ruling his subjects, he obtained a son of righteous soul who become celebrated under the name of Caryāti.[6] In Caryāti's race, O monarch, two kings took their birth, *viz.*, Haihaya and Tālajangha. Both of them were sons of Vatsa, O foremost of victorious kings.[7] Haihaya, O monarch, had ten wives. Upon them he begat, O Bhārata, a century of sons all of whom were unreturning heroes.[8] All of them resembled one another in features and prowess. All of them were endued with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.[9] In Kāçi also, O monarch, there was a king who was the grand-father of Divodāsa. The foremost of victorious men, he was known by the name of Haryyaçwa.[10] The sons of king Haihaya, O chief of men, (who was otherwise known by the name of Vitahavya), invaded the kingdom of Kāçi and advancing to the country that lies between the rivers Gangā and Yamunā, fought a battle with king Haryyaçwa and slew him in it.[11] Having slain king Haryyaçwa in this way, the sons of Haihaya, those great car-warriors, fearlessly went back to their own delightful city in the country of the Vatsas.[12] Meanwhile Haryyaçwa's son Sudeva, who looked like a deity in splendour and who was a second god of righteousness, was installed on the throne of Kāçi as its ruler.[13] The delighter of Kāçi, that righteous-souled prince ruled his kingdom for sometime when the hundred sons of Vitihavya once more invaded

his dominions and defeated him in battle.[14] Having vanquished king Sudeva thus, the victors returned to their own city. After this, Divodāsa, the son of Sudeva, became installed on the throne of Kāçi as its ruler.[15] Realising the prowess of those high-souled princes, *viz.*, the sons of Vitihavya, king Divodāsa, endued with great energy, rebuilt and fortified the city of Bārānasi at the command of Indra.[16] The territories of Divodāsa were full of Brāhmanas and Kshatriyas, and abounded with Vaiçyas and Cudras. And they teemed with articles and provisions of every kind, and were adorned with shops and marts swelling with prosperity. Those territories, O best of kings, stretched northwards from the banks of Gangā to the southern banks of Gomati, and resembled a second Amarāvati (the city of Indra).[17-18] The Haihayas once again, O Bhārata, attacked that tiger among kings as he ruled his kingdom.[19] The mighty king Divodāsa endued with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties proved so fierce as to resemble the encounter in days of old between the deities and the Asuras.[20] King Divodāsa fought the enemy for a thousand days at the end of which, having lost a large number of followers and animals, he became exceedingly distressed.*[21] King Divodāsa, O monarch, having lost his army and seeing his treasury exhausted, left his capital and fled away.[22] Repairing to the delightful retreat of Bharadwāja endued with great wisdom, the king, O chastiser of foes, joining his hands in reverence, sought the Rishi's protection.[23] Beholding king Divodāsa before him, the eldest son of Vrihaspati, *viz.*, Bharadwāja of excellent conduct, who was the monarch's priest, said unto him,[24]—What is the reason of thy coming here? Tell me everything, O king! I shall do that which is agreeable to thee, without any scruple!—[25]

"'The king said,—O holy one, the sons of Vitahavya have slain all the children and men of my house. I only have escaped

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* 'Daçatirdaça' is 'ten times hundred' or one thousand. 'Daçati,' like 'Saptati,' 'navati,' &c, means ten times ten. Both the Vernacular translators have erred in rendering the word.—T.

with life, totally discomfited by the foe. I seek thy protection.[26] It behooveth thee, O holy one, to protect me with such affection as thou hast for a disciple! Those princes of sinful deeds have slaughtered my whole race, leaving myself only alive!—'[27]

"Bhishma continued,—'Unto him who pleaded so piteously, Bharadwāja of great energy said,—Do not fear! Do not fear! O son of Sudeva, let thy fears be dispelled![28] I shall perform a sacrifice, O monarch, in order that thou mayst have a son through whom thou shalt be able to smite thousands upon thousands of Vitahavya's party.[29]—After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodāsa. As the result thereof, unto Divodāsa was born a son named Pratarddana.[30] As soon as he took his birth, he grew into a child of full three and ten years, and quickly mastered the entire Vedas and the whole science of arms.[31] Aided by his Yoga powers, Bharadwāja of great intelligence had entered into the prince. Indeed, collecting all the energy that occurs in the objects of the universe, Bharadwāja caused it to enter the body of prince Pratarddana.[32] Casing his person in shining mail and armed with the bow, Pratarddana, his praises sung by bards and the celestial Rishis, shone resplendent like the risen star of day.[33] Mounted on his car and with the scimitar tied to his belt, he shone like a blazing fire. With scimitar and shield and whirling his shield as he went, he proceeded to the presence of his sire.[34] Beholding the prince, the son of Sudeva, *viz.*, king Divodāsa, become filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already slain.[35] Divodāsa then installed his son Pratarddana as Yuvarāja, and regarding himself crowned with success became exceedingly happy.[36] After this, the old king commanded that chastiser of foes, *viz.*, prince Pratarddana, to march against the sons of Vitahavya and slay them in battle.[37] Endued with great prowess, Pratarddana, that subjugator of hostile cities, speedily crossed Gangā on his car and proceeded against the city of the Vitahavyas.[38] Hearing the clatter produced by the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles,

issued out of their city.[39] Issuing out of their capital, those tigers among men, *viz.*, the sons of Vitahavya, who were all skilful warriors cased in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows.[40] Encompassing him with innumerable cars, O Yudhishthira, the Vitahavyas poured upon Pratarddana showers of weapons of various kinds like the clouds pouring torrents of rain on the breast of Himavat.[41] Baffling their weapons with his own, prince Pratarddana endued with mighty energy slew them all with shafts that resembled the lightning fire of Indra.[42] Their heads struck off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya fell down with blood-dyed bodies like Kinçuka trees felled on every side by woodmen with their axes.[43] After all his warriors and sons had fallen in battle, king Vitahavya fled away from his capital to the retreat of Bhrigu.[44] Indeed, arrived there, the royal fugitive sought the protection of Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection.[45] Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's retreat, the son of Divodāsa said in a loud voice,[46]—Ho, listen, ye disciples of the high-souled Bhrigu that may happen to be present! I wish to see the sage. Go and inform him of this![47]—Recognising that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his retreat and worshipped that best of kings according to due rites.[48] Addressing him then, the Rishi said,—Tell me, O king, what is thy business!—The king, at this, informed the Rishi of the reason of his presence.[49]

" 'The king said,—King Vitahavya has come here, O Brāhmana! Do thou give him up! His sons, O Brāhmana, had destroyed my race![50] They had laid waste the territories and the wealth of the Kāçis. Those hundred sons, however, of this king proud of his might, have all been slain by me.[51] By slaying that king himself I shall today pay off the debt I owe to my father!—Unto him that foremost of righteous men, *viz.*, the Rishi Bhrigu, penetrated with compassion, replied by saying,[52]—There is no Kshatriya in this retreat. They that are here are all Brāhmanas!—Hearing these words of Bhrigu, that

must, he thought, accord with truth, Pratarddana[53] touched the Rishi's feet slowly and, filled with delight, said,—By this, O holy one, I am, without doubt, crowned with success,[54] since this king becomes divested of the very order of his birth in consequence of my prowess! Give me thy permission, O Brāhmana, to leave thee, and let me solicit thee to pray for my welfare![55] This king, O founder of the race that goes by thy name, becomes divested of the very order of his birth, in consequence of my might!—Dismissed by the Rishi Bhrigu, king Pratarddana then departed from that retreat,[56] and repaired to the place he had come from, having, in the way I have described, vomited forth the poison of speech even as a snake vomits forth its real poison. Meanwhile, king Vitahavya, attained to the status of a regenerate sage by virtue of the worth only of Bhrigu.[57] And he acquired also a complete conversance with all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra.[58] Once on a time the Daityas afflicted him much, believing him to be none else than Indra. With regard to that high-souled Rishi, there is this foremost of Crutis in the Richs,[59] *viz.*, There where Gritsamada is, O Brāhmana, he is held in high respect by all regenerate persons!—Endued with great intelligence, Gritsamada became a regenerate Rishi in the observance of Brahmacharyya.[60] Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya.[61] Vihavya had a son of his loins who was named Vitatya, and Vitatya had a son of name Satya. Satya had a son of name Santa.[62] Santa had a son, *viz.*, the Rishi Cravas. Cravas begot a son named Tama. Tama begot a son named Prakāça who was a very superior Brāhmana.[63] Prakāça had a son named Vāgindra who was the foremost of all silent reciters of sacred Mantras. Vāgindra begot a son named Pramati who was a complete master of all the Vedas and their branches. Pramati begot upon the Apsarā Ghritāchi a son who was named Ruru.[64] Ruru begot a son upon his spouse Pramadvarā. That son was the regenerate Rishi Cunaka. Cunaka begot a son who is named Caunaka.[65] It was even thus, O foremost of

monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, obtained the status of a Brāhmana, O chief of Kshatriyas, through the grace of Bhrigu.[66] I have also told thee the genealogy of the race that sprung from his son Gritsamada. What else wouldst thou ask?' "[67]

Section XXXI.

"Yudhishthira said,—'What men, O chief of Bharata's race, are worthy of reverent homage in the three worlds? Tell me this in detail verily, I am never satiated with hearing thee discourse on these topics!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Nārada and Vāsudeva.[2] Beholding Nārada on one occasion worshipping many foremost of Brāhmanas with joined hands, Keçava addressed him, saying,[3]—Whom dost thou worship? Whom amongst these Brāhmanas, O holy one, dost thou worship with so great reverence? If it is capable of being heard by me, I wish then to hear it. Do, O foremost of righteous men, tell me this!*—[4]

" 'Nārada said,—Hear, O Govinda, as to who those are whom I am worshipping, O grinder of foes! What other person is there in the world than thou that so much deserves to hear this?[5] I worship them, O puissant one, that constantly worship Varuna and Vāyu and Āditya, and Parjanya and the deity of Fire, and Sthānu and Skanda and Lakshmi and Vishnu, and the Brāhmanas, and the lord of speech, and Chandramas, and the Waters and Earth and the goddess Saraswati.[6-7] O tiger of Vrishni's race, I always worship those Brāhmanas that are endued with penances, that are conversant with the Vedas, that are always devoted to Vedic study, and that are possessed of high worth.[8] O puissant one, I bow down my head unto those persons who are freed from boastfulness, who discharge, with an empty stomach, the rites in honor of the deities, who

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* 'Teshu (Brāhmaneshu) Vahumānaparah (san) kān namasyasi'—this is the Grammar, as explained by the Commentator.—T.

are always contented with what they have, and who are endued with forgiveness.[9] I worship them, O Yādava, that are performers of sacrifices, that are forgiving in disposition, and self-restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and kine unto good Brāhmanas.*[10] I bow unto them, O Yādava, that are devoted to the observance of penances, that dwell in forests, that subsist upon fruits and roots, that never store anything for the morrow, and that are observant of all the acts and rites laid down in the scriptures.[11] I bow unto them, O Yādava, that feed and cherish their servants, that are always hospitable to guests, and that eat only the remnants of what is offered to the deities.[12] I worship them that have become irresistible by studying the Vedas, that are eloquent in discoursing on the scriptures, that are observant of the vow of Brahmacharyya, and that are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples.[13] I worship them that are endued with compassion towards all creatures, and that study the Vedas till their backs are heated by the sun.[14] I bow unto them, O Yādava, that strive to obtain the grace of their preceptors, that labour in the acquisition of their Vedas, that are firm in the observance of vows, that wait, with dutiful obedience, upon their preceptors and seniors, and that are free from malice and envy.[15] I bow unto them, O Yādava, that are observant of excellent vows, that practice taciturnity, that have knowledge of Brāhma, that are firm in truth, that are givers of libations of clarified butter and oblations of meat.[16] I bow to them, O Yādava, that subsist upon eleemosynary alms, that are emaciated for want of adequate food and drink, that have lived in the abodes of their preceptors, that are averse to and destitute of all enjoyments, and that are poor in the goods of this Earth.[17] I bow unto them, O Yādava, that have no affection for things of this Earth, that have no quarrels to wage with others, that do not clothe themselves, that have no wants, that have become irresistible through the acquisition of the

* 'Yajanti' with reference to 'truth' and 'righteousness' means 'worship,' and with reference to 'land' and 'kine' means 'give away.—T.'

Vedas, eloquent in the exposition of righteousness, and that are utterers of Brahma.[18] I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are self-restrained, and that are peaceful in their behaviour.[19] I bow unto them, O Yādava, that are devoted to the worship of deities and guests, that are observant of the domestic mode of life, and that follow the practice of pigeons in the matter of their subsistence.*[20] I always bow unto those persons whose aggregate of three exists, without being weakened, in all their acts, and who are observant of truth and righteous behaviour.†[21] I bow unto them, O Keçava, that are conversant with Brahma, that are endued with knowledge of the Vedas, that are attentive to the aggregate of three, that are free from cupidity, and that are righteous in their behaviour.[22] I bow unto them, O Mādhava, that subsist upon water only, or upon air alone, or upon the remnants of the food that is offered to deities and guests, and that are observant of diverse kinds of excellent vows.[23] I always worship them that have no spouses (in consequence of the vow of celebacy they observe), that have spouses and the domestic fire (in consequence of the domestic mode of life they lead), that are the refuge of the Vedas, and that are the refuge of all creatures in the universe (in consequence of the compassion they feel towards them).[24] I always bow unto those Rishis, O Krishna, that are the creators of the universe, that are the elders of the universe, that are the eldest members of the race or the family, that are dispellers of the darkness of ignorance, and that are the best of all persons in the universe (for righteousness of behaviour and knowledge of the scriptures).[25] For these reasons, do thou also, O scion of Vrishni's race, worship every day those regenerate persons of whom I speak. Deserv-

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* Pigeons pick up scattered grains and never store for the morrow. In the Cila and other vows, the picking up of scattered and cast off grains from the field after the crops have been taken away by the owners, is recommended as the means of filling the stomach.—T.

† The 'aggregate of three' is Righteousness, Wealth, and Pleasure. Persons who, in all the acts they do, keep an eye upon these three, are said to have their aggregate of three existing in all their acts.—T.

ing as they are of reverent worship, they will, when worshipped, confer happiness on thee, O sinless one![26] Those persons of whom I speak are always givers of happiness in this world as well as in the next. Reverenced by all, they move about in this world, and if worshipped by thee are sure to grant thee happiness.[27] They who are hospitable to all persons that come unto them as guests, and who are always devoted to Brāhmanas and kine as also to truth (in speech and behaviour), succeed in crossing all calamities and obstacles.[28] They who are always devoted to peacefulness of behaviour, as also they who are freed from malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and obstacles.[29] They who bow unto all the deities (without showing a preference for any and thereby proving their tolerance), they who betake themselves to one Veda as their refuge, they who are possessed of faith and are self-restrained, succeed in crossing all calamities and obstacles.[30] They who worship the foremost of Brāhmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and obstacles.[31] They who are engaged in the practice of penances, they who are always observant of the vow of celebacy, and they whose souls have been cleansed by penances, succeed in crossing all calamities and obstacles.[32] They who are devoted to the worship of the deities and guests and dependants as also of the Pitris, and they who eat the remnant of the food that is offered to deities, Pitris, guests and dependents, succeed in crossing all calamities and obstacles.[33] They who, having ignited the domestic fire, duly keep it burning and worship it with reverence, and they who have duly poured libations (to the deities) in Soma-sacrifices, succeed in crossing all calamities and obstacles.[34] They who behave as they should towards their mothers and fathers and preceptors and other seniors even as thou, O tiger among the Vrishnis dost behave, (succeed in crossing all calamities and obstacles)!—Having said these words, the celestial Rishi ceased speaking.—'[35]

"Bhishma continued,—'For these reasons, do thou also, O son of Kunti, always worship with reverence the deities, the Pitris, the Brāhmanas, and guests arrived at thy mansion, and as the

consequence of such conduct thou art sure to attain to a desirable end!' "[36]

Section XXXII.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, I desire to hear thee discourse on topics connected with duty and Righteousness![1] Tell me truly, O chief of Bharata's race, what the merits are of those persons that grant protection to living creatures of the four orders when these pray for protection!*'[2]

"Bhishma said,—'O Dharma's son of great wisdom and wide-spread fame, listen to this old history touching the great merit of granting protection to others when protection is humbly sought.[3] Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.[4] The pure-souled monarch, beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird! Thou hast no fear![5] Whence hast thou taken such great fright? What hast thou done and where hast thou done it in consequence of which thou hast lost thy senses in fear and art more dead than alive?[6] Thy color, O beautiful bird, is such as to resemble that which adorns a fresh-blown lotus of the blue variety. Thy eyes are of the hue of the pomegranate or the Açoka flower! Do not fear. I bid thee, be comforted![7] When thou hast sought refuge with me, know that no one will have the courage to even think of seizing thee,—thee that hast such a protector to take care of thy person![8] I shall, for thy sake, give up today the very kingdom of the Kāçis and, if need be, my life too! Be comforted, therefore, and let no fear be thine, O pigeon![9]

" 'The hawk said,—This bird has been ordained to be my food. It behooves thee not, O king, to protect him from me! I have outcoursed this bird and have got him. Verily, with

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* 'Asya' in the singular (in the second line) is an instance of *ārsha* use.—T.

great effort have I got at him at last.[10] His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of gratifying me greatly. Do not, O king, place thyself between him and me in this way ![11] Fierce is the thirst that is afflicting me, and hunger is knawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer ![12] I pursued him as my prey. Behold, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. It behooves thee not, O king, to protect him from me ![13] In the exercise of that power which properly belongs to thee, thou art, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings. Thou canst not, however, be admitted to have any power over a sky-ranging bird afflicted with thirst ![14] Thy power may extend over thy enemies, thy servants, thy relatives, the disputes that take place between thy subjects. Indeed, it may extend over every part of thy dominions and over also thy own senses. Thy power, however, does not extend over the welkin.[15] Displaying thy prowess over such foes as act against thy wishes, thou mayst establish thy rule over them. Thy rule, however, does not extened over the birds that range the sky. Indeed, if thou hast been desirous of earning merit (by protecting this pigeon), it is thy duty to look at me also (and do what is proper for enabling me to appease my hunger and save my life) !—'[16]

"Bhishma continued,—'Hearing these words of the hawk, the royal sage became filled with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied unto him, saying the following words.[17]

"'The king said,—Let a bovine bull or boar or deer or buffalo be dressed today for thy sake ! Do thou appease thy hunger on such food today.[18] Never to desert one that has sought my protection is my firm vow. Behold, O bird, this bird does not leave my lap !—[19]

"'The hawk said,—I do not, O monarch, eat the flesh of the boar or the ox or of any of the diverse kinds of fowl. What need have I of food of this or that kind ? My concern is with that food which has been eternally ordained for beings of my

order? Hawks feed on pigeons,—this is the eternal ordinance.[20-21] O sinless Uçinara, if thou feelest such affection for this pigeon, do thou then give me flesh from thy own body, of weight equal to that of this pigeon.—[22]

"'The king said,—Great is the favor thou showest me today by speaking to me in this strain. Yes, I shall do what thou biddest!—Having said this, that best of monarchs[23] began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the spouses of the king, adorned with jewels and gems,[24] hearing what was taking place, uttered exclamations of woe and came out, stricken with grief.[25] In consequence of those cries of the ladies as also of the ministers and servants, a noise deep as the roar of the clouds arose in the palace. The sky that had been very clear became enveloped with thick clouds on every side.[26] The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his flanks, from his arms, and from his thighs,[27] and quickly fill one of the scales for weighing it against the pigeon. For all that, the pigeon continued to weigh heavier.[28] When at last the king became a skeleton of bones, without any flesh, and covered with blood, he desired to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off.[29] At that time, the three worlds, with Indra at their head, came to that spot for beholding him. Celestial kettle-drums and diverse drums were struck and played upon by invisible beings belonging to the firmament.[30] King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of delicious fragrance and touch, were also showered upon him copiously and repeatedly.[31] The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandsire Brahman.[32] The king then ascended a celestial car that surpassed (in grandeur and beauty) a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of *lapis lazuli*.[33] Through the merit of his act, the royal sage Civi proceeded-

to eternal Heaven. Do thou also, O Yudhishthira, act in the same way towards those that seek thy protection.[34] He who protects those that are devoted to him, those that are attached to him from love and affection, and those that depend upon him, and who has compassion for all creatures, succeeds in attaining to great felicity hereafter.[35] That king who is of righteous behaviour and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.[36] The royal sage Civi, of pure soul and endued with great wisdom and unbaffled prowess, that ruler of the Kāçis, became celebrated over the three worlds for his deeds of righteousness.[37] Anybody who would protect in the same way a seeker for protection, would certainly attain (like Civi himself) to the same happy end, O best of the Bharatas.[39] He who recites this history of the royal sage Vrishadarbha is sure to become cleansed of every sin, and the person who hears this history recited by another is sure to attain to the same result.' "[39]

Section XXXIII.

"Yudhishthira said,—'Which act, O grandsire, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?'[1]

"Bhishma said,—'Even this, *viz.*, the worship of the Brāhmanas, is the foremost of all those acts, O Bhārata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of obtaining great happiness.[2] Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always worship with reverence all righteous Brāhmanas possessed of Vedic lore.*[3] The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brāhmanas

* Some texts read 'vriddhān' for 'Ishtān.' If the former reading be adopted, the meaning would be that kings should worship all *aged* Brāhmanas possessed of Vedic lore,—T.

possessed of great learning who may dwell in his city or provinces.[4] This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children.[5] The king should worship with greater reverence those amongst the Brāhmanas that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty.[6] Such individuals are worthy of adoration. Unto such the king should bow his head. Verily, they should be honored, even as one honors one's sires and grandsires. Upon them depends the course of conduct followed by men, even as the existence of all creatures depends upon Vāsava.[7] Of prowess incapable of being baffled and endued with great energy, such men, if enraged, are capable of consuming the entire kingdom to ashes by only a fiat of their will, or by acts of incantation, or by other means (derived from the power of penance).[8] I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the farthest end of the universe. When angry, their glances fall upon men and things like a blazing flame of fire upon a forest.[9] The most courageous men are struck with fear at their name. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the firmament cleared of clouds and darkness.[10] Some amongst them are of fierce dispositions (like Durvāsas and others of that stamp). Some are as mild and soft in disposition as cotton (like Gautama and others). Some amongst them are very cunning (like Agastya who devoured the Asura Vātāpi, and other Rishis of that class). Some amongst them are devoted to the practice of penances.[11] Some amongst them are employed in agricultural pursuits (like the preceptor of Uddālaka). Some amongst them are engaged in the keep of kine (as Upamanyu while attending his preceptor). Some amongst them live upon eleemosynary alms. Some amongst them are even theives (like Vālmiki in his early years and Viçwāmitra during a famine). Some amongst them are fond of fomenting quarrels and disputes

(like Nārada). Some, again, amongst them are actors and dancers (like Bharata).[12] Some amongst them are competent to achieve all feats, ordinary and extraordinary (like Agastya drinking up the entire ocean as if it were a palmful of water). The Brāhmanas, O chief of Bharata's race, are of diverse aspects and behaviour.[13] One should always utter the praises of the Brāhmanas who are conversant with all duties, who are righteous of behaviour, who are devoted to diverse kinds of acts, and who are seen to derive their sustenance from diverse kinds of occupations.*[14] The Brāhmanas, O ruler of men, who are highly blessed, are older in respect of their origin than the Pitris, the deities, human beings (belonging to the three other orders), the Snakes, and the Rākshasas.[15] These regenerate persons are incapable of being vanquished by the deities or the Pitris, or the Gandharvas or the Rākshasas, or the Asuras or the Piçāchas.[16] The Brāhmanas are competent to make him a deity that is not a deity. They can, again, divest one that is a deity of his status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall whom they do not love or like.[17] I tell thee truly, O king, that those foolish persons, without doubt, meet with destruction who calumniate the Brāhmanas and utter their dispraise.[18] Skilled in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brāhmanas, O king, always become angry with those that seek to injure others.[19] That man whom the Brāhmanas praise succeeds in growing in prosperity. That man who is censured and cast off by the Brāhmanas soon meets with discomfiture.[20] It is in consequence of the absence of Brāhmanas from among them that the Çakas, the Yavanas, the Kāmvojas, and other Kshatriya tribes have become fallen and degraded into the status of Çudras.[21] The Drāvidas, the Kalingas, the Pulindas, the Uçinaras, the Kolisarpas, the Māhishakas, and other Kshatriyas,[22] have, in consequence of the

* Though really conversant with all duties, and of righteous behaviour, the Brāhmanas, nevertheless, for concealing their real natures or for protecting the world, are seen to be employed in diverse kinds of occupations.—T.

absence of Brāhmanas from among their midst, become degraded into Cudras. Defeat at their hands is preferable to victory over them, O foremost of victorious persons![23] One slaying all other living creatures in this world does not incur a sin so heinous as that of slaying a single Brāhmana. The great Rishis have said that Brāhmanicide is a heinous sin.[24] One should never utter the dispraise or calumny of the Brāhmanas. Where the dispraise of Brāhmanas is uttered, one should sit with face hanging down or leave that spot (for avoiding both the utterer and his words).[25] That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life in happiness after quarreling with the Brāhmanas.[26] One cannot seize the wind with one's hands. One cannot touch the moon with one's hand. One cannot support the Earth on one's arms. After the same manner, O king, one is not able to vanquish the Brāhmanas in this world.' "[27]

Section XXXIV.

"Bhishma said,—'One should always offer the most reverent worship unto the Brāhmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.[1] They, O king, should always be cherished and protected as one cherishes and protects one's own sires and grandsires, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as they may desire. The peace and happiness of the kingdom flow from such respect shown to the Brāhmanas even as the peace and happiness of all living creatures flow from Vāsava the chief of the celestials.[2] Let Brāhmanas of pure behaviour and Brahma-effulgence be born in a kingdom. Kshatriyas also that are splendid car-warriors and that are capable of scorching all foes, should be desired (amongst those that settle in a kingdom).[3] This was said unto me by Nārada. There is nothing higher, O king, than this, *viz.*, the act of causing a Brāhmana possessed of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, to

take up his residence in one's mansion. Such an act is productive of every kind of blessing.[4] The sacrificial offerings given unto Brāhmanas reach the very deities who accept them. Brāhmanas are the sires of all creatures. There is nothing higher than a Brāhmana.[5] Āditya, Chandramas, Wind, Water, Earth, Sky, and the points of the compass, all enter the body of the Brāhmana and take what the Brāhmana eats.*[6] In that house where Brāhmanas do not eat, the Pitris refuse to eat.[7] The deities also never eat in the house of the wretch who hates the Brāhmanas. When the Brāhmanas are gratified, the Pitris also are gratified.[8] The deities also become gratified when the Brāhmanas are gratified. There is no doubt in this. They that give away the sacrificial Havi unto the Brāhmanas become themselves gratified (in this and the other world).[9] Such men never meet with destruction. Verily, they succeed in attaining to high ends. Those particular offerings in sacrifices with which one gratifies the Brāhmanas,[10] go to gratify both the Pitris and the deities. The Brāhmana is the cause of that Sacrifice whence all created things have sprung.[11] The Brāhmana is acquainted with that from which this universe has sprung and unto which, when apparently destroyed, it returns. Indeed, the Brāhmana knows the path that leads to Heaven and the other path that leads to the opposite place.[12] The Brāhmana is conversant with that which has happened and that which will happen. The Brāhmana is the foremost of all two-legged beings. The Brāhmana, O chief of the Bharatas, is fully conversant with those duties that have been laid down for his order.[13] Those persons that follow the Brāhmanas are never vanquished. Departing from this world, they never meet with destruction. Indeed, victory is always theirs.[14] Those high-souled persons,—indeed, those persons that have subdued their souls,—who accept the words that fall from the lips of the Brāhmanas, are never vanquished. Victory always becomes theirs.†[15]

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* The argument, therefore, is that anything given to the Brāhmana to eat and that is eaten by him apparently, is really eaten by these deities.—T.

† 'Bhutātmānah' is explained by the Commentator as 'Bhuta-prāptah-vaçikritah-ātmā yaih.'—T.

The energy and might of those Kshatriyas who scorch everything with their energy and might, when they encounter the Brāhmanas, become neutralised.[16] The Bhrigus conquered the Tālajanghas. The sons of Angiras conquered the Nipas. Bharadwāja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race.[17] Although all these Kshatriyas were capable of using diverse kinds of arms, yet the Brāhmanas named, owning only black deer-skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brāhmanas and illuminating both the worlds by the splendour of such a deed, one should accomplish acts through which one may succeed in attaining to the end of all things.*[18] Like fire concealed within wood, everything that is said or heard or read in this world, lies ensconced in the Brāhmana.[19] In this connection is cited the old history of the conversation between Vāsudeva and the Earth, O chief of Bharata's race!'[20]

"'Vāsudeva said,—O mother of all creatures, O auspicious goddess, I desire to ask thee for a solution of this doubt of mine! By what act does a man leading the domestic mode of life succeed in cleansing all his sins?—[21]

"'The Earth said,—One should serve the Brāhmanas. This conduct is cleansing and excellent. All the impurities are destroyed of that man who serves the Brāhmanas with reverence.[22] From this (conduct) arises prosperity. From this arises fame. From this springs forth intelligence or knowledge of the soul. A Kshatriya, by this conduct, becomes a mighty car-warrior and a scorcher of foes and succeeds in acquiring great fame.[23] Even this is what Nārada said unto me, *viz.*, that one should always reverence a Brāhmana that is well-born, of rigid vows, and conversant with the scriptures, if one desires every kind of prosperity.[24] That man really grows in prosperity who is applauded by the Brāhmanas who are higher than those that are regarded superior to all men high or low.[25] That man who

* The second line of Verse 18 is a crux. The Commentator explains that 'prakshipya' means 'dattwā'; 'Kun' is the Earth. 'Vān' is 'diptim kurvan, ubhaya-loke iti çeshah.' 'Pāragāminam' is 'paraloka-hitam.'—T.

speaks ill of the Brāhmanas soon meets with discomfiture, even as a clod of unbaked earth meets with destruction when cast into the sea.[26] After the same manner, all acts that are hurtful to the Brāhmanas are sure to bring about discomfiture and ruin. Behold the dark spots on the Moon and the salt waters of the ocean![27] The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brāhmanas that those marks became altered into as many eyes.[28] Behold, O Mādhava, how all those things took place! Desiring fame and prosperity and diverse regions of beatitude in the next world, a person of pure behaviour and soul should, O slayer of Madhu, live in obedience to the dictates of the Brāhmanas.*—'[29]

"Bhishma continued,—Hearing these words of the goddess Earth, the slayer of Madhu, O thou of Kuru's race, exclaimed, —Excellent, Excellent!—and honored the goddess in due form.[30] Having heard this discourse between the goddess Earth and Mādhava, do thou, O son of Prithā, always, with rapt soul, worship all superior Brāhmanas. Doing this, thou shalt verily obtain what is highly beneficial for thee!' "[31]

Section XXXV.

"Bhishma said,—O blessed king, a Brāhmana, by birth alone, becomes an object of adoration with all creatures and entitled, as guests, to eat the first portion of all cooked food.†[1] From them flow all the great objects of life (*viz.*, Righteousness, and Wealth and Pleasure and Emancipation). They are the friends of all creatures in the universe. They are again the mouths of the deities (for food poured into their mouths is eaten by the deities). Worshipped with reverence, they wish us prosperity

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* The dark spots on the Moon were due to the curse of Daksha. The waters of the Ocean became saltish owing to the curse of a Rishi.—T.

† The sense is that one becomes a Brāhmana by birth alone, without the aid of those purificatiory rites that have been laid down in the scriptures. When food is cooked, none else than a Brāhmana is entitled to the first portion thereof —T.

by uttering words fraught with auspiciousness.[2] Disregarded by our foes, let them be enraged with these and let them wish evil unto those detractors of theirs, uttering words fraught with severe curses.[3] In this connection, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brāhmanas, ordained their duties.[4]—A Brāhmana should never do anything else than what has been ordained for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain to that which is highly advantageous for them.[5] By doing those acts that are ordained for them, they are sure to obtain Brahma-prosperity. Ye shall become the exemplars of all creatures, and reins for restraining them![6] A Brāhmana possessed of learning should never do that which is laid down for the Cudras. By doing such acts, a Brāhmana loses his merit.*[7] By Vedic study he is sure to obtain prosperity and intelligence and energy and puissance competent to scorch all things, as also glory of the most exalted kind.[8] By offering oblations of clarified butter unto the deities, the Brāhmanas attain to high blessedness, become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and endued with Brahma-prosperity.†[9] Endued with faith that is fraught with compassion towards all creatures, and devoted to self-restraint and the study of the Vedas, ye shall attain to the fruition of all your wishes![10] Whatever things exist in the world of men, whatever things occur in the region of the deities, can all be achieved and acquired with the aid of penances and knowledge and the observance of vows and restraints.[11]—I have thus recited to thee,

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* The Commentator thinks that 'çaudram karma' has especial reference to the service of others. Hence, what is interdicted for the Brāhmanas is the service of others.—T.

† In this country, to this day, when food is prepared in view of guests invited to a house, no portion of such food can be offered to any one before it is dedicated to the deities and placed before those for whom it is intended. An exception, however, is made for children. What is stated here is that a good Brāhmana can take the precedence of even children in the matter of such food.—T.

O sinless one, the verses that were sung by Brahman himself. Endued with supreme intelligence and wisdom, the Creator himself ordained this, through compassion for the Brāhmanas.[12] The puissance of those amongst them that are devoted to penances is equal to the might of kings. They are verily irresistible, fierce, possessed of the speed of lightning, and exceedingly quick in what they do.[13] There are amongst them those that are possessed of the might of lions and those that are possessed of the might of tigers. Some of them are endued with the might of boars, some of the deer, and some of crocodiles.[14] Some there are amongst them whose touch resembles that of snakes of virulent poison, and some whose bite resembles that of sharks. Some amongst them are capable of compassing by speech alone the destruction of those that are opposed to them; and some are competent to destroy by a glance only of their eyes.[15] Some, amongst them, as already said, are like snakes of virulent poison, and some that are possessed of very mild dispositions. The dispositions, O Yudhishthira, of the Brāhmanas, are of diverse kinds.[16] The Mekalas, the Drāvidas, the Lāthas, the Paundras, the Konwaçiras, the Caundikas, the Daradas, the Darvas, the Chauras, the Cavaras, the Varvaras,[17] the Kirātas, the Yavanas, and numerous other tribes of Kshatriyas, have become degraded into the status of Cudras through the wrath of the Brāhmanas.[18] In consequence of having disregarded the Brāhmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the grace of the Brāhmanas the deities have become denizens of the happy rigions of Heaven.[19] The element of space or ether is incapable of being touched. The Himavat mountains are incapable of being moved from their site. The current of Gangā is incapable of being resisted by a dam. The Brāhmanas are incapable of being subjugated.[20] Kshatriyas are incapable of ruling the Earth without cultivating the good will of the Brāhmanas. The Brāhmanas are high-souled beings. They are the deities of the very deities.[21] Do thou always worship them with gifts and obedient services, if, indeed, thou wishest to enjoy the sovereignty of the whole Earth with her belt of seas.[22] The energy and might of Brāhmanas, O sinless one, become abated

in consequence of the acceptance of gifts. Thou shouldst protect thy race, O king, from those Brāhmanas that do not desire to accept gifts !*' "[23]

Section XXXVI.

"Bhishma said,—'In this connection is cited the old history of the discourse between Cakra and Camvara. Do thou listen to it, O Yudhishthira.[1] Once upon a time Cakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Camvara.[2]

" 'Cakra said,—Through what conduct, O Camvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail !—[3]

" 'Camvara said,—I never cherish any ill feelings towards the Brāhmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brāhmanas are engaged in interpreting the scriptures, I listen to them with great happiness.[4] Having heard their interpretations I never disregard them. Nor do I ever offend against the Brāhmanas in any way. I always worship those Brāhmanas that are endued with intelligence. I always seek information from them. I always worship their feet.[5] Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful.[6] Like bees drenching the cells of the comb with honey, the Brāhmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brāhmanas, and that am perfectly free from malice or evil passion.[7]

* What is stated here is that those Brāhmanas that do not accept gifts are very superior. Their energy and might are great. Bhishma directs Yudhishthira to be always careful of how he would treat such superior Brāhmanas. After 'rakshyam' the words 'swakulam' are understood. The Burdwan translator misunderstands the second line of the Verse.—T.

Whatever they say with cheerful hearts I always accept. aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them.[8] I always lick the nectar that dwells at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars.[9] The scriptural interpretations which fall from the lips of the Brāhmanas and listening to which every wise man acts in the world, constitute nectar on Earth and may also be likened to eyes of remarkable excellence.*[10] Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brāhmanas, my father became filled with delight and wonder.†[11] Beholding the puissance of high-souled Brāhmanas, my sire asked Chandramas the question,—How do the Brāhmanas attain to success ?—[12]

"'—Soma said,—The Brāhmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brāhmanas, however, have speech for their weapons.[13] Undergoing the discomforts of a residence in the abode of his preceptor, the Brāhmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes.[14] If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect, people still condemn him as untravelled or home-keeping.[15] Like a snake swallowing mice, the Earth swallows up these two, *viz.*, a king that is unwilling to fight and a Brāh-

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* The construction is 'Etat Brāhmana mukhāt çāstram, yat çrutwā iha pravartate, prithivyām &c., &c.' Both the Vernacular translators have misunderstood the Verse.—T.

† 'Etat kāranam' seems to refer to 'Brāhmana-mukhāt çāstram.' The sense seems to be that in the encounter between the deities and the Asuras the power of the Brāhmanas was abundantly proved, for Cukra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.—T.

mana that is unwilling to leave home for acquiring knowledge.*[16] Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brāhmana incurs reproach by keeping at home.[17] Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brāhmanas. Like him, I also worship and adore all Brāhmanas of high vows !—'[18]

"Bhishma continued,—'Hearing these words that fell from the mouth of that prince of Dānavas, Cakra began to worship the Brāhmanas, and as a consequence thereof he succeeded in obtaining the chiefdom of the deities.' "[19]

SECTION XXXVII.

"Yudhishthira said,—'Which amongst these three persons, O grandsire, should be regarded as the best for making gifts unto, *viz.*, one who is a thorough stranger, or one who is living with and known to the giver for a long time, or one who presents himself before the giver, coming from a long distance ?'[1]

"Bhishma said.—All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor's fee or for maintaining their spouses and children. The eligibility of some, for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give unto one what one seeks.†[2] We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one's dependants, one afflicts one's own self.[3] The stranger,—one, that is, who has

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* In some of the Bengal texts for 'Bhumiretau' the reading 'Bhumireto' occurs. The fact is, the latter is a misprint or a mere clerical error. The 'etau' has reference to the two mentioned in the second line. The Burdwan translator actually takes 'Bhumireto' as a correct reading and makes nonsense of the Verse.—T

† I expand this Verse. After 'kriyā bhavati' 'pātratwam' is understood. 'Kriyā' includes the diverse objects for which persons solicit alms or gifts. 'Upānçuvratam' is 'maunam parivrājyam.'—T.

come for the first time,—should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should also be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.'[4]

"Yudhishthira said,—'It is true that we should make gifts unto others without afflicting any one and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.*'[5]

"Bhishma said,—'If the Ritwij, the Purohita, the preceptor, the Āchārya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship.[6] Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact.[7] Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul,[8]—he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honors.[9] Whether the person be one who is well-known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be regarded as worthy of honors and hospitality.[10] He who denies the authority of the Vedas, or strives to show that the scriptures should be disregarded, or approves of all breaches of restraint in society,—simply brings about his own ruin (and should not be regarded as worthy of gifts).[11] That Brāhmana who is vain of his learning, who speaks ill of the Vedas, or who is devoted to the science of useless disputation,[12] or who is desirous of gaining victory (in disputations) in assemblies of good men by

* It is said that food or other things, when given to an underserving person, feels grief. What Yudhishthira asks is who the proper person is unto whom gifts may be made.—T.

disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brāhmanas,[13] or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.[14] As a dog encounters others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures.[15] Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time.[16] By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brāhmanas by making presents unto them, and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness.*' "[17-18]

Section XXXVIII.

"Yudhishthira said,—'O best of the Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.'[1]

"Bhishma said,—'In this connection is cited the old history of the discourse between the celestial Rishi Nārada and the (celestial) courtezan Panchachudā.[2] Once in ancient times, the celestial Rishi Nārada, having roamed over all the world, met the Apsarā Panchachudā of faultless beauty, having her abode in the region of Brahman.[3] Beholding the Apsarā every limb

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* All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, &c.—T.

of whose body was endued with great beauty, the ascetic addressed her, saying,—O thou of slender waist, I have a doubt in my mind. Do thou explain it !—'[4]

"Bhishma cantinued,—'Thus addressed by the Rishi, the Apsarā said unto him,—If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.—[5]

" 'Nārada said,—O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.'—[6]

"Bhishma continued,—'Hearing these words of the celestial Rishi, that foremost of Apsarās replied unto him, saying,—I am unable, being myself a woman, to speak ill of women.[7] Thou knowest what women are and with what nature they are endued. It behooveth thee not, O celestial Rishi, to set me to such a task.[8]—Unto her the celestial Rishi said,—It is very true, O thou of slender waist ! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.[9]—Thus addressed by him, the Apsarā Panchachudā of sweet smiles consented to answer Nārada's question. She then addressed herself to mention what the true and eternal faults are of women ![10]

" 'Panchachudā said,—Even if high-born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Nārada ![11] There is nothing else that is more sinful than women. Verily, women are the root of all faults. That is certainly known to thee, O Nārada ![12] Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.[13] This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions.[14] Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.[15] Through want of solicitation by persons of the other sex, or fear of relatives, women, who are

naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands.[16] There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship.[17] That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth. nor to the affection that springs up in their hearts for kinsmen and children.[18] Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and gems and that lead a free life.[19] Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs.[20] Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship.[21] Si autem hominum societatem obstinere non possint, maritum longius exspectare nolentes, inter sese alia aliam petit.[22] Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them.[23] They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept in obedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise.*[24] Fire is never satiated with fuel. Ocean can never be filled with the waters that the rivers being unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men.[25] This, O celes-

* Such words are unseizable and unintelligible for their depth of meaning. Women are equally unseizable and unintelligible.—T.

tial Rishi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons.[26] They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them, and as protect them from want and danger.[27] Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex.[28] The destroyer, the deity of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire,—all these exist in a state of union in woman.[29] That eternal Brahma whence the five great elements have sprung into existence, whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Nārada, when women were created, these faults that I have enumerated were planted in them!—' "[30]

Section XXXIX.

"Yudhishthira said,—'All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being.[1] Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind.[2] Why, O delighter of the Kurus, do men (when women are stained with so many faults) still attach themselves to women? Who, again, are those men with whom women are highly pleased, and who are they with whom they are displeased?[3] It behooveth thee, O chief of men, to explain to me how men are capable of protecting women?[4] While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever affecting pastures new, women affect new men one after another.[5] That illusion which the Asura Camvara

possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasi had, the sum total thereof is possessed by women.[6] If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words.[7] That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, *viz.*, Vrihaspati, knew, cannot be regarded to be deeper or more distinguished for subtility than what woman's intelligence naturally brings forth. Verily, how can women, therefore, be restrained by men?[8] They make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero,—how can they be ruled by persons of the opposite sex?[9] It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of Policy from observation of the understandings of women.[10] Whether treated by men, with respect or with disdain, women are seen, to turn the heads and agitate the hearts of men.*[11] Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How, then, can this be consistent with fact? For,) treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men.†[12] This great doubt fills my mind, *viz.*, when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race![13] It behooves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them!' "[14]

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* The sense is this: women agitate the hearts of those that treat them with respect as of those that treat them with disdain. The Commentator explains that Pujitah dhikkritāvā tulyavat vikāram janayati.—T.

† All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.—T.

Section XL.

"Bhishma said,—'It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru's race, on the subject of women, O monarch![1] In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them.[2] I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him.[3] There is no creature more sinful, O son, than woman. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together.[4] It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities.[5] They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes.[6] The puissant Grandsire, having ascertained what was in the hearts of the deities, created, women, with the aid of an Atharvan rite.[7] In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion, became sinful. The Grandsire bestowed upon them the desire of enjoying all kinds of carnal pleasure.[8] Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust.[9] Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down.[10] The Cruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink

and the absence of all that is respectable and righteous,[11] indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds.[12] The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men?[13] This, O chief of men, I heard in former days, *viz.*, how Vipula had succeeded in protecting his preceptor's spouse in ancient times.[14] There was in days of yore a highly blessed Rishi of the name of Devaçarman of great celebrity. He had a wife, of name Ruchi, who was unequalled on Earth for beauty.[15] Her loveliness intoxicated every beholder among the deities and Gandharvas and Dānavas. The chastiser of Pāka, *viz.*, Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person.[16] The great ascetic Devaçarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence).[17] The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power.[18] Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected.[19] Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows.[20]

" 'Devaçarman said,—I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might![21] Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various diguises.—'[22]

"Bhishma continued,—'Thus addressed by his preceptor, the ascetic Vipula, with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying,—So be it!—

Once more, however, as his preceptor was about to set out, Vipula asked him in these words.[23-24]

" 'Vipula said,—Tell me, O Muni, what forms does Cakra assume when he presents himself. Of what kind is his body and what is his energy? It behooveth thee to say all this to me.—[25]

"Bhishma continued,—'The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Cakra, O Bhārata.[26]

" 'Devaçarman said,—The puissant chastiser of Pāka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.[27] Sometimes he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with ear-rings. In a moment he transforms himself into the shape and aspect of a Chandāla.[28] Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes he assumes a goodly and gigantic frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags.[29] Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes as possessed of great comeliness of person. Sometimes he shows himself as young and sometimes as old.[30] Sometimes he appears as a Brāhmana, sometimes as a Kshatriya, sometimes as a Vaiçya, and sometimes as a Cudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.[31] Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a Kokila. He assumes the forms also of a lion, a tiger, or an elephant.[32] Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features.[33] Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot destitute of all in-

telligence. He assumes also the forms of flies and gnats.[34] O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.[35] He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind.[36] The chastiser of Pāka always assumes these disguises. Do thou, therefore, O Vipula, protect this slender-waisted spouse of mine with great care![37] O foremost one of Bhrigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice![38]—Having said these words, the highly-blessed Muni, *viz.*, Devaçarman, intent upon performing a sacrifice, set out from his abode, O chief of the Bharatas.[39] Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the puissant chief of the celestials.[40] But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted.[41] Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms.[42] Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore, for me, would be to enter (by Yoga-power) the body of this lady and remain there.[43] By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Pāka, it has been heard by me, is capable of assuming any form he likes.[44] I shall, therefore, protect this one from Indra by my Yoga-power. For carrying out my object I shall with my body enter the body of this lady.[45] If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of spiritual vision.[46] This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion.

Alas, the situation in which I find myself is very critical![47] The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one.[48] By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall stay within her and yet not touch her person, like a drop of water on a lotus leaf which lies on it yet does not drench it at all.[49] If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds,[50] I shall, after the same manner, reside this day within the body of my preceptor's lady. Verily, with mind rapt up in Yoga, I shall dwell today in this lady's body![51]—Giving his best considerasion to these points of righteousness, thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of,[52] and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power, Vipula of Bhrigu's race took great care (for accomplishing his purpose). Listen now to me, O monarch, as I recite to thee what he did.[53] Endued with great penances, Vipula sat himself down by the side of his preceptor's spouse as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of righteousness and truth.[54] Directing his eyes then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether or space.[55] Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow.[56] Restraining every part of the lady's body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this.[57] It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled precoptor's coming back after accomplishing the sacrifice which he had gone out to perform.' "[58]

Section XLI.

"Bhishma said,—'One day the chief of the celestials assuming a form of celestial beauty, came to the retreat of the Rishi, thinking that the opportunity he had been expecting had at last come.[1] Verily, O king, having assumed a form unrivalled for comeliness and exceedingly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.[2] He saw the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes destitute of vision, like a picture drawn on the canvas.[3] And he saw also that Ruchi was seated there, adorned with eyes whose ends were extremely beautiful, possessed of full and rotund hips, and having a deep and swelling bosom. Her eyes were large and expansive like the the petals of the lotus, and her face was as beautiful and sweet as the moon at full.[4] Seeing Indra come in that guise, the lady wished to rise up and offer him a welcome. Her wonder having been excited at the unrivalled beauty of form which the person possessed, she very much wished to ask him as to who he was.[5] Although, however, she wished to rise up and offer him a welcome, yet her limbs having been restrained by Vipula who was dwelling within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat.[6] The chief of the celestials then addressed her in agreeable words uttered with a sweet voice.[7] Indeed, he said,—O thou of sweet smiles, know that I am Indra, arrived here for thy sake! Know, O sweet lady, that I am afflicted by the deity of desire provoked by thoughts of thee! O thou of beautiful brows, I have come to thy presence. Time wears off.*[8]—These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that occurred.[9] The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring

* 'Purā' has little force here, implying 'first.' In the first place, know that I have come to thee!—T.

the chief of the celestials. Her senses restrained by Vipula, she was unable to utter a word in reply.[10] That scion of Bhrigu's race, of mighty energy, judging from the indications afforded by the body of his preceptor's wife that she was not unwilling to receive Indra with kindness, restrained her limbs and senses all the more effectually, O king, by his Yoga-powers.[11] With Yoga-bonds he bound up all her senses. Beholding her seated without any indication of agitation on her person, the lord of Cachi, abashed a little, once more addressed that lady who was stupefied by the Yoga-powers of her husband's disciple, in these words,[12]—Come, come, O sweet lady!—Then the lady endeavoured to answer him. Vipula, however, restrained the words that she intended to utter.[13] The words, therefore, that actually escaped her lips (under the influence of Vipula) were,—What is the reason of thy coming hither?—These words adorned with grammatical refinements, issued out of her mouth that was as beautiful as the moon.*[14] Subject to the influence of another, she uttered these words, but became rather ashamed for uttering them. Hearing her, Purandara became exceedingly cheerless.[15] Observing that awkward result, the chief of the celestials, O monarch, adorned with a thousand eyes, saw everything with his spiritual eye.[16] He then beheld the ascetic staying within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.[17] Beholding the ascetic endued with the terrible might of penances, Purandara, O monarch, fearing the Rishi's curse, trembled in fright.[18] Vipula then, possessed of high ascetic might, left the body of his preceptor's wife and returned to his own body that was lying near. He then addressed the terrified Indra in the following words.[19]

" 'Vipula said,—O wicked-souled Purandara, O thou of sinful mind, O wretch that hast no control over thy senses, neither the deities nor human beings will worship thee for any length of time![20] Hast thou forgotten it, O Cakra,—does it not still dwell in thy remembrance,—that Gautama had cursed thee in

* Ladies spoke in Prākrita and not Sanskrit. The latter is refined, the former is unrefined. Hence Indra's surprise at hearing Sanskrit words from the lady's lips.—T.

consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi's compassion, were afterwards changed into organs of vision?[21] I know that thou art of an exceedingly foolish understanding, that thy soul is uncleansed, and that thou art of an exceedingly unstable mind! O fool, know that this lady is being protected by me. O sinful wretch, go back to that place whence thou camest![22] O thou of foolish soul, I do not consume thee today into ashes with my energy. Verily, I am filled with compassion for thee. It is for this that I do not, O Vāsava, wish to burn thee.[23] My preceptor, endued with great intelligence, is possessed of terrible might. With eyes blazing with wrath, he would, if he saw thee, have burnt thy sinful self today.[24] Thou shouldst not, O Çakra, do its like again. The Brāhmanas should be regarded by thee. See that thou dost not, with thy sons and counsellors, meet with destruction, afflicted by the might of the Brāhmanas.[25] Thou thinkest that thou art an immortal and that, therefore, art at liberty to proceed in this way. Do not, however, disregard the Brāhmanas. Know that there is nothing unattainable by penance!—'[26]

"Bhishma continued,—'Hearing these words of the high-souled Vipula, Çakra without saying anything, and overwhelmed with shame, made himself invisible.[27] A moment after he had gone away, Devaçarman of high ascetic merit, having accomplished the sacrifice he had intended to perform, came back to his own asylum.[28] When his preceptor came back, Vipula, who had done an agreeable deed, gave unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra.[29] Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart.[30] After his preceptor had rested awhile and when he was seated with his wife on the same seat, Vipula represented unto him everything that Çakra had done.[31] Hearing these words of Vipula, that foremost of Munis, endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances.[32] Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and noting his

steadiness in virtue, the puissant Devaçarman exclaimed,—Excellent, excellent![33]—The righteous-souled Devaçarman, receiving his virtuous disciple with a sincere welcome, honored him with a boon.[34] Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from righteousness. Dismissed by his preceptor he left his abode and practised the most severe austerities.[35] Devaçarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra.' "[36]

Section XLII.

"Bhishma said,—'Having accomplished his preceptor's behest, Vipula practiced the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit.[1] Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the Earth O monarch, regarded by all as one possessed of great fame for what he had done.[2] The puissant Bhārgava regarded that he had conquered both the worlds by that feat of his as also by his severe penances.[3] After sometime had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it.*[4] Meanwhile, a certain celestial damsel, endued with great beauty, was journeying through the skies.[5] From her body, as she coursed through the welkin, some flowers dropped down on the Earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi's husband.[6] As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas.[7] The sister, referred to above, of Ruchi, named Prabhā-

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* The 'ādāna' ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind.—T.

vati, was the spouse of Chitraratha the ruler of the Angas.[8] Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received.[9] Beholding those flowers on her hair, the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her.[10] Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law.[11] Summoning Vipula into his presence, Devaçarman of severe penances commanded his disciple to bring him some flowers of the same kind, saying,—Go, go![12]—Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister.[13] Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they grew. None of them had drooped in the least.[14] He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bhārata, Vipula got them there as the result of his severe penances.[15] The accomplisher of his preceptor's behests, having obtained them, he felt great delight and set out speedily for the city of Champā adorned with festoons of Champaka flowers.[16] As he proceeded, he saw on his way a human couple moving in a circle hand in hand.[17] One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them.[18] Indeed, one of them charged the other, saying,—Thou hast made a quicker step!—The other answered,—No.—Verily, as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted.[19] While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.[20] The oath each of them took was even this:—that one amongst us two who speaketh falsely, shall, in the next world, meet with the end which will be the regenerate Vipula's![21]—

Hearing these words of theirs, Vipula's face became very cheerless. He began to reflect, saying unto himself,—I have undergone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?[22-23]—Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done.[24] Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.[25-26]—He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world![27]—Hearing these words, however, Vipula, although he strove earnestly to recollect, failed to remember any transgression of his from even his earliest years, O thou of Kuru's race.[28] Verily, he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief.[29] In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.[30]—I had penetrated the body of that lady, placing limb within limb, face within face. Although I had acted in this way, I did not yet tell my preceptor the truth![31]—Even this was the transgression, O thou of Kuru's race, which Vipula recollected in himself. Indeed, O blessed monarch, without doubt, that was the transgression which he had actually committed.[32] Coming to the city of Champā, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.' "[33]

Section XLIII.

"Bhishma said,—'Beholding his disciple returned from his mission, Devaçarman of great energy addressed him in words which I shall recite to thee, O king![1]

"'Devaçarman said,—What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest? They whom thou hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi!—[2]

"'Vipula said,—O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me. Who, indeed, are they to whom thou alludest in thy speech to me?—[3]

"'Devaçarman said,—The first couple, O regenerate one, whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty.[4] Those other men (six in number) whom, O learned Brāhmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions.[5] Having committed a sin in secresy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else.[6] When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always.[7] Those regions that are reserved for the sinful shall be thine (for what thou hast done). What thou hadst done, thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy.[8] Thou didst not inform thy preceptor of the whole truth, choosing to hide from him a material portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression.[9] Day and Night, and the Seasons, are ever conversant of all the good and the bad deeds that are in a man.[10] They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me

of, fearing thou hadst done wrong.[11] For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done.[12] Thou wert fully capable, O regenerate one, of protecting my spouse whose disposition, by nature, is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee![13] O best of Brāhmanas, if I had known thee to have acted wickedly, I would, without hesitation, have cursed thee entirely.[14] Women become united with men. Such union, is very desirable with men. Thou hadst, however, protected my wife in a different spirit. If thou hadst acted otherwise, a curse would have been denounced upon thee. Even this is what I think.[15] Thou hadst, O son, protected my spouse. The manner in which thou hadst done it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven![16]—Having said these words unto Vipula, the great Rishi Devaçarman, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness.[17] In course of conversation, O king, on a former occasion, the great ascetic Mārkandeya had narrated to me this history on the banks of Gangā.[18] I, therefore, recite it to thee. Women should always be protected by thee (from temptations and opportunities of every kind). Amongst them both kinds are to be seen, that is those that are virtuous and those that are not so.[19] Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish all creatures on every side). They, it is, O king, that uphold the Earth with all her waters and forests.[20] Those women that are sinful, that are of wicked behaviour, that are the destroyers of their race, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear, O king, on their bodies.[21] It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way.[22] Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like, so much as them that have

sexual congress with them.[23] Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pāndu![24] Men should feel no affection for them. Nor should they entertain any jealousy on account of them, O king! Having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment.[25] By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O tiger among kings, reason is respected at all times and under all circumstances.[26] Only one man, *viz.*, Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women.' "[27]

Section XLIV.

"Yudhishthira said,—'Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris, and of guests.[1] I think this should be regarded as the foremost of all duties, (*viz.*, the marriage of one's daughter). Tell me, however, O king, upon what sort of a person should one bestow one's daughter?'[2]

"Bhishma said,—'Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms.[3] All righteous Brāhmanas, O Yudhishthira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brāhma marriage, O Yudhishthira![4] Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage, constitutes the eternal practice of all good Kshatriyas.[5] When the father of the girl, disregarding his own wishes, bestows his daughter upon a person whom the daughter likes and who reciprocates the girl's senti-

ments, the form of marriage, O Yudhishthira, is called Gāndharva by those that are conversant with the Vedas.[6] The wise have said this, O king, to be the practice of the Asuras, *viz.*, wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen.[7] Slaying and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he weds. Such wedding, O son, is called by the name of Rākshasa.[8] Of these five, (*viz.*, the Brāhma, the Kshātra, the Gāndharva, the Asura, and the Rākshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paiçācha and the Asura forms should never be resorted to.*[9] The Brāhma, Kshātra, and Gāndharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt.[10] The Brāhmana can take three wives. The Kshatriya can take two wives. As regards the Vaiçya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal.†[11] Of the three wives of a Brāhmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Cudra order. Others, however, forbid the practice.[12] The righteous condemn the practice of begetting issue upon Cudra women. A Brāhmana, by beget-

* It would be curious to see how the Commentator Nilakantha seeks to include within these five the eight forms of marriage mentioned by Manu. The fact is, such parts of the Mahābhārata are unquestionably more ancient than Manu. The mention of Manu is either an instance of interpolation or there must have been an older Manu upon whose work *the* Manu we know has been based. The Asura and the Rākshasa forms are unequivocally condemned. Yet the Commentator seeks to make out that the Rākshasa form is open to the Kshatriyas. The fact is, the Rākshasa was sometimes called the Paiçācha. The distinction between those two forms was certainly of later origin.—T.

† Thus, there was no difference, in status, in ancient times, between children born of a Brāhmani, a Kshatriyā, or a Vaiçyā mother. The difference of status was of later origin.—T.

ting children upon a Cudra women, incurs the liability of performing an expiation.[13] A person of thirty years of age should wed a girl of ten years of age called a Nagnikā.* Or, a person of one and twenty years of age should wed a girl of seven years of age.[14] That girl who has no brother nor father should not be wed, O chief of Bharata's race, for she may be intended as the Putrikā of her sire.†[15] After the appearance of puberty, the girl (if not married) should wait for three years. On the occasion of the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her).[16] The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajāpati herself.[17] One should wed that girl who is not a *Sapindā* of one's mother or of the same *Gotra* with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared.'‡[18]

"Yudhishthira said,—'Desirous of marriage some one actually

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* 'Nagnikā' is said to be one who wears a single piece of cloth. A girl in whom the signs of puberty have not appeared does not require more than a single piece of cloth to cover her. The mention of Nagnikā, the Commentator thinks, is due to an interdiction about wedding a girl of even ten years in whom signs of puberty have appeared.—T.

† When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son, for purposes of both Crāddha rites and inheritance, *not* of the husband begetting him but of the girl's father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl's father, unexpressed at the time of marriage, would convert the son into a son not of the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a 'putrikādharmini' or 'invested with the character of a son.' To wed such a girl was not honorable. It was in effect an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living, cherished such a wish, that would convert the girl into a 'putrikādharmini' The repugnance to wed girls without father and brothers exists to this day.—T.

‡ For understanding the meanings of Sapinda and Sagotra see any work on Hindu law civil or canonical.—T.

gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting, promises to give a dower; some one says,—I shall abduct the girl by force;—some one simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her);[19] some one, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grandsire, whose wife does the girl actually become? Unto us that are desirous of knowing the truth, thou art the eye with which to behold!'[20]

"Bhishma said,—'Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful.*[21] The girl herself that becomes wife, the sons born of her, the Ritwijas and preceptors and disciples and Upādhyāyas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct.[22] Manu does not applaud the practice of a girl living with a person whom she does not like.† Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follows.[23] In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl's kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin.[24] Upon the girl's kinsmen having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose.

* These Verses are exceedingly terse. The Commentator explains that what is intended is that under the third and the fourth circumstances the giver of the girl incurs no sin: under the second, the bestower of the girl (upon a person other than he unto whom a promise had been made) incurs fault. The status of wife, however, cannot attach simply in consequence of the promise to bestow upon the promiser of the dower. The relationship of husband and wife arises from actual wedding. For all that, when the kinsmen meet and say, with due rites,—This girl is this one's wife, the marriage becomes complete. Only the giver incurs sin by not giving her to the promised person.—T.

† Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.—T.

Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose.[25] The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife).[26] According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.'[27]

"Yudhishthira said,—'When after the receipt of dower for a girl, the girl's sire sees a more eligible person present himself for her hand,—one, that is, who is endued with the aggregate of Three in judicious proportions, does the girl's sire incur reproach by rejecting the person from whom dower had been received in favor of him that is more eligible ?[28] In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one's daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial ? To us, of all duties this seems to demand the utmost measure of deliberation.[29] We are desirous of ascertaining the truth. Thou, indeed, art our eyes ! Do thou explain this to us. I am never satiated with listening to thee !'[30]

"Bhishma said,—'The gift of the dower does not cause the status of wife to attach to the girl. This is well known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer.[31] When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. That person, however, who won

over by another's accomplishments, addresses him, saying,—Do thou wed my girl, adorning her with proper ornaments of gold and gems,[32]—and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice.[33] In matters of marriage, some fathers say—I shall bestow my daughter upon such and such a person; some say—I shall not bestow my daughter upon such a one.—Some, again, say with vehemence—I must bestow my daughter upon such an individual.[34]—These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been heard by us that even this was the boon granted to men in days of old by the Maruts in respect of maidens.*[35] The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think.†[36] The practice has been known to human beings from a long time,—the practice, that is, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.[37]

"Formerly, having defeated all the Māgadhas, the Kāçis, and the Koçalas, I brought away by force two maidens for Vichitraviryya.[38] One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the

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* In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others in view of more eligible husbands.—T.

† Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such marriage can never make the daughter's sire or kinsmen happy.—T.

ground that she was one for whom dower had been paid in the form of valour. My uncle of Kuru's race, *viz.*, king Vālhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitraviryya for being married by him according to due rites.[39] Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality.[40] I then went to my sire himself, O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage :—I desire, O sire, to know what in truth the practices are of righteous people !—I repeated the expression of my wish several times, so great was my eagerness and curiosity.[41] After I had uttered those words, that foremost of righteous men, *viz.*, my sire Vālhika, answered me, saying,[42]—If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dower and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dower) would show himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare.[43] Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.[44] The saying is well known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be due to sale and the gift of dower are persons that are certainly unacquainted with the scriptures.[45] No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.[46] Only those persons of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving

women, regard the status of wife as capable of arising from the gift and acceptance of dower.[47] On this subject some people on one occasion had asked prince Satyavat the following question:—If the giver of a dower unto the kinsmen of a maiden happens to die before marriage,[48] can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours for thou art endued with great wisdom and art honored by the wise.[49] Be thou the organ of vision unto ourselves that are desirous of learning the truth.—Unto them that said these words, prince Satyavat answered, saying,[50]—The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt.[51] Some say that the virgin wife or widow,—one, that is, whose, marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances.[52] In the opinion of some, the younger brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalency, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself.[53] If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood; so far, however, as the status of wife is concerned, no injury can occur thereto.[54] The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made

with water.*[35] The gift of maidens should be made in the following way. The wise know it for certain. A superior Brāhmana should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate himself for the usual number of times.' "[36]

Section XLV.

"Yudhishthira said,—'If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!'[1]

"Bhishma said,—'Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dower). Indeed, if the father does not return the dower unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dower.[2] She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites.[3] Commanded by her sire, the princess Sāvitri had in days of old chosen a husband and united herself with him. This act of hers is applauded by some; but others, conversant with the scriptures, condemn it.[4] Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality.†[5] Upon this subject, Sukratu, the grandson

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* One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bride-groom by her kinsmen. Formerly she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kuça grass.—T.

† Hence, what Sāvitri did at the bidding of her sire could not be

of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion:[6]—There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise?*[7] The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients.†[8] The relationship of husband and wife is very subtile (having reference to the acquisition of destiny and, therefore, capable of being understood with the aid of only the inspired declarations in the scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka's race.'‡[9]

"Yudhishthira said,—'Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.'[10]

"Bhishma said,—'The son is even as one's own self, and the daughter is like unto the son. How, therefore, can another

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against the course of duty or morality. The Burdwan translator has misunderstood the second line of this Verse, while K. P. Singha has quietly dropped it.—T.

* This couplet is exceedingly terse. I have, therefore, expanded it a little for making it intelligible. Rendered literally, the Verse would stand thus: 'if the path were not one trodden by the righteous, how 'could the declaration be? How then question and doubt of the right-'eous? How could censure?' Unless expanded, such literal versions in English can yield no meaning to even Sanskrit scholars.—T.

† 'Dharmasya' refers to the true or correct or eternal Aryan usage. 'Pradānam' is 'khandanam;' from 'dā,' to cut. The sense is that the grant of liberty to women is an Asura practice.—T.

‡ Hence, no one should wed, led by desire alone. Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.—T

take the wealth when one lives in one's own self in the form of one's daughter?[11] Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.[12] The daughter's son offers pindas to his own father and the father of his mother: Hence, in accordance with considerations of justice, there is no difference between the son and the daughter's son.[13] When a person has got only a daughter and she has been invested by him with the status of a son, if he then happens to have a son, such son (instead of taking all the wealth of his sire) shares the inheritance with the daughter.* When, again, a person has got a daughter and she has been invested by him with the status of a son, if he then happens to take a son by adoption or purchase, then the daughter is held to be superior to such son (for she takes three shares of her father's wealth, the son's share being limited to only the remaining two).[14] In the following case I do not see any reason why the status of daughter's son should attach to the sons of one's daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter's sons, to their maternal grandfather in consequence of his having sold their mother for price and lost all his rights in or to her by that act.†[15] Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people's wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called Āsura, the issue becomes wicked in conduct.[16] Persons acquainted with the histories of olden times, conversant with duties, devoted to the

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* The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son.—T.

† I expand the Verse for making it intelligible, by setting forth the reasons urged by Hindu lawyers and noticed by the Commentator.—T.

scriptures and firm in maintaining the restraints therein laid down, recite in this connection some metrical lines sung in days of yore by Yama.[17] Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood,[18] has to sink in seven terrible hells one after another, known by the name of Kālas. There that wretch has to feed upon sweat and urine and stools during the whole time.[19] In that form of marriage which is called Ārsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dower (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dower or price, and the bestowal of the daughter under such circumstances should be viewed as a sale.[20] Notwithstanding the fact of its having been practised by a few persons (of even note), it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen.[21] Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell.*[22] Even a human being with whom one has no relationship of blood should not form the subject of sale. What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed.' "[23]

Section XLVI.

"Bhishma said,—'They that are conversant with ancient history recite the following verse of Daksha the son of Prachetas, *viz.*,—That maiden, in respect of whom nothing is taken by her kinsmen in the form of dower, cannot be said to be

* 'Valatah vçyām' implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadrā, are excluded from this denunciation.—T.

sold.*[1] Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage.[2] Her sire and brothers and father in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage.[3] If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race.[4] Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to filled with joy.[5] There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.[6] Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.[7] Manu, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men,† disposed to accept the love that is offered them, and devoted to truth.[8] There are others among them that are full of malice, covetous of honors, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honored. Do ye men show them honor ![9] The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ye serve them and worship them. Do ye bend your wills before them.[10] The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause ![11] By honoring women, ye are sure to attain to the fruition of all

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* The maiden may herself accept ornaments. That would not convert the transaction into a sale.—T.

† 'Swalpa-kaupināh' literally is 'covered with a small piece of cloth;' hence, capable of being easily seduced.—T.

objects!—In this connection a princess of the house of Janaka the ruler of the Videhas, sang a verse. It is this:[12]—Women have no sacrifices ordained for them. There are no Crāddhas which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering Heaven.[13] In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life does woman deserve to be free.[14] Deities of prosperity are women. The person that desires affluence and prosperity should honor them. By cherishing women, O Bhārata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity.' "[15]

SECTION XLVII.

"Yudhishthira said,—'Thou art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts.[1] I have a doubt, do thou explain it to me, O grandsire! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution.[2] It behooveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness.[3] It has been laid down, O grandsire, that a Brāhmana can take four wives, *viz.*, one that belongs to his own order, one that is a Kshatriyā, one that is a Vaiçyā, and one that is a Cudrā if the Brāhmana wishes to indulge the desire of sexual intercourse.[4] Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father's wealth one after another?[5] Who amongst them, O grandsire, shall take what share of the paternal wealth? I desire to hear this, *viz.*, how the distribution has been ordained amongst them of the paternal property.'[6]

"Bhishma said,—'The Brāhmana, the Kshatriya, and the Vaiçya are regarded as the three regenerate orders. To wed in

these three orders has been ordained to be the duty of the Brāhmana, O Yudhishthira![7] Through erroneous judgment or cupidity or lust, O scorcher of foes, a Brāhmana takes a Çudrā wife. Such wife, however, he is not competent to take according to the scriptures.[8] A Brāhmana, by taking a Çudrā woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures.[9] That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishthira, the Brāhmana gets offspring. I shall now tell thee, O Bhārata, how the (paternal) wealth is to be distributed (among the children of the different spouses).[10] The son born of the Brāhmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.[11] What remains of the Brāhmana's property, O Yudhishthira, after this, should be divided into ten equal portions. The son by the Brāhmani wife shall take four of such portions of the paternal wealth.[12] The son that is born of the Kshatriyā wife is, without doubt, possessed of the status of a Brāhmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.[13] The son that has been born of the wife belonging to the third order, *viz.*, the woman of the Vaiçya caste, by the Brāhmana sire, shall take, O Yudhishthira, two of the three remaining shares of the father's property.[14] It has been said that the son that has been begotten by the Brāhmana sire upon the Çudrā wife should not take any portion of the father's wealth, for he is not to be considered an heir. A little, however, of the paternal wealth should be given to the son of the Çudrā wife, hence the one remaining share should be given to him out of compassion.[15] Even this should be the order of the ten shares into which the Brāhmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs.[16] The son born of the Çudrā wife should not be regarded as invested with the status of a Brāhmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brāhmana). Only

those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brāhmanas.[17] It has been said that there are only four orders. there is no fifth that has been enumerated. The son by the Cudrā wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of).[18] That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should, without doubt, be given, O Bhārata, to the son of the Cudrā wife.[19] Compassion is one of the highest virtues. It is through compassion that something is given to the son of the Cudrā wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit.[20] Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Cudrā wife, O Bhārata, nothing more than a tenth part of the sire's wealth should be given.[21] If a Brāhmana happens to have more wealth than what is necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brāhmana should never acquire wealth for nothing.*[22] The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). This wealth that the husband gives unto the wife, the latter may spend or dispose of as she likes.[23] Upon the death of the childless husband, the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose off any portion of it). The wife should never take (without her husband's knowledge) any portion of her husband's wealth.[24] Whatever wealth, O Yudhishthira, the Brāhmani wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son.[25] The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been

* *I. e.*, he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family.—T.

ordained, O bull of Bhārata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly.'[26]

"Yudhishthira said,—'If the son born of a Cudrā woman by a Brāhmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him?[27] A son born of a Brāhmani wife by a Brāhmana is unquestionably a Brāhmana. One born of a Kshatriyā wife or of a Vaiçyā wife, by a Brāhmana husband, is similarly invested with the status of a Brāhmana.[28] Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brāhmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate.'[29]

"Bhishma said,—'O scorcher of foes, all spouses in this world are called by the name of Dārā. Although that name is applied to all, yet there is this great distinction to be observed.[30] If, having married three wives belonging to the three other orders, a Brāhmana takes a Brāhmani wife the very last of all, yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration.[31] In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts.[32] If the Brāhmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brāhmani wife, O Yudhishthira, should assist in these acts of the husband.[33] The husband's food and drink and garlands and robes and ornaments,—all these should be given by the Brāhmani wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband.[34] These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch, is seen to be the course of eternal usage.[35] If a Brāhmana, O Yudhish-

thira, led by lust, acts in a different way, he shall come to be regarded as a Chandāla among Brāhmanas.*[36] The son born of the Kshatriyā wife has been said to be equal in status to the son born of the Brāhmani wife. For all that, a distinction attaches to the son of the Brāhmani wife in consequence of the superiority of the Brāhmani to the Kshatriyā in respect of the order of birth.[37] The Kshatriyā cannot be regarded as equal to the Brāhmani in point of birth. Hence, O best of kings the son born of the Brāhmani wife must be regarded as the first in rank and superior to the son born of the Kshatriyā wife.[38] Because, again, the Kshatriyā is not equal in point of birth to the Brāhmani, hence the son of the Brāhmani wife takes, one after another, all the best things, O Yudhishthira, among his father's possessions.[39] Similarly, the Vaiçyā cannot be regarded as the equal of the Kshatriyā in point of birth. Prosperity, kingdom, and treasury, O Yudhishthira, belong to the Kshatriya.[40] All these have been ordained for the Kshatriya. The whole Earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence.[41] The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brāhmanas are highly blessed, for they are the deities of the very deities.[42] Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brāhmanas according to due rites. Even this is the eternal usage.[43] Coveted by theives and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford.[44] The Kshatriya, as the king, becomes the protector or rescuer of all the orders. Hence, the son of the Kshatriyā wife shall, without doubt, be held to be superior to him that is born of the Vaiçyā wife. The son of the Kshatriyā

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* *I. e.*, if the Brāhmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandāla that has come to be numbered among Brāhmanas.—T.

wife, for this, takes a larger share of the paternal property than the son of the Vaiçyā mother.'[45]

"Yudhishthira said,—'Thou hast duly said what the rules are that apply to Brāhmanas. What, however, are the rules that apply to the others?'[46]

"Bhishma said,—'For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the Cudra order. Such practice prevails, it is true, but it is not sanctioned by the scriptures.[47] Even this should be the order, O Yudhishthira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares.[48] The son of the Kshatriyā wife shall take four of such shares of the paternal property. The son of the Vaiçyā wife shall take three of such shares.[49] The remaining one or the eighth share shall be taken by the son of the Cudrā wife. The son of the Cudrā wife, however, shall take only when the father gives but not otherwise.[50] For the Vaiçya only one wife has been ordained. A second wife is taken from the Cudrā order. The practice prevails, it is true, but it is not sanctioned by the scriptures.[51] If a Vaiçya has two wives one of whom is a Vaiçyā and the other a Cudrā, there is a difference between them in respect of status.[52] The wealth of a Vaiçya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaiçya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king, his wealth is to be distributed among those children.[53] The son born of the Vaiçyā wife shall take four of such shares of his father's wealth. The fifth share, O Bhārata, has been said to belong to the son born of the Cudrā wife.[54] Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Cudrā wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire's wealth.[55] The Cudra should have only one wife taken from his own order. He can under no circumstances, take any other spouse. Even if he happens to have a century of sons by such spouse, all of them share equally the wealth that he may leave behind.[56] As

regards all the orders, the children born of the spouse taken from the husband's own order, shall, it has been laid down, share equally the father's wealth.[57] The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of this father. Even this is the law of inheritance, O son of Prithā, as declared by the Self-born himself.[58] Amongst children all born of the spouse taken from the husband's own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones.[59] The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest.*[60] Thus among spouses of all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kaçyapa the son of Marichi.'"[61]

Section XLVIII.

"Yudhishthira said,—'Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several orders.[1] What, O grandsire, are

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* The sense of this Verse seems to be this: if a Brāhmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest; that born of the second wife shall take a share next in value; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed into equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention, waged some years ago in Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.—T.

the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this!'[2]

"Bhishma said,—'In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice.*[3] The Brāhmana may take four wives, one from each of the four orders. In two of them (*viz.*, the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own). Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (*viz.*, Vaiçya and Cudra), are inferior, their status being determined not by that of their father but by that of their mothers.[4] The son that is begotten by a Brāhmana upon a Cudrā wife is called Parāçava, implying one born of a corpse, for the Cudrā woman's body is as inauspicious as a corpse. He should serve the persons of his (father's) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him.[5] Adopting all means in his power, he should uphold the burthens of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning.[6] A Kshatriya may take three wives. In two of them (*viz.*, the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Cudrā order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra.[7] The Vaiçya may take two spouses. In both of them (*viz.*, the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Cudra

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* *I. e.*, each order was created for performing sacrifices. The Cudra is competent to perform sacrifice. Only his sacrifice should be by serving the three other orders.—T.

can take only one wife, *viz.*, she that is taken from his own order. The son begotten by him upon her becomes a Cudra.[8] A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one. If a person of a lower order begets a son upon a woman of a superior order, such son is regarded as outside the pale of the four pure orders. Indeed, such son becomes an object of censure with the four principal orders.[9] If a Kshatriya begets a son upon a Brāhmani woman, such son, without being included in any of the four pure orders, comes to be regarded as a Suta. The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaiçya upon a woman of the Brāhmana order comes to be regarded as a Vaidehaka. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.*[10] If a Cudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandāla. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These O foremost of intelligent persons, are the offspring of intermixed orders.[11] The son begotten by a Vaiçya upon a Kshatriyā woman becomes a Vandi or Māgadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Cudra upon a Kshatriyā woman, becomes a Nishāda and the duties assigned to him have reference to the catching of fish.[12] If a Cudra happens to have intercourse with a Vaiçyā woman, the son begotten upon her comes to be called Āyogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brāhmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth.[13] Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in

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* For them there is no investiture with the sacred thread.—T.

women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers.[14] Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring is begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders.[15] When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouses from castes other than their own, that the children they beget become invested with inferior status.[16] As an example of this it may be said that a Cudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandāla who is very inferior). The son that is outside the pale of the four orders, by uniting with women belonging to the four principal orders, begets offspring that is further degraded in point of status.[17] From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status.[18] It is only from sexual union with women of persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class clled Māgadha.[19] The occupation of such offspring is the adornment of the bodies of kings and others. They are well acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Māgadhas of a certain class with women of the caste called Sairindhri, another caste springs up, called Āyogava.

Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits.[20] From the Nishādas spring a caste called Madgura and another known by the name of Dāsas whose occupation consists in plying boats. From the Chandāla springs a race called Cwapāka whose occupation consists in keeping guard over the dead.[21] The women of the Māgadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Māngsa, Swādukara, Kshaudra, and Sougandha.[22] From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishādas again springs up the Madranābha caste whose members are seen to ride on cars drawn by asses.[23] From the Chandālas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses, and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat off broken earthenware.*[24] These three castes of very low status are born of women of the Āyogava caste (by fathers taken from different castes). The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas).[25] Then again the Charmakāra, uniting himself with a woman of the Nishāda caste, begets the class called Kārāvara. From the Chandāla, again, springs up the caste known by the name of Pāndusaupāka whose occupation consists of making baskets and other things with cleft bamboos.[26] From the union of the Nishāda with a woman of the Vaidehi caste springs one who is called by the name of Āhindaka. The Chandāla begets upon a Saupāka woman a son that does not differ from the Chandāla in status or occupation.[27] A Nishādi woman, by union with a Chāndāla, brings forth a son who lives in the outskirts of villages and towns. Indeed, the members of such

* Broken earthenware is always cast off. These are sometimes utilised by persons of the lower orders.—T.

a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them.[28] Thus do these mixed castes spring up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations.[29] The duties have been laid down in the scriptures of only the four principal orders. As regards the others, the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (for earning their livelihood).[30] Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous, whether numbered among the four principal orders or out of their pale, by uniting themselves with women of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin.[31] Having recourse to such spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations. The ornaments they wear are made of iron.[32] Living in such places, openly, betaking themselves to their own occupations for earning their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils.[33] Without doubt, by assisting kine and Brāhmanas, and practising the virtues of abstention from cruelty, campassion, truthfulness of speech, and forgiveness,[34] and, if need be, reserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success.[35] He that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon women that have been declared as proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight

brings to grief a swimmer desirous of crossing a piece of water.[36] Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path.[37] The natural disposition of women is such that man's contact with her is productive of misery to dim. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women.'[38]

"Yudhishthira said,—'There are men who belong to the mixed castes, and who are of very impure birth. Presenting the features of respectability, they are in reality disrespectable. In consequence of these external aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men?'[39]

"Bhishma said,—'A person that is born of an irregular union presents diverse features of disposition. One's purity of birth, again, is to be ascertained from one's acts which must resemble the acts of those who are admittedly good and righteous.[40] A disrespectable behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural acts that lead to merit, proclaim one's impurity of origin.[41] A son catches the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of impure birth can never succeed in concealing his true disposition.[42] As the cub of a tiger or a pard resembles its sire and dam in form and in the matter of its stripes or spots, even so a person cannot but betray the circumstances of his origin.[43] However covered may the course of one's descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself, slightly or largely.[44] A person may, for purposes of his own, choose to tread in an insincere path, practising such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one.[45] Creatures in the world are endued with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures

thus employed, there is nothing that is so good or precious as pure birth and righteous conduct.[46] If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, and low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has taken birth, shows itself in his acts.*[47] If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Cudra if he happens to be conversant with duties and to be of good conduct.[48] A person proclaims himself by his own good and bad acts and by his good or bad disposition and race of birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts.[49] For these reasons they that are endued with wisdom should avoid those women among these diverse castes mixed, and pure, upon whom they should not beget themselves.'"[50]

Section XLIX.

"Yudhishthira said,—'Do thou discourse to us, O sire, upon the orders and classes separately, upon what kind of son is begotten on what women, who is entitled to have whom for sons, and what kinds of sons are there ![1] It is known that disputes frequently arise in respect of sons. It behooveth thee, O king,

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* The second line is exceedingly terse. The sense seems to be this: one that is of low birth must remain low in disposition. Absolute goodness may arise in his heart, but it disappears immediately without producing any effect whatever. The study of the scriptures, therefore, cannot raise such a person. On the other hand, *the* goodness which according to its measure has ordained for one (1) the status of humanity and (2) the rank in that status, is seen to manifest itself in his acts.—T.

to solve the doubts that have taken possession of our mind. Indeed, we are stupefied in respect of this subject.'[2]

"Bhishma said,—'The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja.[3] The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, *viz.*, the son given, and the son made. There is another called Adhyuda.*[4] The son born of a maiden in her father's house is called Kānina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are called Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bhārata!'[5]

"Yudhishthira said,—'Who are the six that are called Apadhwansaja? Who also are the Apasadas? It behooveth thee to explain all this to me in detail!'[6]

"Bhishma said,—'The sons that a Brāhmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bhārata,[7] and the sons that a Vaiçya begets upon a spouse taken from the one order that is inferior to his,—are all called Apadhwansas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas are.[8] The son that a Cudra begets upon a Brāhmani woman is called a Chāndāla. Begotten upon a Kshatriyā woman by a person of the Cudra order, the son is called a Vrātya. He who is born of a Vaiçyā woman by a Cudra father is called a Vaidya. These three kinds of sons are called Apasada.[9] The Vaiçya, by uniting himself with a woman of the Brāhmana order, begets a son that is called a Māgadha, while the son that he begets upon a Kshatriyā woman is called a Vāmaka. The Kshatriya can beget but one kind of son upon a woman of a superior order.[10] Indeed, the son begotten by a Kshatriya

* The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.—T.

upon a Brāhmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.'[11]

"Yudhishthira said,—'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son is he who has been begotten from one's seed. Are both these kinds of sons equal? Whose, again, is the son to be? Do thou tell me this, O grandsire!'*[12]

"Bhishma said,—'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyuda. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother. Know that even this is what the law declares!'[13]

"Yudhishthira said,—'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be the sons of others in consequence of the engagement about owning and rearing them having been broken?'[14]

"Bhishma said,—'He who, having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such son, for vital seed only cannot create sonship. Such son must be held to belong to the person who owns the soil.[15] When a man, desiring to have a son, weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such son.[16] The son that is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of

* The objects of Yudhishthira's question will appear clearly from the answer given to it by Bhishma.—T.

concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another).*[17] As regards the son made, he is sometimes regarded as the child of the person that has made him a son and that brings him up. In his case, neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.'[18]

"Yudhishthira said,—'What kind of son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up, and in whose case neither the vital seed nor the soil of birth, O Bhārata, is regarded as the cause of sonship ?'[19]

"Bhishma said,—'When one takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.[20] Not having anybody to own him, he becomes his who brings him up. Such son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs.'[21]

"Yudhishthira said,—'How should the purificatory rites of such a person be performed ? In whose case what sort of rites are to be performed ? With what girl should he be wed ? Do thou tell me all this, O grandsire !'[22]

"Bhishma said,—'The rites of purification in respect of such a son should be performed conformably to the usage of the person himself that rears him, for cast off by his parents such son obtains the order of the person that takes him and brings him up.[23] Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites in respect to such son according to the practices of the rearer's own race and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, she should belong to the order of the rearer himself.[24] All this is to be done only when the order

* Such son becomes the property of the mother's husband and not of his begetter. If, however, the begetter expresses a wish to have him and rear nim, he should be regarded as the begetter's. The principle upon which he becomes the child of the mother's husband is that the begetter conceals himself and never wishes to have him.—T.

of the son's true mother cannot be ascertained. Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but brought him forth subsequent to that act, are regarded as very disgraceful and degraded.[25] Even these two, however, should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. In respect of the son that becomes his sire's in consequence of his birth in the sire's soil, and of those sons that are called Apasadas, and those conceived by the spouse in her maidenhood but brought forth after marriage,[26] Brāhmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are seen in the scriptures in respect of the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?' "[27]

SECTION L.

"Yudhishthira said,—'What is the nature of the compassion or pity that is felt at the sight of another's woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one's living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behooveth thee, O grandsire, to expound all this to me!'[1]

"Bhishma said,—'I shall, in this connection, O thou of great effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana.[2] In days of yore, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always observant of high vows, became desirous of leading for sometime the mode of life called *Udavāsa* and set himself to commence it.[3] Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years according to the rules of *Udavāsa*.[4] The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all.[5] Bowing unto all the deities and

having cleansed himself of all sins, he entered the water at the confluence of Gangā and Yamunā, and stood there like an inanimate post of wood.[6] Placing his head against it, he bore the fierce and roaring current of the two streams united together,—the current whose speed resembled that of the wind itself.[7] Gangā and Yamunā, however, and the other streams and lakes, whose waters unite together at the confluence at Preyāga, instead of afflicting the Rishi, went past him (for showing him respect).[8] Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood in an erect posture.[9] He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips.[10] In this way, the Rishi passed a long time, at that grand confluence of waters. One day, some fishermen came there.[11] With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish.[12] Well-formed and broad-chested, endued with great strength and courage, and never returning in fear from water, those men who lived upon the earning by their nets, came to that spot, resolved to catch fish.[13] Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.[14] Desirous of fish, those Kaivartas, many in number, united together and surrounded a portion of the waters of Gangā and Yamunā with their nets.[15] Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth.[16] All of them, getting down into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space.[17] All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals.[18] And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu, along with a large number of fish.[19] His body was overgrown with the river-moss. His

beard and matted locks had become green. And all over his person could be seen conchs and other mollusca attached with their heads.[20] Beholding that Rishi who was well-conversant with the Vedas dragged up by them from the water, all the fishermen stood with joined hands and then prostrated themselves on the ground and repeatedly bent their heads.[21] Through fear and pain caused by the dragging of the net, and in consequence of their being brought upon the land, the fish enmeshed in the net yielded up their lives.[22] The ascetic, beholding that great slaughter of fishes, became filled with compassion and sighed repeatedly.[23]

"'The fishermen said,—We have committed this sin (of draging thy sacred self from water) through ignorance. Be gratified with us! What wish of thine shall we accomplish? Command us, O great ascetic!'—[24]

"Bhishma continued,—'Thus addressed by them, Chyavana, from among that heap of fishes around him, said,—Do ye with concentrated attention hear what my most cherished wish is![25] I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to abandon them at such a time![26]—When he said these words unto them, the fishermen became exceedingly terrified. With pale faces they repaired to king Nahusha and informed him of all that had taken place.'"[27]

Section LI.

"Bhishma said,—'King Nahusha hearing the pass into which Chyavana was reduced, quickly proceeded to that spot accompanied by his ministers and priest.[1] Having cleansed himself duly, the king, with joined hands and concentrated attention, introduced himself unto the high-souled Chyavana.[2] The king's priest then worshipped with due ceremonies that Rishi, O monarch, who was observant of the vow of truth and endued with a high-soul, and who resembled a god himself (in splendour and energy).[3]

"'Nahusha said,—Tell me, O best of regenerate persons, what act shall we do that may be agreeable to thee? However

difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at thy bidding !—[4]

" 'Chyavana said,—These men that live by catching fish have all been tired with labour. Do thou pay them the price that may be set upon me along with the value of these fish !—[5]

" 'Nahusha said,—Let my priest give unto these Nishādas a thousand coins as price for purchasing this sacred one as he himself has commanded.—[6]

" 'Chyavana said,—A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with thy own intelligence what it should be.—[7]

" 'Nahusha said,—Let, O learned Brāhmana, a hundred thousand coins be given unto these Nishādas. Shall this be thy price, O holy one, or dost think otherwise ?—[8]

" 'Chyavana said,—I should not be purchased with a hundred thousand coins, O best of monarchs ! Let a proper price be given unto these ! Do thou consult with thy ministers !—[9]

" 'Nahusha said,—Let my priest give unto these Nishādas a crore of coins. If even this does not represent thy price, let more be paid unto them !—[10]

" 'Chyavana said,—O king, I do not deserve to be purchased for a crore of coins or even more. Let that price be given unto these men which would be fair or proper. Do thou consult with the Brāhmanas !—[11]

" 'Nahusha said,—Let half my kingdom or even the whole be given away unto these Nishādas. I think that would represent thy price. What, however, dost think, O regenerate one ?—[12]

" 'Chyavana said,—I do not deserve to be purchased with half thy kingdom or even the whole of it, O king ! Let that price which is proper be given unto these men. Do thou consult with the Rishis !—'[13]

"Bhishma continued,—'Hearing these words of the great Rishi, Nahusha became afflicted with great grief. With his ministers and priest he began to deliberate on the matter.[14] There then came unto king Nahusha an ascetic living in the woods and subsisting upon fruit and roots and born of a cow.[15] That best of regenerate persons, addressing the monarch, O

king, said these words :—I shall soon gratify thee. The Rishi also will be gratified.[16] I shall never speak an untruth,—no, not even in jest, what then need I say of other occasions? Thou shouldst, without any scruple, do what I bid thee!—[17]

"'Nahusha said,—Do thou, O illustrious one, say what the price is of that great Rishi of Bhrigu's race. O, save me from this terrible pass, save my kingdom, and save my race![18] If the holy Chyavana became angry, he would destroy the three worlds; what need I say then of my poor self who is destitute of penances and who depends upon the might only of his arms?[19] O great Rishi, do thou become the raft unto us that have all fallen into a fathomless ocean with all our counsellers and our priest! Do thou settle what the price should be of the Rishi!'—[20]

"Bhishma said,—'Hearing these words of Nahusha, the ascetic born of a cow and endued with great energy spoke in this strain, gladdening the monarch and all his counsellers:[21]—Brāhmanas, O king, belong to the foremost of the four orders. No value, however great, can be set upon them. Kine also are invaluable. Therefore, O chief of men, do thou regard a cow as the value of the Rishi![22]—Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellers and priest.[23] Proceeding then to the presence of Bhrigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for gratifying him to the best of his ability.[24]

"'Nahusha said,—Rise, rise, O regenerate Rishi, thou hast been purchased, O son of Bhrigu, with a cow as thy price! O foremost of righteous persons, even this, I think, is thy price!—[25]

"'Chyavana said,—Yes, O king of kings, I do rise up. I have been properly purchased by thee, O sinless one! I do not O thou of unfading glory, see any wealth that is equal to kine.[26] To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all applauded, O hero, and that are highly auspicious and sin-cleansing.[27] Kine are always the root of prosperity. There is no fault in kine. Kine always afford the best food, in the form of Havi, unto the deities.[28] The sacred Mantras, Swāhā and Vashat, are always established upon kine. Kine are the chief conductresses of Sacrifices. They constitute the mouth of Sacri-

fice.[29] They bear and yield excellent and strength-giving nectar. They receive the worship of all the worlds and are regarded as the source of nectar.[30] On Earth, kine resemble fire in energy and form. Verily, kine represent high energy, and are bestowers of great happiness upon all creatures.[31] That country where kine, established by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all washed off.[32] Kine constitute the stairs that lead to Heaven. Kine are adored in Heaven itself. Kine are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior !*—'[33]

"Bhishma continued,—'Even this is what I say unto thee on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to proclaim a part only of the merits that attach to kine. I have not the ability to exhaust the subject !—[34]

"'The Nishādas said,—O ascetic, thou hast seen us and hast also spoken with us. It has been said that friendship, with those that are good, depends upon only seven words. Do thou then, O lord, show us thy grace !†[35] The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of righteous soul, and possessed of great energy, thou art, among men, a blazing fire in energy.[36] We propitiate thee, O thou of great learning ! We surrender ourselves to thee. Do thou, for showing us favor, take back from us this cow !—[37]

"'Chyavana said,—The eye of a person that is poor or that has fallen into distress, the eye of an ascetic, or the eye of a snake of virulent poison, consume a man with his very roots,

* 'There is no fault in kine, &c., and kine are like fire &c.' The Hindu idea is that kine are cleansing or sanctifying. The Rishis discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and a horse. The horse-dung emits an unhealthy stench, while the cowdung is an efficacious disinfectant Western science has not yet turned its attention to the subject, but there can be little doubt that the urine and dung of the cow possess untold virtues.—T.

† 'Saptapadam mitram' means that by speaking only seven words or walking only seven steps together, two persons, if they be good, become friends.—T.

even as a fire, that blazing up with the assistance of the wind and consumes a stack of dry grass or straw.[38] I shall accept the cow that ye desire to present me. Ye fishermen, freed from every sin, go ye to heaven without any delay, with these fishes also that ye have caught with your nets!—'[39]

"Bhishma continued,—'After this, in consequence of the energy of that great Rishi of cleansed soul, those fishermen along with all those fish, through virtue of those words that he had uttered, proceeded to heaven.[40] King Nahusha, beholding the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race.[41] After this, the two Rishis, *viz.*, the one born of a cow and the other who was Chyavana of Bhrigu's race, gladdened king Nahusha by granting him many boons.[42] Then king Nahusha of great energy, that lord of all the Earth, filled with joy, O best of the Bharatas, said,—Sufficient![43]—Like unto a second Indra the chief of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king worshipped them both with great reverence.[44] As regards Chyavana, his vow having been completed, he returned to his own asylum. The Rishi that had taken his birth from the cow, and who was endued with great energy, also proceeded to his own retreat.[45] The Nishādas all ascended to heaven as also the fishes they had caught, O monarch. King Nahusha too, having obtained those valuable boons, entered his own city.[46] I have thus, O son, told thee everything respecting what thou hadst asked me. The affection that is generated by the sight alone of others as also by the fact of living with them, O Yudhishthira,[47] and the high blessedness of kine too, and the ascertainment of true righteousness, are the topics upon which I have discoursed upon. Tell me, O hero what else is in thy breast.'"[48]

Section LII.

"Yudhishthira said,—'O thou of great wisdom, a doubt I have that is very great and that is as vast as the ocean itself. Listen to it, O mighty-armed one, and having learnt what it

is, it behooves thee to explain it unto me.[1] I have a great curiosity with respect to Jamadagni's son, O lord, *viz.*, Rāma, that foremost of all righteous persons. It behooveth thee to gratify that curiosity.[2] How was Rāma born who was endued with prowess incapable of being baffled? He belonged by birth to a race of regenerate Rishis. How did he become a follower of Kshatriya practices?[3] Do thou then, O king, recite to me in detail the circumstances of Rāma's birth. How also did a son of the race of Kuçika who was Kshatriya become a Brāhmana?[4] Great, without doubt, was the puissance of the highsouled Rāma, O chief of men, as also of Viçwāmitra.[5] Why did the grandson of Richika instead of his son become a Kshatriya in conduct? Why also did the grandson of Kuçika and not his son become a Brāhmana? Why did such untoward incidents overtake the grandsons of both, instead of their sons? It behooveth thee to explain the truth in respect of these circumstances.'[6]

"Bhishma said,—'In this connection is cited an old history of the discourse between Chyavana and Kuçika, O Bhārata![7] Endued with great intelligence, Chyavana of Bhrigu's race, that best of ascetics, beheld (with his spiritual eye) the stain that would affect his own race (in consequence of some descendant of his becoming wedded to Kshatriya practices).[8] Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana endued with wealth of asceticism became desirous of consuming the race of the Kuçikas (for it was from that race that the stain of Kshatriya practices would, he knew, affect his own race).[9] Repairing then to the presence of king Kuçika, Chyavana said unto him,—O sinless one, the desire has arisen in my heart of dwelling with thee for sometime!—[10]

"'Kuçika said,—O holy one, residence together is an act which the learned ordain for girls when these are given away. They that are endued with wisdom always speak of the practice in such connection only.[11] O Rishi endued with wealth of asceticism, the residence which thou seekest with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and righteousness, I shall do what thou mayst be pleased to command!'—[12]

"Bhishma continued,—'Ordering a seat to be placed for the great ascetic Chyavana, king Kuçika, accompanied by his wife, stood in the presence of the ascetic.[13] Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honor of his high-souled guest.[14] The high-shouled Kuçika, who was observant of restraints and vows, then cheerfully presented, according to due forms, the ingredients consisting of honey and the other things, to the great Rishi and induced him to accept the same.[15] Having welcomed and honored the learned Brāhmana in this way, the king once more addressed him and said,—We two await thy orders ! Command us what we are to do for thee, O holy one ![16] If it is our kingdom or wealth or kine, O thou of rigid vows, or all articles that are given away in sacrifices, which thou wantest, tell us the word and we shall bestow all upon thee ![17] This palace, this kingdom, this seat of justice, await thy pleasure. Thou art the lord of all these ! Do thou rule the Earth ! As regards myself, I am completely dependent upon thee ![18]—Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great delight, said unto Kuçika these words in reply.[19]

" 'Chyavana said,—I do not, O king, covet thy kingdom, nor thy wealth, nor the damsels thou hast, nor thy kine, nor thy provinces, nor articles needed for sacrifice ! Do thou listen to me ![20] If it pleases thee and thy wife, I shall oommence to observe a certain vow. I desire thee and thy wife to serve me during that period without any scruples ![21]—Thus addressed by the Rishi, the king and the queen became filled with joy, O Bhārata, and answered him, saying,—Be it so, O Rishi ![22]—Delighted with the Rishi's words, the king led him into an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room.[23] And the king said,—This, O holy one, is thy bed. Do thou live here as thou pleasest ! O thou that art endued with wealth of asceticism, myself and my queen shall strive our best to give thee every comfort and every pleasure ![24]—While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink.[25]

King Kuçika, bowing unto the Rishi, asked him, saying,—What kind of food is agreeable to thee? What food, indeed, shall be brought for thee?[26]—Filled with delight, the Rishi answered that ruler of men, O Bhārata, saying.—Let food that is proper be given to me![27]—Receiving these words with respect, the king said,—So be it!—and then offered unto the Rishi food of the proper kind.[28] Having finished his meals, the holy Chyavana, conversant with every duty, addressed the king and the queen, saying.—I desire to slumber. O puissant one, sleep hinders me now![29]—Proceeding thence to a chamber that had been prepared for him, that best of Rishis then laid himself down upon a bed. The king and the queen sate themselves down.[30] The Rishi told them,—Do not, while I sleep, awake me! Do ye keep yourself awake and continually press my feet as long as I sleep.[31]—Without the least scruple, Kuçika, conversant with every duty, said,—So be it!—Indeed, the king and the queen kept themselves awake all night,[32] duly engaged in tending and serving the Rishi in the manner directed. The royal couple, O monarch, accomplished the Rishi's bidding with earnestness and attention.[33] Meanwhile the holy Brāhmana, having thus laid his commands upon the king, slept soundly, without changing his posture or turning even once, for a space of one and twenty days.[34] The king, O delighter of the Kurus, foregoing all food, along with his wife, sat joyfully the whole time, engaged in tending and serving the Rishi.[35] On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without accosting them at all.[36] Famished and toil-worn, the king and the queen followed him, but that foremost of Rishis did not deign to cast a single look upon any of them.[37] Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal couple, (making himself invisible by his Yoga-power). At this, the king, struck with grief, fell down on the Earth.[38] Comforted, he rose up soon, and accompanied by his queen, the monarch, possessed of great splendour, began to search everywhere for the Rishi.' "[39]

Section LIII.

"Yudhishthira said,—'After the Rishi had disappeared, what did the king do and what also his highly-blessed spouse? Tell me this, O grandsire!'[1]

"Bhishma said,—'Having lost sight of the Rishi, the king, overwhelmed with shame, toil-worn, and losing his senses, returned to his palace, accompanied by his queen.[2] Entering his mansion in a cheerless mood, he spoke not a word with any one. He thought only of that conduct of Chyavana.[3] With a desparing heart he then proceeded to his chamber. There he saw the son of Bhrigu stretched as before on his bed.[4] Beholding the Rishi there, they wondered much. Indeed, they began to reflect upon that very strange incident. The sight of the Rishi dispelled their fatigue.[5] Taking their seats once more by his side, they again set themselves to gently press his feet as before. Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side.[6] Endued with great energy, he thus passed another period measured by one and twenty days. Agitated by their fears, the royal couple showed no change in their attitude or sentiment towards the Rishi.[7] Awaking then from his slumber, the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil. I wish to have a bath.[8]—Famishing and toil-worn though they were, they readily assented, and soon approached the Rishi with a costly oil that had been prepared by boiling it a hundred times.[9] While the Rishi was seated at his ease, the king and the queen, restraining speech, continued to rub him. Endued with high ascetic merit, the son of Bhrigu did not once utter the word Sufficient.[10] Bhrigu's son however saw that the royal couple were totally unmoved. Rising up suddenly, he entered the bathing chamber.[11] The diverse articles necessary for a bath and such as were fit for a king's use, were ready there. Without honoring, however, any of those articles by appropriating them to his use, the Rishi once more disappeared there and then by his Yoga-power,[12] in the very sight of king

Kuçika (and his spouse). This, however, O chief of the Bharatas, failed to disturb the equanimity of the royal couple.[13] The next time the puissant Rishi was seen seated, after a bath, on the throne. Indeed, it was from that place that he then showed himself to the king and the queen, O delighter of the Kurus.[14] With a cheerful face, king Kuçika, together with his wife, then offered the Rishi cooked food with great reverence. Endued with wisdom, and with heart totally unmoved, Kuçika made this offer.[15]—Let the food be brought—were the words that were then uttered by the ascetic. Assisted by his spouse, the king soon brought thither the food.[16] There were diverse kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs.[17] There were juicy cakes too among those viands, and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands offered presented different kinds of taste. Among them there was also some food—the produce of the wilderness—such a ascetics liked and took.[18] Diverse agreeable kinds of fruit, fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kāçmaryyas and Bhallātakas.[19] Indeed, the food that was offered contained such things as are taken by persons leading a domestic mode of life as also such things as are taken by denizens of the wilderness. Through fear of the Rishi's curse, the king had caused all kinds of food to be collected and dressed for his guest.[20] All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The viands were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race set fire to all the things and reduced them to ashes.[21-22] Possessed of great intelligence, the royal couple showed no wrath at this conduct of the Rishi, who once more, after this, made himself invisible before the very eyes of the king and the queen.[23] The royal sage Kuçika thereupon stood there in the same posture for the whole night, with his spouse by his side, and without speaking a word. Endued with great prosperity, he did not give way to wrath.[24] Every day, good and pure food of diverse kinds, excellent beds, abundant articles needed for bath,[25] and cloths of various kinds,

were collected and kept in readiness in the palace for the Rishi. Indeed, Chyavana failed to notice any fault in the conduct of the king.[26] Then the regenerate Rishi, addressing king Kucika, said unto him,—Do thou, with thy spouse, yoke thyself unto a car and bear me on it to whichever place I shall direct![27]—Without the least scruple, the king answered Chyavana endued with wealth of asceticism, saying,—So be it!—And he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure car for making progresses of pleasure, or, shall it be my battle-car?[28]—Thus addressed by the delighted and contented monarch, the ascetic said unto him,—Do thou promptly equip that car of thine with which thou penetratest into hostile cities! Indeed, that battle-car of thine, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles,[29-30] should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numerous arches made of pure gold. It is always furnished with high and excellent weapons numbering by hundreds!—The king said,—So be it,—and soon caused his great battle-car to be equipped.[31] And he yoked his wife thereto on the left and his own self on the right. And the king placed on the car, among its other equipments, the goad which had three handles and which had a point at once hard as the thunder-bolt and sharp as the needle.*[32] Having placed every requisite upon the car, the king said unto the Rishi,—O holy one, whither shall the car proceed? O, let the son of Bhrigu issue his command![33] This thy car shall proceed to the place which thou mayst be pleased to indicate!—Thus addressed, the holy man replied unto the king, saying,[34]—Let the car go hence, dragged slowly, step by step. Obedient to my will, do ye two proceed in such a way that I may not feel any fatigue.[35] I should be borne away pleasantly, and let all thy people see this progress that I make through their midst. Let no person that comes to me, as I proceed along the road, be driven away. I shall make

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* 'Vajrasuchyagram' may also mean 'furnished with an end like that of the needle with which diamonds and other hard gems are bored through.—T.

gifts of wealth unto all.[36] Unto them amongst the Brāhmanas that may approach me on the way, I shall grant their wishes and bestow upon all of them gems and wealth without stint.[37] Let all this be accomplished, O king, and do not entertain any scruples!—Hearing these words of the Rishi, the king summoned his servants and told them,[38]—Ye should. without any fear, give away whatever the ascetic will order.—Then jewels and gems in abundance, and beautiful women, and pairs of sheep,[39] and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was borne away on that car.[40] Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary sight. And the king and the queen were suddenly struck by the Rishi with that goad equipt with sharp point.[41] Though thus struck on the back and the cheeks, the royal couple still showed no sign of agitation. On the other hand, they continued to bear the Rishi on as before.[42] Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in dragging that excellent car.[43] Repeatedly and deeply cut by the goad, the royal couple became covered with blood. Indeed, O monarch, they then looked like a couple of Kinçuka trees in the flowering season.[44] The citizens, beholding the plight to which their king and queen had been reduced, became afflicted with great grief. Filled with fear at the prospect of the curse the Rishi might denounce upon them, they kept silent under their misery.[45] Gathering in knots they said unto each other,—Behold the might of penances! Although all of us are angry, we are still unable to look at the Rishi![46] Great is the energy of the holy Rishi of cleansed soul! Behold also the endurance of the king and his royal spouse![47] Though worn out with toil and hunger, they are still bearing the car!—The son of Bhrigu, notwithstanding the misery he caused to Kuçika and his queen, failed to mark any sign of dissatisfaction or agitation in them.'[48]

"Bhishma continued,—'The perpetuater of Bhrigu's race, beholding the king and the queen totally unmoved, began to

give away very largely (wealth obtained from the king's treasury) as if he were a second Lord of Treasures.[49] At this act also, king Kuçika showed no mark of dissatisfaction. He did as the Rishi commanded (in the matter of those gifts). Seeing all this, that illustrious and best of ascetics became delighted (with the royal couple).[50] Coming down from that excellent car, he unharnessed the royal couple. Having freed them, he addressed them duly.[51] Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said,—I am ready to give an excellent boon unto you both![52]—Delicate as they were, their bodies had been pierced with the goad. That best of ascetics, moved by affection, softly touched them with his hands whose healing virtues resembled those of nectar itself, O chief of the Bharatas.[53] Then the king answered,—Myself and my wife have felt no toil!—Indeed, all their fatigue had been dispelled through the puissance of the Rishi, and hence it was that the king could say so unto the Rishi.[54] Delighted with their conduct, the illustrious Chyavana said unto them,—I have never before spoken an untruth. It must, therefore, be as I have said.[55] This spot on the banks of Gangā is very delightful and auspicious. I shall, observant of a vow, dwell for a little while here, O king![56] Do thou return to thy city. Thou art fatigued! Thou shalt come again. Tomorrow, O king, thou shalt, returning with thy spouse, behold me even here![57] Thou shouldst not yield to wrath or grief. The time is come when thou shalt reap a great reward! That which is coveted by thee and which is in thy heart will verily be accomplished![58]—Thus addressed by the Rishi, king Kuçika, with a delighted heart, replied unto the Rishi in these words of grave import.[59]—I have cherished no wrath or grief, O highly blessed one! We have been cleansed and sanctified by thee, O holy one! We have once more become endued with youth. Behold, our bodies have become exceedingly beautiful and possessed of great strength.[60] I do not any longer see those wounds and cicatrices that were caused by thee on our persons with thy goad! Verily, with my spouse, I am in good health![61] I see my goddess become as beautiful in body as an Apsarā. Verily, she is endued with as much comeliness and splendour

as she had ever been before![62] All this, O great ascetic, is due to thy grace. Verily, there is nothing wonderful in all this, O holy Rishi of puissance ever unbaffled![63]—Thus addressed by the king, Chyavana said unto him,—Thou shalt, with thy spouse, return hither tomorrow, O monarch![64]—With these words, the royal sage Kuçika was dismissed. Saluting the Rishi, the monarch, endued with a handsome body, returned to his capital like unto a second chief of the celestials.[65] The counsellers then, with the priest, came out to receive him. His troops also and the dancing women and all his subjects, did the same.[66] Surrounded by them all, king Kuçika, blazing with beauty and splendour, entered his city, with a delighted heart, and his praises were hymned by bards and encomiasts.[67] Having entered his city and performed all his morning rites, he ate with his wife. Endued with great splendour, the monarch then passed the night happily.[68] Each beheld the other to be possessed anew of youth. All their afflictions and pains having ceased, they beheld each other to resemble a celestial. Endued with the splendour they had obtained as a boon from that foremost of Brāhmanas, and possessed as they were of forms that were exceedingly comely and beautiful, both of them passed a happy night in their bed.[69] Meanwhile, the spreader of the feats of Bhrigu's race, *viz.*, the Rishi possessed of wealth of penances, converted, by his Yoga-power, that delightful wood on the bank of Gangā into a retreat full of wealth of every kind and adorned with every variety of jewels and gems in consequence of which it surpassed in beauty and splendour the very abode of the chief of the celestials.' "[70]

Section LIV.

"Bhishma said,—'When that night passed away, the high-souled king Kuçika awoke and went through his morning rites. Accompanied by his wife he then proceeded towards that wood which the Rishi had selected for his residence.[1] Arrived there, the monarch saw a palatial mansion made entirely of gold. Possessed of a thousand columns each of which was made of gems and precious stones, it looked like an edifice belonging to

the Gandharvas.*[2] Kuçika beheld in every part of that structure evidences of celestial design. And he beheld hills with delightful valleys, and lakes with lotuses on their bosom;[3] and mansions full of costly and curious articles, and gateways and arches, O Bhārata. And the king saw many open glades and open spots carpeted with grassy verdure, and resembling level fields of gold.[4] And he saw many Sahakāras adorned with blossoms, and Ketakas and Uddālakas, and Dhavas, and Açokas, and blossoming Kundas, and Atimuktas.[5] And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vyanjulas and Karnikāras adorned with flowers.[6] And the king beheld many Cyāmas and Vāranapushpas and the creepers called Astapadikā, all clipt properly and beautifully.†[7] And the king beheld trees on which lotuses of diverse varieties bloomed in all their beauty, and some of which bore flowers of every season. And he noticed also many mansions that looked like celestial cars or like beautiful mountains.[8] And at some places, O Bhārata, there were tanks and lakes full of cool

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* The ever-changing beautiful masses of afternoon or evening clouds, presenting diverse kinds of forms almost every minute, are regarded as the abodes or mansions of the Gandharvas.—T.

† Some of these trees and creepers are identifiable. Sahakāra is Mangifera Indica, Linn. Ketaka is a variety of Pandanus Odoratissimus, Linn. Uddālaka is otherwise called Vahuvāra and sometimes Celu. It is the Cordia Myxa, Linn. It may be a misreading for Uddānaka, which is the well-known Cirisha or the Mimosa Sirissa of Roxburgh. Dhava is Conocarpus latifolia, Roxb. Açoka is Saraca Indica, Linn., *syn.* Jonesia Asoka, Roxb. Kunda is Jasminum pubescens, Linn. Atimukta is otherwise called Mādhavi. It is Gaertinera racemosa, Roxb. Champaka is Michelia Champaca, Linn. Tilaka sometimes stands for Lodhra, *i. e.*, Symplocos racemosa, Roxb. The word is sometimes used for the Açwattha or Ficus religiosa, Linn. Bhavya is Dillenia Indica, Linn. Panasa is Artocarpus integrifolia, Linn. The Indian Jack-tree. Vyanjula stands for the Açoka, also Vetasa (Indian cane), and also for Vakula, *i e.*, Mimusops Elengi, Linn. Karnikāra is Pterospermum acerifolium, Linn. Cyāma is sometimes used for the Pilu, *i. e.*, Salvadora Persica, Linn. Vāranapushpa or Nāgapushpa or Punnāga is Colophyllum inophyllum, Linn. Ashtapadikā or pādikā is otherwise called Bhadravalli. It is the Vallaris dichotoma, Wall., Syn., Echites dichotoma, Roxb.—T.

water and at others were those that were full of warm or hot water. And there were diverse kinds of excellent seats and costly beds,[9] and bedsteads made of gold and gems and overlaid with cloths and carpets of great beauty and value. Of viands and edibles, there were enormous quantities, well-dressed and ready for use.[10] And there were talking parrots and she-parrots and Bhringarājas and Kokilas and Catapatras with Koyashtikas and Kukkubhas,[11] and peacocks and cocks and Dātyuhas and Jivajivakas and Chakoras and monkeys and swans and Sārasas and Chakravākas.*[12] Here and there he beheld bevies of rejoicing Apsarās and conclaves of happy Gandharvas, O monarch.[13] And he beheld other Gandharvas at other places rejoicing with their dear spouses. The king sometimes beheld these sights and sometimes could not see them (for they seemed to disappear from before his eyes).[14] The monarch heard also melodious strains of vocal music and the agreeable voices of preceptors engaged in lecturing their disciples on the Vedas and the scriptures. And the monarch also heard the harmonious cackle of the geese sporting in the lakes.[15] Beholding such exceedingly wonderful sights, the king began to reflect inwardly, saying,—Is this a dream? Or, is all this due to an aberration of my mind? Or, is it all real?[16] O, I have, without casting off my earthly tenement, attained to the beatitude of Heaven! This land is either the sacred country of the Uttara-Kurus, or the abode, called Amarāvati, of the chief of the celestials![17] O, what are these wonderful sights that I behold!—Reflecting in this strain, the monarch at last saw that foremost of Rishis.[18] In that palace of gold, endued with columns made of jewels and gems, the son of Bhrigu lay stretched on a costly and excellent bed.[19] With his wife by his side, the king approached, with a delighted heart, the Rishi

* Bhringarāja is the Lanius Malabaricus. Kokila is the well-known Indian Koel or cuckoo. Catapatra is the wood-pecker. Koyashtika is the Lapwing. Kukkubhas are wild cocks (Phasianus gallus). Dātyuhas are a variety of Chātakas or Gallinules. Their cry resembles the words 'phatik jal, phatik-jal). Jivajivaka is a species of partridges. Chakora is the Greek partridge. Sārasa is the Indian crane. Chakravāka is the Brahmini duck or goose.—T.

as he lay on that bed. Chyavana, however, quickly disappeared at this, with the bed itself upon which he lay.[20] The king then beheld the Rishi at another part of those woods, seated on a mat made of Kuça grass, and engaged in mentally reciting some high Mantras.[21] Through his Yoga-power, even thus did that Brāhmana stupefy the king. In a moment that delightful wood, those bevies of Apsarās, those bands of Gandharvas, those beautiful trees, all disappeared.[22] The bank of Gangā became as silent as usual, and presented the old aspect of its being covered with Kuça grass and anthills.[23] King Kuçika, with his wife, having beheld that highly wonderful sight and its quick disappearance also, became filled with amazement.[24] With a delighted heart, the monarch addressed his wife and said unto her,—Behold, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just witnessed ![25] All this is due to the grace of Bhrigu's son and the puissance of his penances. By penances all that becomes attainable which one cherishes in one's imagination.[26] Penances are superior to even the sovereignty of the three worlds. With penances well-performed, Emancipation itself may be achieved. Behold, the puissance of the high-souled and celestial Rishi Chyavana derived from his penances! He can, at his pleasure, create even other worlds (than those which exist).[27-28] Only Brāhmanas take birth in this world for attaining to speech and understanding and acts that are sacred. Who else than Chyavana could do all this ?[29] Sovereignty may be acquired with ease. But the status of a Brāhmana is not attainable. It was through the puissance of a Brāhmana that we were harnessed to a car like well-broken animals ![30]—These reflections that passed through the king's brain became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said,—Come hither quickly ![31]—Thus addressed, the king and the queen approached the great ascetic, and bending their heads they worshipped him who deserved worship.[32] Uttering a benediction upon the monarch, the Rishi, possessed of great intelligence, O chief of men, comforted the king and said,—Sit down on that seat ![33]—After this, O monarch, the son of Bhrigu, without guile or

insincerity of any kind, gratified the king with many soft words, and then said,[34]—O king, thou hast completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. Thou hast for this issued unscathed from the fiery ordeal I had prepared for thee?[35] I have been properly honored and adored, O son, by thee, O foremost of all persons possessed of speech. Thou hast no sin, not even a minute one, in thee![36] Give me leave, O king, for I shall now proceed to the place I came from. I have been exceedingly gratified with thee, O monarch! Do thou accept the boon I am ready to give!'—[37]

"'Kuçika said,—In thy presence, O holy one, I have staid like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race, been consumed, is sufficient![38] Even this is the highest boon that has been obtained, O delighter of Bhrigu! That thou hast been gratified by me, O Brāhmana, and that I have succeeded in rescuing my race from destruction, O sinless one, constitute in my case the best boons.[39] This I regard, O learned Brāhmana, as a distinct evidence of thy grace. The end of my life has been accomplished. Even this is what I regard the very end of my sovereignty. Even this is the highest fruit of my penances!*[40] If, O learned Brāhmana, thou hast been pleased with me, O delighter of Bhrigu, then do thou expound some doubts which are in my mind!—'"[41]

Section LV.

"'Chyavana said,—Do thou accept a boon from me. Do thou also, O chief of men, tell me what the doubt is that is in thy mind. I shall certainly accomplish all thy purposes.—[1]

"'Kuçika said,—If thou hast been gratified with me, O holy one, do thou then, O son of Bhrigu, tell me thy object in residing in my palace for sometime, for I desire to hear it! What was thy object in thy sleeping on the bed I assigned thee for

* In Verses 39 and 40 for 'asmi' and 'tāpaççhaitat' read 'asi' and 'tapasaçcha.'—T.

one and twenty days continuously, without changing sides.[2] O foremost of ascetics, what also was thy object, again, in going out of the room without speaking a single word?[3] Why didst thou, again, without any ostensible reason, make thyself invisible, and once more become visible? Why, O learned Brāhmana, didst thou again lay thyself down on the bed and sleep as before for one and twenty days?[4] For what reason didst thou go out after thou wert rubbed by us with oil in view of thy bath? Why also, after having caused diverse kinds of food in my palace to be collected, didst thou consume them with the aid of fire?[5] What was the cause of thy sudden journey through my city on the car? What object hadst thou in view in giving away so much wealth? What was thy motive in showing us the wonders of the forest created by thy Yoga-puissance?[6] What, indeed, was thy motive in showing, O great ascetic, so many palatial mansions made of gold and so many bed-steads supported on posts of jewels and gems?[7] Why also did all these wonders vanish from our sight? I wish to hear the cause of all this. Thinking of all these acts of thine, O perpetuater of Bhrigu's race, I became stupified repeatedly.[8] I fail to find what the certain motive was which influenced thee! O thou that art endued with wealth of penances, I wish to hear the truth about all those acts of thine, in detail!—[9]

"'Chyavana said,—Listen to me as I tell thee in detail the reasons which had impelled me in all these acts of mine. Asked by thee, O monarch, I cannot refuse to enlighten thee![10] In days past, on one occasion, when the deities had assembled together, the Grandsire Brahman said some words. I heard them, O king, and shall presently repeat them to thee.[11]—In consequence of a contention between Brāhmana and Kshatriya energy, there will occur an intermixture in my race.*—Thy grandson, O king, will become endued with great energy and puissance![12] Hearing this, I came hither, resolved to exterminate thy race. Indeed, I came, O Kuçika, seeking the utter

* The Grandsire spoke of somebody becoming a Kshatriya in Bhrigu's race, and referred to the incident as the result of a stain that would be communicated to that race from Kuçika's. This is the full allusion.—T.

extermination of thy race,—in fact, for consuming into ashes all thy descendants.[13] Impelled by this motive I came to thy palace, O monarch, and said unto thee,—I shall observe some vow. Do thou attend upon me and serve me dutifully![14]—While residing, however, in thy house I failed to find any laches in thee. It is for that reason, O royal sage, that thou art still alive, for otherwise thou wouldst have by this been numbered with the dead.[15] It was with this resolution that I slept for one and twenty days in the hope that somebody would awake me before I arose out of my own accord.[16] Thou, however, with thy wife, didst not awake me. Even then, O best of kings, I became delighted with thee.[17] Rising from my bed I went out of the chamber without accosting any of you. I did this, O monarch, in the hope that thou wouldst ask me and thus I would have an opportunity of cursing thee.[18] I then made myself invisible, and again showed myself in the room of thy palace, and once more betaking myself to Yoga slept for one and twenty days.[19] The motive that impelled me was this. Worn out with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this intention that I caused thyself and thy spouse to be afflicted with hunger.[20] In thy heart, however, O king, the slightest feeling of wrath or vexation did not rise. For this, O monarch, I became highly delighted with thee.[21] When I caused diverse kinds of food to be brought and then set fire to them, I hoped that thyself with thy wife wouldst give way to wrath at the sight. Even that act, however, of mine was tolerated by thee![22] I then ascended the car, O monarch, and addressed thee, saying,—Do thou with thy wife bear me!—Thou didst what I bade,[23] without the least scruple, O king! I became filled with delight at this. The gifts of wealth I made could not provoke thy anger.[24] Pleased with thee, O king, I created with the aid of my Yoga-puissance that forest which thyself with thy wife didst behold here. Listen, O monarch, to the object I had.[25] For gratifying thee and thy queen I caused thee to have a glimpse of Heaven. All those things which thou hast seen in these woods, O monarch, are a foretaste of Heaven.[26] O best of kings, for a little while I

caused thee and thy spouse to behold, in even your earthly bodies, some sights of Heaven.[27] All this was done for showing the puissance of penances and the reward that is in store for righteousness. The desire that arose in thy heart, O monarch, at sight of those delightful objects, is known to me.[28] Thou becamest desirous of obtaining the status of a Brāhmana and the merit of penances, O lord of Earth, disregarding the sovereignty of the Earth, nay, the sovereignty of very Heaven![29] That which thou thoughtst, O king, was even this. The status of a Brāhmana is exceedingly difficult to obtain; having become a Brāhmana, it is exceedingly difficult to obtain the status of a Rishi; having become a Rishi it is difficult to become an ascetic![30]—I tell thee that thy desire will become gratified. From thee, O Kuçika, will spring a Brāhmana who shall be called after thy name. The person that will be the third in descent from thee shall attain to the status of a Brāhmana.[31] Through the energy of the Bhrigus, thy grandson, O monarch, will be an ascetic endued with the splendour of fire.[32] He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell thee the truth.[33] O royal sage, do thou accept the boon that is now in thy mind. I shall soon set out on a sojourn to all the sacred waters. Time is expiring!—[34]

"'Kuçika said,—Even this, O great ascetic, is a high boon in my case, for thou hast been gratified with me! Let that take place which thou hast said! Let my grandson become a Brāhmana, O sinless one![35] Indeed, let the status of Brāhmanahood attach to my race, O holy one. This is the boon I ask for! I desire to once more ask thee in detail, O holy one![36] In what way, O delighter of Bhrigu, will the status of Brāhmanahood attach to my race? Who will be my friend? Who will have my affection and respect?*—'"[37]

* The sense seems to be that Kuçika wishes to know what person of Bhrigu's race will confer this high benefit upon his race.—T.

Section LVI.

"'Chyavana said,—I should certainly, O chief of men, tell you everything about the circumstance for which, O monarch, I came hither for exterminating thy race.[1] This is well-known O king, that the Kshatriyas should always have the assistance of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhārgavas will fall out.[2] The Kshatriyas, O king, will slay all the descendants of Bhrigu. Afflicted by an ordinance of fate, they will exterminate the race of Bhrigu, not sparing even infants in their mothers' wombs.[3] There will then spring in Bhrigu's race a Rishi of the name of Urva. Endued with great energy, he will in splendour certainly resemble fire or the sun.[4] He will cherish such wrath (upon hearing of the extermination of his race) as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes.[5] For a little while he will quell the flames of that firy rage, throwing it into the Mare's mouth that wanders through the ocean.[6] He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form, will come to him,[7] for the extermination of the entire Kshatriya race, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-puissance, communicate it to his son, the highly blessed Jamadagni of cleansed soul. That tiger of Bhrigu's race will bear that science in his mind.[8-9] O thou of righteous soul, Jamadagni will wed a girl, taking her from thy race, for spreading its glory, O chief of the Bharatas.[10] Having obtained for wife the daughter of Gādhi and thy grand-daughter, O king, that great ascetic will beget a regenerate son endued with Kshatriya accomplishments.[11] In thy race will be born a son, a Kshatriya endued with the virtues of a Brāhmana. Possessed of great righteousness, he will be the son of Gādhi. Known by the name of Viçwāmitra, he will in energy come to be regarded as the equal of Vrihaspati himself, the preceptor of the celestials.[12] The illustrious Richika will grant this son to thy

race, this Kshatriya that will be endued with high penances. In the matter of this exchange of sons, (*viz.*, a Kshatriya son in the race of Bhrigu and a Brāhmana son in thy race), the cause will be two women.[13] All this will happen at the command of the Grandsire. It will never be otherwise. Unto one that is third in descent from thee, the status of Brāhmanahood will attach. Thou shalt become a relative (by marriage) of the Bhārgavas!—'[14]

"Bhishma continued,—'Hearing these words of the high-souled ascetic Chyavana, king Kuçika became filled with joy, and made answer in the following words.[15] Indeed, O best of the Bharatas, he said,—So be it!—Endued with high energy, Chyavana once more addressed the king,[16] and urged him to accept a boon from himself. The king replied,—Very well. From thee, O great ascetic, I shall obtain the fruition of my wish.[17] Let my race become invested with the status of Brāhmanahood, and let it always set its heart upon righteousness!—The ascetic Chyavana, thus solicited, granted the king's prayer,[18] and bidding farewell to the monarch, set out on his intended sojourn to tho sacred waters. I have now told thee everything, O Bhārata, relating to thy questions,[19] *viz.*, how the Bhrigus and the Kuçikas became connected with each other by marriage. Indeed, O king, everything fell out as the Rishi Chyavana had said. The birth of Rāma (of Bhrigu's race) and of Viçwāmitra (of Kuçika's race) happened in the way that Chyavana had indicated.' "[20]

Section LVII.

"Yudhishthira said,—'Hearing thy words I become stupefied O grandsire! Reflecting that the Earth is now destitute of a very large number of kings all of whom were possessed of great prosperity, my heart becomes filled with grief.[1] Having conquered the Earth and acquired kingdoms numbered by hundreds, O Bharata, I turn with grief, O grandsire, at the thought of the millions of men I have slaughtered.[2] Alas, what will the plight be of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers?[3]

Having slain those Kurus,—our kinsmen, that is, and our friends and well-wishers,—we shall have to sink in hell with heads hanging downwards. There is no doubt of this.[4] I desire, O Bhārata. to address my body to severe penances. With that end in view, O king, I wish to receive instructions from thee.' "[5]

Vaiçampāyana continued,—"The high-souled Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the aid of his understanding, and addressed Yudhishthira in reply.[6]

"Bhishma said,—'Hear what I say unto thee. It is exceedingly wonderful and constitutes a great mystery. The subject is the ends that creatures obtain after death as the rewards of particular acts or courses of conduct they follow.[7] One attains to Heaven by penances. By penances one attains to fame. By penances, O puissant king, one attains to length of life and all articles of enjoyment.[8] By penances one attains to knowledge, to science, to health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race.[9] By penances one attains to wealth. By observing the vow of taciturnity one succeeds in bringing the whole world under one's sway. By making gifts one acquires all kinds of enjoyable articles. By observing the rite of Dikshā one acquires birth in a good and high family.[10] Those that spend their lives subsisting upon only fruits and roots (and avoiding cooked food) succeed in obtaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to Heaven.[11] One that subsists upon water only attains to Heaven. By making gifts one simply increases one's wealth. By serving with reverence one's preceptor, one acquires learning. By performing Crāddhas every day in honor of one's Pitris, one acquires a large number of children.[12] By observing Dikshā upon potherbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to Heaven. By bathing thrice every day with the necessary rites, one acquires a large number of spouses. By drinking the air alone, one acquires residence in the regions of Prajāpati.[13] The Brāhmana who bathes every day and recites sacred Mantras in the two twilights, becomes possessed

of the status of Daksha himself. By worshipping the deities in a wilderness or desert, one acquires a kingdom or sovereignty, and by observing the vow of casting off the body by a long fast, one ascends to heaven.[14] One possessed of wealth of penances and always passing his days in Yoga obtains good beds and seats and vehicles. Casting off the body by entering a blazing fire, one becomes an object of reverence in the region of Brahman.[15] Those that lie on the hard and bare ground acquire houses and beds. Those that clothe themselves in rags and barks obtain good robes and ornaments.[16] By avoiding the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children.[17] One who passes sometime in that mode of life which is called Udavāsa, becomes the very lord of Heaven. The man who speaks the truth, O best of men, succeeds in sporting happily with the deities themselves.[18] By making gifts one acquires great fame in consequence of one's high achievements. By abstention from cruelty one acquires health and freedom from disease. By serving the Brāhmanas with reverence one attains to kingdom and sovereignty, and the high status of a Brāhmana.[19] By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires diverse articles of enjoyment.[20] One who gives peace unto all creatures, (by refraining to do them any injury), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty.[21] By presenting lights at places which are dark and frequented by men, one acquires a good vision. By giving away good and beautiful objects one acquires a good memory and understanding.[22] By giving away scents and garlands, one acquires fame that spreads over a large area. Those who abstain from shaving off their hair and beards succeed in obtaining excellent children.[23] By observing fasts and Dikshā and baths, O Bhārata, for twelve years (according to the ordinance), one acquires a region that is superior to that attainable by unreturning heroes.[24] By bestowing one's daughter on an eligible bridegroom according to the Brahma form, one obtains, O best of men, male and female slaves and ornaments and fields

and houses.[25] By performing sacrifices and observing fasts, one ascends to Heaven, O Bhārata. The man who gives away fruits and flowers succeeds in acquiring auspicious knowledge.[26] The man who gives away a thousand kine with horns adorned with gold, succeeds in acquiring Heaven. Even this has been said by the very deities in a conclave in Heaven.[27] One who gives away a Kapilā cow with her calf, with a brazen pot for milking, with horns adorned with gold, and possessed of diverse other accomplishments, obtains the fruition of all his wishes from that cow.[28] Such a person, in consequence of that act of gift, resides in heaven for as many years as there are hairs on the body of the cow and rescues in the next world (from the misery of hell) his sons and grandsons and all his race to the seventh degree.*[29] The regions of the Vasus become attainable to that man who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as Dakshinā.[30] A gift of kine rescues the giver in the next world when he finds himself falling into the deep darkness of hell and restrained by his own acts in this world, like a boat with sails that have caught the air rescuing a person drowning in the sea.[31] He who bestows a daughter according to the Brahma form upon an eligible person, or who makes a gift of land unto a Brāhmana, or who gives food (to a Brāhmana) according to due rites, succeeds in attaining to the region of Purandara.[32] That man who makes the gift of a house, equipt with every kind of furniture, unto a Brāhmana given to Vedic studies and possessed of every accomplishment and good behaviour, acquires residence in the country of the Uttara-Kurus.[33] By making gifts of draft bullocks, a person acquires the region of the Vasus. Gift of gold leads to Heaven. Gift of pure gold leads to greater merit still.[34] By making gift of an umbrella one acquires a palatial mansion. By making gift of a pair of sandals or shoes one acquires good vehicles. The reward attached to gift of

* Ancestors to the seventh degree as also descendants to the same degree are meant —T.

cloths is personal beauty, and by making gifts of scents one becomes of a fragrant person in one's next life.[35] One who gives flowers and fruits and plants and trees unto a Brāhmana, acquires, without any labour, a palatial mansion equipt with beautiful women and full of plenty of wealth.[36] The giver of food and drink of different tastes and other articles of enjoyment succeeds in acquiring a copious supply of such articles. The giver, again, of houses and cloths gets articles of a similar kind. There is no doubt in this.[37] That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and floral wreaths, unto Brāhmanas, becomes freed from every disease and, possessed of personal beauty, sports in joy in the region reserved for great kings.[38] That man, O king, who makes unto a Brāhmana the gift of a house that is stored with grain, furnished with beds, full of much wealth, auspicious, and delightful, acquires a palatial residence.[39] He who gives unto a Brāhmana a good bed perfumed with fragrant scents, overlaid with an excellent sheet, and equipt with pillows, wins without any effort on his part a beautiful wife, belonging to a high family and of agreeable manners.[40] The man who takes to a hero's bed on the field of battle becomes the equal of the Grandsire Brahman himself. There is no end that is higher than this. Even this is what the great Rishis have declared.' "[41]

Vaiçampāyana continued,—"Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became desirous of the end that is reserved for heroes and no longer expressed any disgust for leading a house-holder's mode of life.[42] Then, O foremost of men, Yudhishthira, addressing all the other sons of Pāndu, said unto them,—'Let the words which our grandfather has said command your faith !'[43]—At this, all the Pāndavas with the famous Draupadi amongst them, applauded the words of Yudhishthira and said 'yes.' "[44]

Section LVIII.

"Yudhishthira said,—'I desire, O chief of the Bharatas, to hear from thee what the rewards are that are attached, O best

of the Kurus, to the planting of trees and the digging of tanks.'[1]

"Bhishma said,—'A piece of land that is agreeable to the sight, fertile, situate in the midst of delightful scenes adorned with diverse kinds of metals, and inhabited by all sorts of creatures, is regarded as the foremost of spots.[2] A particular portion of such land should be selected for digging a tank. I shall tell thee, in due order, the different kinds of tanks. I shall also tell thee what the merits also are that attach to the digging of tanks (with the view of raising water for the benefit of all creatures).[3] The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds.[4] A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Surya himself. It also contributes to the growth of the deities. It is the foremost of all things that lead to fame (in respect of the person who causes it to be excavated).[5] The wise have said that the excavation of a tank contributes to the aggregate of three, Righteousness, Wealth and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be subservient to all the four purposes of living creatures. Tanks, again, are regarded as constituting the excellent beauty of a country.[6-7] The deities and human beings and Gandharvas and Pitris and Uragas and Rākshasas and even immobile beings, all resort to a tank full of water as their refuge.[8] I shall, therefore, tell thee what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that are attainable by persons that cause them to be excavated.[9] The wise have said that that man reaps the merit of an Agnihotra sacrifice in whose tank water is held in the season of rains.[10] The high reward in the world that is reaped by the person who makes a gift of a thousand kine is won by that man in whose tank water is held in the season of autumn.[11] That person in whose tank water occurs in the cold season acquires the merit that is his who performs a sacrifice with plentiful gifts of gold.[12] That person in whose tank water occurs in the season of dew, wins, the wise have said, the merits of an Agnishtoma sacrifice.[13]

That man in whose well-made tank water occurs in the season of spring acquires the merit of the Atirātra sacrifice.[14] That man in whose tank water occurs in the season of summer acquires, the Rishis say, the merits that attach to a horse-sacrifice.[15] That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water.[16] That man in whose tank kine slake their thirst as also other animals and birds, and human beings, acquires the merits of a horse-sacrifice.[17] Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavater of the tank and he enjoys the same for unending days in the next world.[18] Water, especially in the other world, is difficult to obtain, O son. A gift of drink produces eternal happiness.[19] Make gifts of sesame here. Make gifts of water. Do thou also give lamps (for lighting dark places)! While alive and awake, do thou sport in happiness with kinsmen. These are acts which thou shalt not be able to achieve in the other world.*[20] The gift of drink, O chief of men, is superior to every other gift. In point of merit, it is distinguished above all other gifts. Therefore, do thou make gifts of water.[21] Even thus have the Rishis declared what the high merits are of the excavation of tanks. I shall now discourse to thee on the planting of trees.[22] Of immobile objects, six classes have been spoken. They are Vrikshas, Gulmas, Latās, Vallis, Twaksāras, and Trinas of diverse kinds.†[23] These are the several kinds of vegetables. Listen now to the merit that attaches to their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter.[24] Such a man is applauded and reverenced in the

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* Heaven and Hell are places of only enjoyment and endurance. There can be no acts there leading to merit or demerit. This world is the only place which is called the field of acts.—T.

† Vrikshas are large or small trees generally. Gulma is a shrub, or bushy plant. Latā is a creeper, which cannot grow without a support. Valli is of the same variety, with this difference, perhaps, that their stems are more tree-like than those of creepers. Twaksāra is the Bamboo. Trina includes all kinds of grass.—T.

world of the Pitris. Such a man's name does not perish even when he becomes a denizen of the world of deities.[25] The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do thou, therefore, plant trees, O Yudhishthira ![26] The trees that a man plants become the planter's children. There is no doubt in this. Departing from this world, such a man ascends to Heaven. Verily, many eternal regions of bliss become his.[27] Trees gratify the deities by their flowers ; the Pitris by their fruits ; and all guests and strangers by the shadow they afford.[28] Kinnaras and Uragas and Rākshasas and deities and Gandharvas and human beings, as also Rishis, all have recourse to trees as their refuge.[29] Trees that bear flowers and fruits gratify all men. The planter of trees is rescued in the next world by the trees he plants like children rescuing their own father.[30] Therefore, the man that is desirous of achieving his own good, should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, the children of the planter.[31] That Brāhmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in Heaven even as men that are devoted to truthfulness of speech.[32] Hence, one should cause tanks to be excavated and trees to be planted, worship the deities in diverse sacrifices, and speak the truth.' "[33]

Section LIX.

"Yudhishthira said,—'Amongst all those gifts that are mentioned in the treatises other than the Vedas, which gift, O chief of Kuru's race, is the most distinguished, in thy opinion ?[1] O puissant one, great is the curiosity that I feel in respect of this matter. Do thou discourse to me of also that gift which follows the giver into the next world.'*[2]

"Bhishma said,—'An assurance unto all creatures of love

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* The Commentator explains that the drift of Yudhishthira's question is this : the giver and the receiver do not meet in the next world. How then can an object given away return or find its way back to the giver in the next world or next life ?—T.

and affection and abstention from every kind of injury, acts of kindness and favor done to a person in distress, gifts of articles made unto one that solicits with thirst and agreeable to the solicitor's wishes,[3] and whatever gifts are made without the giver's ever thinking of them as gifts made by him, constitute, O chief of Bharata's race, the highest and best of gifts.[4] Gift of gold, gift of kine, and gift of earth,—these are regarded as sin-cleansing. They rescue the giver from his evil acts.[5] O chief of men, do thou always make such gifts unto those that are righteous. Without doubt, gifts rescue the giver from all his sins.[6] That person who wishes to make his gifts eternal should always give unto persons possessed of the requisite qualifications whatever articles are desired by all and whatever things are the best in his house.[7] The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in obtaining things that are agreeable to himself. Such a person certainly becomes agreeable unto all, both here and hereafter.[8] That man, O Yudhishthira, is a cruel wretch, who, through vanity, does not, to the extent of his means, attend to the wishes of one that is poor and helpless and that solicits assistance.*[9] He is verily the foremost of men who shows favour unto even an helpless enemy fallen into distress when such enemy presents himself and prays for help.[10] No man is equal to him (in merit) who gratifies the hunger of a person that is emaciated, possessed of learning, destitute of the means of support, and weakened by misery.[11] One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who, though destitute of sons and spouses and plunged into misery, do not yet solicit others for any kind of assistance.[12] Those persons who do not utter blessings upon the deities and men (in expectation of gifts), who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind,[13] are regarded as veritable snakes of virulent poison. Do thou, O Bhārata, always protect thyself from them by making gifts unto them.

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* 'Abhimānāt' is understood by the Commentator differently.—T

They are competent to make the foremost of Ritwijas. Thou art to find them out by means of thy spies and agents.*[14] Thou shouldst honor those men by gifts of good houses equipt with every necessary article, with slaves and serving men, with good robes and vestments, O son of Kuru, and with all articles competent to contribute to one's pleasure and happiness.[15] Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Verily, good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith.[16] There are persons bathed in learning and bathed in vows. Without depending upon anybody they obtain their means of subsistence. These Brāhmanas of rigid vows are devoted to Vedic study and penances without proclaiming their practices to any one.[17] Whatever gifts thou mayst make unto those persons of pure behaviour, of thorough mastery over their senses, and always contented with their own wedded spouses in the matter of desire, are sure to win for thee a merit that will accompany thee in all the worlds into which thou mayst go.[18] One reaps the same merit by making gifts unto regenerate persons of restrained souls which one wins by properly pouring libations unto the sacred fire morning and evening.[19] Even this is the sacrifice spread out for thee,—a sacrifice that is sanctified by devotion and faith and that is endued with Dakshinā! It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from thee as thou givest away!†[20] Performed in view of such men, O Yudhishtira, a sacrifice in which the water that is sprinkled for dedicating gifts constitutes the oblations in honor of the Pitris, and devotion and worship rendered unto such

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* 'Yuktaih' is the better reading, although 'muktaih' may not be erroneous. 'Yuktaih' is 'chāraih'; while 'muktaih' is 'men charged or commissioned to do a thing.—T.

† This sacrifice is the sacrifice of gifts. 'Spreading out a sacrifice' means 'spreading out the articles and placing them in proper order in view of the sacrifice.' 'Dadatah vartatām' means 'dātustāva sarvadāstu.'—T.

superior men, serves to free one of the debts one owes to the deities.*[21] Those persons that do not yield to wrath and that never desire to take even a blade of grass belonging to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship.[22] Such persons and others (because free from desire) never pay their regards to the giver. Nor do they strive for obtaining gifts. They should, however, be cherished by givers as they cherish their own sons. I bend my head unto them. From them also both Heaven and Hell may become one's.†[23] Ritwijas and Purohitas and preceptors, when conversant with the Vedas and when behaving mildly towards disciples, become such. Without doubt, Kshatriya energy loses its force upon a Brāhmana when it encounters him.[24] Thinking that thou art a king, that thou art possessed of great power, and that thou hast affluence, do not, O Yudhishthira, enjoy thy affluence without giving anything unto the Brāhmanas.[25] Observing the duties of thy own order, do thou worship the Brāhmanas with whatever wealth thou hast, O sinless one, for purposes of adornment or sustaining thy power.[26] Let the Brāhmanas live in whatever way they like. Thou shouldst always bend thy head unto them with reverence. Let them always rejoice in thee as thy children, living happily and according to their wishes.[27] Who else than thou, O best of the Kurus, is competent to provide the means of subsistence for such Brāhmanas as are endued with eternal contentment, as are thy well-wishers, and as are gratified with only a little?[28] As women have one eternal duty, in this world, *viz.*, dependence upon and the

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* The sense is this: gifts made to such superior Brāhmanas serve to free a person from the debts which he owes to the deities. 'The water of gifts' means the water that the giver sprinkles, with a blade of Kuça grass, over the article given away, saying,—I give this away. In the sacrifice constituted by gifts, such water is like the dedication of offerings to the Pitris. A knowledge of the ritual of srcrifice is needed to understand and apareciate the figures employed in such Verses.—T.

† Some texts read 'tathābhayam,' meaning 'abhayam' or fearlessness is from them. 'Tathobhayam' (which I adopt) is that both Heaven and Hell become one's through them. If gratified, they bestow Heaven; if angry, they hurl to Hell.—T.

obedient service of their husbands, and as such duty constitutes their only end, even so is the service of Brāhmanas our eternal duty and end.[29] If at sight of cruelties and other sinful acts in Kshatriyas, the Brāhmanas, O son, unhonored by us, forsake us all,[30] I say, of what use would life be to us, in the absence of all contact with the Brāhmanas, especially as we shall then have to drag on our existence without being able to study the Vedas, to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats?[31] I shall, in this connection, tell thee what the eternal usage is. In days of yore, O king, the Kshatriyas used to serve the Brāhmanas.[32] The Vaiçya in a similar manner used in those days to worship the royal order, and the Cudra to worship the Vaiçya. Even this is what is heard. The Brāhmana was like a blazing fire. Without being able to touch him or approach his presence, the Cudra used to serve the Brāhmana from a distance.[33] It was only the Kshatriya and the Vaiçya who could serve the Brāamana by touching his person or approaching his presence. The Brāhmanas are endued with a mild disposition. They are truthful in behaviour. They are followers of the true religion.[34] When angry, they are like snakes of virulent poison. Such being their nature, do thou, O Yudhishthira, serve and attend upon them with obedience and reverence. The Brāhmanas are superior to even those that are higher than the high and the low.[35] The energy and penances of even those Kshatriyas who blaze forth with energy and might, become powerless and neutralised when they come in contact with the Brāhmanas.[36] My sire himself is not dearer to me than the Brāhmanas. My mother is not dearer to me than they. My grandsire, O king, is not dearer, my own self is not dearer, my life itself is not dearer, O king, to me than the Brāhmanas![37] On Earth there is nothing, O Yudhisthira, that is dearer to me than thou. But, O chief of Bharata's race, the Brāhmanas are dearer to me than even thou.[38] I tell thee truly, O son of Pāndu! I swear by this truth, by which I hope to acquire all those regions of bliss that have been Cāntanu's.[39] I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thither, O son, and reside in them for unending days.[40] Behold-

ing these regions, O best of the Bharatas, (with my spiritual eyes), I am filled with delight at the thought of all these acts which I have done in aid and honor of the Brāhmanas, O monarch !' "[41]

Section LX.

"Yudhishthira said,—'Unto which of two Brāhmanas, when both happen to be equally pure in behaviour, equally possessed of learning and purity, of birth and blood, but differing from each other in only this, *viz.*, the one solicits and the other does not,—I ask, O grandsire, unto which of these two would a gift be more meritorious ?[1]

"Bhishma said,—'It has been said, O son of Prithā, that a gift made unto an unsoliciting person is productive of greater merit than one made to a person who solicits. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world.[2] The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brāhmana consists in his refusal to solicit. The Brāhmana possessed of steadiness and learning and contentment gladdens the deities.[3] The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like theives and robbers.*[4] The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to grant life unto him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also.[5] Compassion is a very high virtue. Led by compassion people make gifts unto those that solicit. Those, however, that do not

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* 'Yāchyam' is 'yāchanārupam karma' 'Aniçasya' is 'daridrasya.' 'Abhihāram' is 'tirashkāram.' 'Yāchanti bhutāni' means those who beg or solicit. In the Cānti Parva, Bhishma in one place directs beggars to be driven away from towns and cities as annoyers of respectable people. This, however, applies to professional beggars, and not persons in real distress.—T.

beg but are plunged into poverty and distress should be respectfully invited for receiving assistance.[6] If such Brāhmanas, who must be regarded as the foremost of their order, live in thy kingdom, thou shouldst regard them as fire covered with ashes.[7] Blazing with penances, they are capable of consuming the whole Earth. Such persons, O son of Kuru's race, though not generally worshipped, should still be regarded as deserving of worship in every way.[8] Endued with knowledge and spiritual vision and penances and Yoga, such persons always deserve our worship. O scorcher of foes, do thou always offer worship unto such Brāhmanas.[9] One should repair of one's own accord unto those foremost of Brāhmanas that do not solicit anybody and make gifts unto them of diverse kinds of wealth in abundance. The merit that flows from properly pouring libations on the sacred fire every morning and evening is won by the person who makes gifts unto a Brāhmana endued with learning, with the Vedas, and with high and excellent vows.[10] Thou shouldst, O son of Kunti, invite those foremost of Brāhmanas who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are concealed without being proclaimed from the house top, and who are observant of excellent vows, and honor them with gifts of well-constructed and delightful houses equipt with servitors and robes and furniture, and with all other articles of pleasure and enjoyment.[11-12] Conversant with all duties and possessed of minute vision, those foremost of Brāhmanas, O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver.[13] Thou shouldst invite those Brāhmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, thou shouldst make gifts of additional food unto them so that upon their return home their expectant wives might be able to distribute that food among their children that had clamoured for food but that had been pacified with promises.*[14] Brahmachārins of restrained senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be

* I expand this Verse to make the sense intelligible.—T.

gratified with the householder at whose house they eat.[15] Let the sacrifice of gift proceed in thy house at midday, O son, and do thou also give away kine and gold and robes (unto thy guests after feeding them well). By conducting thyself in this way), thou art sure to gratify the chief of the celestials himself.[16] That would constitute thy third sacrifice, O Yudhishthira, in which offerings are made unto the deities, the Pitris, and the Brāhmanas. By such sacrifice thou art sure to gratify the Viçwedevas.[17] Let compassion unto all creatures, giving unto all creatures what is due unto them, restraining the senses, renunciation, steadiness, and truth, constitute the final bath of that sacrifice which is constituted by gift.[18] Even this is the sacrifice that is spread out for thee,—a sacrifice that is sanctified by devotion and faith, and that has a large Dakshinā attached to it. This sacrifice which is constituted by gift is distinguished above all other sacrifices. O son, let this sacrifice be always performed by thee!' "[19]

Section LXI.

"Yudhishthira said,—'I wish to know in detail, O Bhārata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come hereafter? Which amongst these two (*viz.*, Gift and Sacrifice) is said to be productive of superior merit? Unto whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask thee this, O learned sire! Do thou discourse to me on the duty of gifts![1-2] Do tell me, O grandsire, what leads to the highest reward, *viz.*, gifts made from the sacrificial platform or those made out of that place?'*[3]

"Bhishma said,—'O son, a Kshatriya is generally employed in deeds of fierceness. In his case, sacrifices and gifts are regarded as cleansing or sanctifying him.[4] They that are good and righteous, do not accept the gifts of persons of the royal

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* 'Antarvedyam' is 'within the platform;' and 'Anriçamsyatah' is 'vahirvedyām' or outside the platform.—T.

order, who are wedded to sinful acts. For this reason, the king should perform sacrifices with abundant gifts in the form of Dakshinā.*[5] If the good and righteous would accept the gifts made unto them, the Kshatriya, O monarch, should incessantly make gifts with devotion and faith unto them. Gifts are productive of great merit, and are highly cleansing.[6] Observant of vows, one should perform sacrifices and gratify with wealth such Brāhmanas as are friends of all creatures, possessed of righteousness, conversant of the Vedas, and pre-eminent for acts, conduct, and penances.[7] If such Brāhmanas do not accept thy gifts, no merit will become thine. Do thou perform sacrifices with copious Dakshinā, and make gifts of good and agreeable food unto those that are righteous.[8] By making an act of gift thou shouldst regard thyself as performing a sacrifice. Thou shouldst, with gifts, adore those Brāhmanas who perform sacrifices. By doing this thou wilt acquire a share in the merits of those sacrifices of theirs.[9] Thou shouldst support such Brāhmanas as are possessed of children and as are capable of sending people to heaven. By conducting thyself in this way thou art sure to get a large progeny,—in fact, as large a progeny as the Prajāpati himself.[10] They that are righteous support and advance the cause of all righteous acts. One should, by giving up one's all, support such men as also those that do good unto all creatures.[11] Thyself being in the enjoyment of affluence, do thou, O Yudhishthira, make gifts unto Brāhmanas of kine and bullocks and food and umbrellas and robes and sandals or shoes.[12] Do thou give unto sacrificing Brāhmanas clarified butter as also food, and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions, and beds.[13] Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bhārata. Those Brāhmanas that are not censurable for anything they do, and that have no means of support assigned to them, should be searched out.[14] Covertly or publicly, do thou cherish such Brāhmanas by assigning them the means of support. Such conduct always confers higher benefit upon Kshatriyas than the

* Sacrifices are a means of giving away unto the Brāhmanas.—T.

Rājasuya and the Horse-sacrifices.[15] Cleansing thyself of sin, thou art sure of attaining to Heaven. Filling thy treasury thou shouldst do good to thy kingdom.[16] By such conduct thou art sure to win much wealth and become a Brāhmana (in thy next life). Do thou, O Bhārata, protect thy own means (of support and of doing acts of righteousness) as also the means of other people's subsistence.[17] Do thou support thy servants as thy own children. Do thou, O Bhārata, protect the Brāhmanas in the enjoyment of what they have and make gifts unto them of such articles as they have not.[18] Let thy life be devoted to the purposes of the Brāhmanas. Let it never be said that thou dost not grant protection unto the Brāhmanas. Much wealth or affluence, when possessed by a Brāhmana ; becomes a source of evil to him.[19] Constant association with affluence and prosperity is certain to fill him with pride and cause him to be stupefied (in respect of his true duties). If the Brāhmanas become stupefied and steeped in folly, righteousness and duties are sure to suffer destruction. Without doubt, if righteousness and duty come to an end, it will lead to the destruction of all creatures.[20] That king who having amassed wealth makes it over (for safe keep) to his treasury officers and guards, and then commences to again plunder his kingdom, saying unto his officers,—Do ye bring me as much wealth as you can extort from the kingdom ![21]—and who spends the wealth that is thus collected at his command under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his are never applauded by the righteous.[22] The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth earned with severity and exortion.[23] The king should then perform great sacrifices with large presents in the shape of Dakshinā, when in consequence of his being devoted to the good of his subjects the latter bathe him with copious showers of wealth brought willingly by them for the purpose.[24] The king should protect the wealth of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any wealth from his people,

if they, in a season of drought, succeed in growing any corn with the aid of water obtained from wells. Nor should he take any wealth from weeping women.*[25] The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make gifts unto the righteous of all enjoyable articles in abundance. He should certainly dispel the fear of famishing which those men may have.†[26] There are no men more sinful than those upon whose food children look with wistfulness without being able to eat them duly.[27] If within thy kingdom any learned Brāhmana languishes with hunger like any of those children, thou shalt then incur the sin of fœticide for having allowed such an act.[28] King Civi himself had said this, *viz.*,—Fie on that king in whose kingdom a Brāhmana or even any other man languishes in hunger![29]—That kingdom in which a Brāhmana of the Snātaka class languishes in hunger becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach.[30] That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons uttering cries and groans of indignation and grief.[31] The subjects should arm themselves for slaying that king who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings.[32] That king who tells his people that he is their protector but who does not or is unable to protect them, should be slain by his combined subjects, like a dog that is affected with the rabies and has become mad.[33] A fourth part of whatever sins are committed by the subjects becomes that king's who does not protect, O Bhārata.[34] Some authorities say that the whole of those sins is taken by such a king. Others are of opinion that a half thereof becomes his. Bearing in mind, however, the declaration of Manu, it is our opinion that a fourth part of such sins becomes the unprotecting king's.[35]

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* 'Weeping women' means women of destitute condition and, therefore, unable to pay.—T.

† The first word in the first line is not 'kshatam' but 'kritam.'—T.

That king, O Bhārata, who grants protection to his subjects obtains a fourth part of whatever merits his subjects acquire living under his protection.[36] Do thou, O Yudhishthira, act in such a way that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree.[37] Let all thy kinsmen and all thy friends and well-wishers, O scorcher of foes, seek thee as their refuge even as the Rākshasas seek Kuvera or the deities seek Indra as theirs.' "[38]

Section LXII.

"Yudhishthira said,—'People accept with affection the declarations of the Crutis which say,—This is to be given—This other thing is to be given!—As regards kings, again, they make gifts of various things unto various men. What, however, O grandsire, is the best or foremost of all gifts?'[1]

"Bhishma said,—'Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible. It is capable of yielding unto him who owns it all the best things upon which his heart may be set.[2] It yields robes and vestments, jewels and gems, animals, paddy, and barley. Amongst all creatures, the giver of earth grows in prosperity for ever and ever.[3] As long as the earth lasts, so long does the giver thereof grow in prosperity. There is no gift that is higher, O Yudhishthira, than the gift of earth.[4] It hath been heard by us that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth.[5] Whether in this or in the next world, all creatures live under conditions dependent upon their own acts. Earth is Prosperity's self. She is a mighty goddess. She makes him her lord (in next life) who makes gifts of her in this life to other people.[6] That person, O best of kings, who gives away earth, which is indestructible, as Dakshinā, becomes born in next life as a man and becomes also a lord of Earth.[7] The measure of one's enjoyment in this life is commensurate with the measure of one's gifts in a previous life.

Even this is the conclusion to which the scriptures point. For a Kshatriya should either give away the Earth in gift or cast off his life in battle.[8] Even this constitutes the highest source of prosperity with regard to Kshatriyas. It has been heard by us that earth, when given away, cleanses and sanctifies the giver.[9] The man that is of sinful behaviour, that is guilty of even the slaughter of a Brāhmana and of falsehood, is cleansed by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins.[10] The righteous accept gifts of earth only and no other thing from kings that are sinful. Like one's mother, earth, when given away, cleanses the giver and the taker.[11] This is an eternal and secret name of earth, *viz.*, Priyadatta.* Given away or accepted in gift, the name that is dear to her is Priyadattā.[12] The gift of earth is disirable. That king who makes a gift of earth unto a learned Brāhmana, obtains from that gift a kingdom.[13] Upon rebirth in this world, such a man, without doubt, attains to a position that is equal to that of a king. Hence, a king, as soon as he gets earth, should make gifts of earth unto the Brāhmanas.[14] None but a lord of Earth is competent to make gifts of earth. Nor should one that is not a deserving person accept a gift of earth.[15] They who desire earth should, without doubt, conduct themselves in this way (*i. e.*, make gifts of earth). That person who takes away earth belonging to a righteous person never gets any earth.[16] By making gifts of earth unto the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter.[17] That righteous king respecting whom the Brāhmanas say,—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach respecting his kingdom.†[18] Whatever sins a man commits from want of the means of support, are all washed off by gift of only so much earth as is covered by a cow-hide.[19]

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* The Commentator explains that because given *by* one that is dear or given *to* one that is dear, therefore is she called "Priyadattā."—T.

† This is evidently a crux. 'Praçamsanti' means generally 'praise.' Here it means 'reproach' or 'censure.' The second line may also mean 'his enemies dare not attack his kingdom.'—T.

Those kings that are mean in their acts or are of fierce deeds, should be taught that gift of earth is exceedingly cleansing and is at the same time the highest gift (in respect of merit).[20] The ancients thought that there is always very little difference between the man who performs a Horse-sacrifice and him that makes a gift of earth unto one that is righteous.[21] The learned doubt the acquisition of merit by doing all other acts of righteousness. The only act with respect to which they do not entertain doubt is the gift of earth which, indeed, is the foremost of all gifts.[22] The man of wisdom who makes gifts of earth, gives away all these, *viz.*, gold, silver, cloth, gems and pearls and precious stones.[23] Penances, sacrifice, Vedic lore, good behaviour, absence of cupidity, firmness in truth, worship of seniors preceptors, and the deities, all these dwell in him who makes a gift of earth.[24] They who ascend to the region of Brahman by casting off their lives in battle after having fought without any regard for themselves for securing the benefit of their masters,—even they are unable to transcend the merit of those that make gifts of earth.[25] As the mother always nourishes her own child with milk from her breast, even so doth Earth gratify with all the tastes the person that makes a gift of earth.[26] Mrityu, Vaikinkara, Danda, Tama, Fire who is possessed of great fierceness, and all heinous and terrible sins are incapable of touching the person that makes a gift of earth.[27] That man of tranquil soul who makes a gift of earth gratifies (by that act) the Pitris dwelling in their own region and the deities also hailing from the region that is theirs.[28] The man who makes a gift of earth unto one that is emaciated and cheerless and destitute of the means of life and languishing with weakness, and who thereby supplies one with the means of sustenance, becomes entitled to the honor and merit of performing a sacrifice.[29] Even as an affectionate cow runs towards her calf, with full udders dropping milk, the highly blessed Earth, after the same manner, runs towards the person who makes a gift of earth.[30] That man who makes unto a Brāhmana a gift of earth which has been tilled, or sown with seeds, or which contains standiug crops, or a mansion well equipt with every necessary, succeeds in becoming (in next life) the

accomplisher of the wishes of everybody.[31] The man who causes a Brāhmana possessed of the means of life, owning a domestic fire and of pure vows and practices, to accept a gift of earth, never falls into any danger or distress.[32] As the moon waxes day by day, even so the merit of a gift of earth becomes enhanced every time such earth produces crops.[33] Those conversant with ancient history sing this verse in connection with the gift of earth. Hearing that verse Jamadagni's son (Rāma) gave away the whole Earth unto Kaçyapa.[34] The verse to which I refer is this.—Receive me in gift. Give me away. By giving me away, thou (O giver) shalt obtain me again! That which is given away in this life is re-acquired in the next!*[35]—That Brāhmana who recites this high declaration of the Vedas at the time of a Crāddha attains to the highest reward.[36] A gift of earth is a high expiation for the sin of those puissant men who betake themselves to Atharvan rites for doing injuries to others. Indeed, by making a gift of earth one rescues ten generations of one's paternal and maternal race.[37] That person who is even conversant with this Vedic declaration respecting the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. Earth is the original source of all creatures (for it is from Earth that all creatures derive their sustenance). It has been said that the deity of fire is the presiding genius of earth.[38] After the coronation ceremony has been performed of a king, this Vedic declaration should be recited to him, so that he may make gifts of earth and may never take away earth from a righteous person.[39] Without doubt, the entire wealth owned by the king belongs to the Brāhmanas. A king well conversant with the science of duty and morality is the first requisite of the kingdom's prosperity.[40] Those people whose king is unrighteous and atheistic in conduct and belief, can never be happy. Such people can never sleep or wake in peace.[41] In consequence of his acts of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions according

* This is the utterance or declaration of the Earth herself.—T.

to lawful means are incidents that are not noticeable in the kingdom of such a ruler.[42] Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness.[43] Through the blessed and righteous acts of such a king, his subjects become freed from anxiety. The subjects, restrained from wicked acts, grow in prosperity through their own conduct. Capable of retaining what they have, they go on making new acquisitions.[44] That king who makes gifts of earth is regarded as well born. He is regarded as a man. He is a friend. He is righteous in his acts. He is a giver. He is regarded as possessing prowess.[45] Those men who make gifts of ample and fertile earth unto Brāhmanas conversant with the Vedas, always shine in the world, in consequence of their energy, like so many suns.[46] As seeds scattered on the soil grow and return a goodly crop, even so all one's wishes become crowned with fruition in consequence of one's making gifts of earth.[47] Āditya and Varuna and Vishnu and Brahman and Soma and Hutāçana, and the illustrious and trident-bearing Mahādeva, all applaud the man that makes a gift of earth.[48] Living creatures spring into life from Earth and it is into the Earth that they become merged when they disappear. Living creatures which are distributed into four classes (*viz.*, viviparous, oviparous, filth-born, and vegetables) have Earth for their constituent essence.[49] The Earth is both the mother and father of the universe of creatures, O monarch. There is no element, O ruler of men, that can compare with Earth.[50] In this connection is cited the old narrative of a discourse between the celestial preceptor Vrihaspati and Indra the ruler of Heaven, O Yudhishthira.[51] Having adored Vishnu in a hundred sacrifices each of which was distinguished by plentiful gifts as Dakshinā, Maghavat put this question to Vrihaspati, that foremost of all eloquent persons.[52]

"'Maghavat said,—O illustrious one, by what gift does one succeed in coming to Heaven and attaining to beatitude? O foremost of speakers, do thou tell me of that gift which is productive of high and inexhaustible merit!—'[53]

"Bhishma continued,—'Thus addressed by the chief of the celestials, the preceptor of the deities, *viz.*, Vrihaspati of great

energy, said these words in reply unto him of a hundred sacrifices.[54]

"Vrihaspati said,—Gift of gold, gift of kine, and gift of earth,—by these, O slayer of Vritra, one becomes cleansed, O thou of great wisdom, of all sins.[55] There is no gift, O chief of the deities, that is higher than the gift of earth, O puissant one. I regard this gift as the most superior, according to what has been declared by the wise.[56] Those heroes who, fearless of battle, lay down their lives in encounters with foes, come to Heaven. How high soever their end, none of them can transcend the giver of earth.[57] Those men who, disregarding their bodies, cast off their lives in battle while exerting themselves for the good of their masters, ascend to the region of Brahman himself. But even they are unable to transcend the giver of earth (in respect of the merit that is his or the felicity that he wins).[58] By making a gift of earth one rescues these eleven, *viz.*, five generations of ancestors and six generations of descendants.[59] That person, O Purandara, who makes a gift of earth rich with jewels and gems (and other things of value) becomes cleansed of all his sins and is highly reverenced in Heaven.[60] If a person, O king, makes a gift of rich and fertile earth that is capable of yielding every wish (in respect of its produce) he succeeds in attaining to the position of a king of kings (in his next life). A gift of earth, therefore, is the foremost of all gifts.[61] That person, O Vāsava, who makes a gift of earth capable of crowning every wish with fruition (in respect of its produce) is regarded as making a gift of every object in the world.[62] That man who gives away a cow possessed of every accomplishment and yielding the fruition of every wish, succeeds, O thou of a thousand eyes, in attaining to Heaven.[63] The giver of earth, O chief of the celestials, is gratified, when he comes to Heaven, by hundreds of streams which run honey and ghee and milk and curds.[64] A king, by making gifts of earth, becomes cleansed of all his sins. There is no gift, therefore, that is superior to the gift of earth.[65] That king who gives away the Earth bounded by the ocean, after having conquered it with the aid of his weapons, is talked of by all men and his memory lasts as long as the mountains

last on the surface of Earth.[66] Endued as he is with the merits that attach to the gift of earth, the region of felicity reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.*[67] That king, O Çakra, who desires to have prosperity and who wishes to win happiness for himself, should always make gifts of earth, with due rites, unto deserving persons.[68] If after comitting numerous sins a person makes gifts of earth unto members of the regenerate class, he casts off all those sins like a snake casting off its slough.[69] The person that makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests.[70] By making a gift of earth, the person is said to give away lakes and tanks and wells and streams. In consequence of the moisture of earth, one is said to give away articles of diverse tastes by making a gift of earth.[71] The man who makes a gift of earth is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks.[72] The merit that a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with plentiful gifts in the shape of Dakshinā.[73] The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal races. Similarly, by taking away earth that was given away, one sinks oneself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery.[74] That man who having promised to make a gift of earth does not actually make it, or who having made a gift resumes it, has to pass a long time, in great misery in consequence of being tied with the noose of Varuna at the command of Death.[75] Those men have never to go to Yama who honor and worship those foremost of Brāhmanas that pour libations every day on their domestic fire, that are always engaged in the performance

* 'Rich with every taste,'—the idea is that things have six tastes, *viz.*, sweet, sour, &c. The quality of taste is drawn by things from the soil or earth. The tastes inhere in earth, for it is the same earth that produces the sugarcane and the tamarind.—T.

of sacrifices, that have scanty means of livelihood, and that receive with hospitality every guest seeking shelter in their abodes.[76] The king, O Purandara, should free himself from the debt he owes to the Brāhmanas and protect the helpless and the weak belonging to the other orders.[77] The king should never resume, O chief of the deities, earth that has been given away by another unto a Brāhmana, O ruler of the celestials, that is destitute of the means of life.*[78] The tears that would fall from the eyes of such cheerless and destitute Brāhmanas in consequence of their lands being resumed are capable of destroying the ancestors and descendants to the third generation of the resumer.[79] That man who succeeds by his endeavours in re-establishing a king driven away from his kingdom, obtains residence in Heaven and is much honored by the denizens thereof.[80] That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle,—earth that has been won with the might of the giver's arms,—that has mineral wealth in its bowels and that is covered with every kind of wealth on the surface, wins inexhaustible regions of felicity in the next world, and such a king it is that is said to perform the earth-sacrifice.[81-82] That king who makes a gift of earth becomes washed of every sin and, therefore, pure and approved of the righteous. In this world he is highly honored and applauded by all righteous men.[83] The merit that attaches to a gift of earth increases every time the earth given away bears crops for the benefit of the owner, even as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface.[84] Those heroic kings and ornaments of assemblies who cast off their lives in battle with faces towards the foe, attain, O Cakra, to the region of Brahman.[85] Beautiful damsels skilled in music and dancing and adorned with garlands of celestial flowers, approach, O chief of the deities, the giver of earth as he comes to Heaven departing from the Earth.[86] That king who makes gifts of earth with due rites unto persons of the regenerate order, sports in bliss

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* 'Sparçitām' is 'dattām.'—T.

in the celestial regions, adored all the while by the deities and Gandharvas.[87] A century of Apsarās, adorned with celestial garlands, approach, O chief of the deities, the giver of earth as he ascends to the region of Brahman.[88] Flowers of excellent perfumes, an excellent conch and excellent seat, an umbrella. and excellent steeds with excellent vehicles, are always ready for the person who makes gifts of earth.[89] By making gifts of earth a king can always command flowers of excellent perfumes and heaps of gold. Possessed of all kinds of wealth, the commands of such a king can never be disobeyed anywhere, and cries of victory hail him whithersoever he may approach.[90] The rewards that attach to gifts of earth consist of residence in Heaven, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kuça and mineral wealth and verdant grass. A person by making a gift of earth acquires in his next life nectar-yielding earth.[91] There is no gift that is equal to a gift of earth. There is no senior worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away.'[92]

"Bhishma continued,—'Hearing these words from the son of Angiras, Vāsava made a gift unto him of the whole Earth with all her jewels and gems and all her wealth of diverse kinds.[93] If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a Crāddha, neither Rākshasas nor Asuras can succeed in appropriating any share of the offerings made in it.[94] Without doubt, the offerings one makes unto the Pitris at such a Crāddha become inexhaustible. Hence, on occasions of Crāddhas, the man of learning should recite these verses on the subject of the merits that attach to gifts of earth, in the presence and hearing of the invited Brāhmanas when engaged in eating.[95] I have thus, O chief of the Bharatas, discoursed unto thee of that gift which is the foremost of all gifts. What else dost thou wish to hear?' "[96]

Section LXIII.

"Yudhishthira said,—'When a king becomes desirous of making gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, unto such Brāhmanas as are possessed of superior accomplishments?[1] What gift is that by which the Brāhmanas become immediately gratified? What fruits do they bestow in return? O thou of mighty arms, tell me what is the high reward attainable through the merit arising from gifts.[2] What gifts, O king, are productive of rewards both here and hereafter? I desire to hear all this from thee. Do thou discourse to me on all this in detail!'[3]

"Bhishma said,—'These very questions were on a former occasion put by me on Nārada of celestial appearance. Hear me as I recite to thee what that celestial sage had told me in reply.[4]

" 'Nārada said,—The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food.[5] There has never been, nor will be, any gift that is equal to the gift of food. Hence, men always desire particularly to make gifts of food.[6] In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe, O puissant one.[7] All classes of men, house-holders and mendicants and ascetics, exist, depending upon food. The life-breaths depend upon food. There is no doubt in this.[8] Afflicting (if need be) one's relatives, one, if desirous of one's own prosperity, should make gifts of food unto a high-souled Brāhmana or a person of the mendicant order.[9] That man who makes a gift of food unto an accomplished Brāhmana who solicits the same, sucures for himself in the world to come wealth of great value.[10] The house-holder who is desirous of his own prosperity should receive with reverence a deserving old man that is spent with toil while proceeding on his way far from home, when such a man honors the house-holder's abode with his presence.[11] That man who, casting off wrath that overleaps every bound and becoming righteous in disposition and freed from malice, makes

gifts of food, is sure to attain to happiness, O king, both here and hereafter.[12] The house-holder should never disregard the man that comes to his abode, nor should he insult him by sending him away. A gift of food made unto even a Chandāla or a dog is never lost.[13] That man who makes a gift of clean food unto a person on the way who is toil-worn and unknown to the giver, is sure to acquire great merit.[14] The man who gratifies with gifts of food the Pitris, the deities, the Rishis, the Brāhmanas, and guests arrived at his abode. acquires merit whose measure is very large.[15] That person who having committed even a heinous sin makes a gift of food unto one that solicits, or unto a Brāhmana in especial, is never stupefied by that heinous sin.[16] A gift of food made unto a Brāhmana becomes inexhaustible. One made to a Cudra becomes productive of great merit. Even this is the difference between the merits that attach to gifts of food made unto Brāhmanas and Cudras.[17] Solicited by a Brāhmana, one should not enquire about his race or conduct or Vedic lore. Asked for food, one should give food to him that asks.[18] There is no doubt in this, O king, that he who makes gifts of food obtains both here and hereafter many trees yielding food and every other object of desire.[19] Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons would make offerings unto them of food (in Crāddhas).[20] The Brāhmana is a great being. When he comes into one's abode and solicits, saying,—Give me !—the owner of the abode, whether influenced or not by the desire of acquiring merit, is sure to win great merit by listening to that solicitation.[21] The Brāhmana is the guest of all creatures in the universe. He is entitled to the first portion of every food. That house increases in prosperity to which the Brāhmanas repair from desire of soliciting alms and from which they return honored in consequence of their desires being fulfilled. The owner of such a house takes birth in his next life in a family, O Bhārata, that can command all the comforts and luxuries of life.[22-23] A man, by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, attains

to a residence in heaven where he is honored by all the deities and other denizens.[24] Food constitutes the life-breaths of men. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of all articles of comfort and luxurious enjoyment.[25] The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world.[26] If food be given duly unto a Brāhmana arrived at the giver's house as a guest, the giver attains to great happiness, and is adored by the very deities.[27] The Brāhmana, O Yudhishthira, is a great Being. He is also a fertile field. Whatever seed is sown on that field produces an abundant crop of merit.[28] A gift of food is visibly and immediately productive of the happiness of both the giver and the receiver. All other gifts produce fruits that are unseen.[29] From food is the origin of creatures. From food is happiness and delight, O Bhārata. Know that Religion and Wealth both flow from food. The cure of disease or health also flows from food.[30] In a former Kalpa, the Lord of all creatures said that food is Amrita or the source of immortality. Food is Earth, Food is Heaven, Food is the Firmament. Everything is established on Food.[31] In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From absence of food the strength of even the strongest man is seen to fail.[32] Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none.[33] Whatever mobile and immobile creatures exist in the universe are all dependant on food. Religion and Wealth, in the three worlds, are dependant on food. Hence the wise should make gifts of food.[34] The strength, energy, fame, and achievements of the man who makes gifts of food, constantly increase in the three worlds, O king.[35] The lord of the life-breaths, *viz.*, the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Cakra to be poured upon the Earth, O Bhārata.[36] The Sun, by means of his rays, sucks up the moisture of the Earth. The

deity of wind causes the moisture to fall down from the Sun.*[37] When the water falls down from the clouds upon the Earth, the goddess Earth becomes moist, O Bhārata.[38] Then do people sow diverse kinds of crops upon whose outturn the universe of creatures depends. It is from the food thus produced that the flesh, fat, bones and vital seed of all beings have their origin.[39] From the vital seed thus originated, O king, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed.[40] Thus from food, the Sun and the deity of wind and the vital seed spring and act. All these are said to constitute one element or quantity, and it is from these that all creatures spring.[41] That man who gives food unto one who comes into his house and solicits it, is said, O chief of the Bharatas, to contribute both life and energy unto living creatures.—'[42]

"Bhishma continued,—'Thus addressed by Nārada, O king, I have always made gifts of food. Do thou also, therefore, freed from malice and with a cheerful heart, make gifts of food.[43] By making gifts of food, O king, unto deserving Brāhmanas with due rites, thou mayst be sure, O puissant one, of attaining to Heaven.[44] Hear me, O monarch, as I tell thee what the regions are that are reserved for those that make gifts of food. The mansions of those high-souled persons shine with resplendence in the regions of Heaven.[45] Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, those palatial abodes are either fixed or movable.[46] Those mansions are filled with hundreds upon hundreds of things and animals that live on land and as many things and animals living in water. Some of them are endued with the effulgence of *lapis lazuli* and some are possessed of the resplendence of the sun. Some of them are made of silver and some of gold.[47] Within those mansions are many trees capable of crowning with fruition every desire of the inmates. Many tanks and roads and halls and wells and

* The Bombay reading 'ādityatastānçha' is better than the Bengal reading 'ādityataptānçha.'—T.

lakes occur all around.[48] Thousands of conveyances with horses and other animals harnessed thereto and with wheels whose caltter is always loud, may be seen there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also to be seen there.[49] Numerous rivers that run milk, and hills of rice and other edibles, may also be seen there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, occur in those regions.[50] All these are obtained by those men that make gifts of food in this world. Do thou, therefore, become a giver of food. Verily, these are the regions that are reserved for those high-souled and righteous persons that make gifts of food in this world. For these reasons, men should always make gifts of food in this world.' "[51]

Section LXIV.

"Yudhishthira said,—'I have heard thy discourse regarding the ordinances about the gift of food. Do thou discourse to me now about the conjunctions of the planets and the stars in relation to the subject of making gifts.'*[1]

"Bhishma said,—'In this connection is recited this ancient narrative of the discourse between Devaki and Nārada, that foremost of Rishis.[2] Once on a time when Nārada of godlike features and conversant with every duty arrived at Dwārakā, Devaki asked him this question.[3] Unto her that had asked him, the celestial Rishi Nārada duly answered in the following words. Do thou hear as I recite them.[4]

" 'Nārada said,—By gratifying, O blessed lady, deserving Brāhmanas with Pāyasa mixed with ghee, under the constellation Krittikā, one attains to regions of great happiness.†[5] Under the constellation Rohini, one should, for freeing oneself from the debt one owes to the Brāhmanas, make gifts unto them of many handfuls of venison along with rice and ghee and milk, and other kinds of edibles and drinks.[6] One giving

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* What Yudhishthira wishes to know is what conjunctions should be utilized for making what particular gifts.—T.

† 'Pāyasa' is rice boiled in sugared milk. It is a sort of liquid food that is regarded as very agreeable.—T.

away a cow with a calf under the constellation called Soma-daivata (or Mrigaçiras), proceeds from this region of human beings to a region in Heaven of great felicity.[7] One undergoing a fast and giving away Kriçara mixed with sesame, transcends all difficulties in the next world, including those mountains with rocks sharp as razors.[8] By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one becomes possessed of personal beauty and great fame and takes birth in one's next life in a family in which there is abundance of food.[9] Making a gift of wrought or unwrought gold, under the constellation Pushyā, one shines in effulgence like Soma himself in regions of surrounding gloom.[10] He who makes a gift, under the constellation Açleshā, of silver or a bull, becomes freed from every fear and attains to great affluence and prosperity.[11] By making a gift, under the constellation Maghā, of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to felicity in the next.*[12] By making gifts unto Brāhmanas, under the constellation called Purva-Phālguni, of food mixed with Phānita, the giver observing a fast the while, the reward is great prosperity both here and hereafter.†[13] By making a gift, under the constellation called Uttara-Phālguni, of ghee and milk with rice called Shashthika, one attains to great honors in Heaven.[14] Whatever gifts are made by men under the constellation of Uttara-Phālguni produce great merit, which, again, becomes inexhaustible. This is very certain.[15] Observing a fast the while, the person that makes, under the constellation Hastā, a gift of a car with four elephants, attains to regions of great felicity that are capable of granting the fruition of every wish.[16] By making a gift, under the constellation Chittrā, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the woods of Nandana.[17] By making gifts of wealth under the constellation Swāti, one attains to such excellent regions as one

* 'Vardhamāna' is a 'çarāva' or 'çarāvikā.' It is a flat earthen cup or dish.—T.

† 'Phānita' is the inspissated juice of the sugar-cane.—T.

desires and wins, besides, great fame.[18] By making gifts, under the constellation Viçākha, of a bull, and a cow that yields a copious measure of milk, a cart full of paddy, with a Prāsanga for covering the same, and also cloths for wear,*[19] a person gratifies the Pitris and the deities and attains to inexhaustible merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven.[20] By making gifts unto the Brāhmanas of whatever articles they solicit, one attains to such means of subsistence as one desires, and becomes rescued from Hell and every calamity that visits sinners after death. This is the certain conclusion of the scriptures.[21] By making gifts, under the constellation Anurādhā, of embroidered cloth and other vestments and of food, observing a fast the while, one becomes honored in Heaven for a hundred Yugas.[22] By making a gift under the constellation Jyeshthā, of the potherb called Kālaçāka with the roots, one attains to great prosperity as also to such an end as is desirable.[23] By making unto Brāhmanas a gift under the constellation Mulā, of fruits and roots, with a restrained soul, one gratifies the Pitris and attains to a desirable end.[24] By making, under the constellation Purvāshādā, a gift, unto a Brāhmana conversant with the Vedas and of good family and conduct, of cups filled with curds, while one is in the observance of a fast, one takes birth in one's next life in a family possessed of abundant kine. One obtains the fruition of every wish, by making gifts, under the constellation Uttarāshādā, of jugs full of barley-water, with ghee and inspissated juice of sugar-cane in abundance.[25-26] By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of attentions and honor there.[27] By making, under the conjunction Cravanā, a gift of blankets or other cloth of thick texture, one roves freely through every region of felicity, riding on a white car of pure resplendence.[28] By making with a restrained soul, under the constellation Dhanishthā, a gift of a vehicle with bulls yoked

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* A 'prāsanga' is a basket of bamboo or other material for covering paddy.—T.

thereto, or heaps of cloths and wealth, one at once attains to Heaven in one's next life.[29] By making gifts, under the constellation Catabhishā, of perfumes with Aquilaria Agallocha and sandal wood, one attains in the next world to the companionship of Apsaras as also eternal perfumes of divers kinds.[30] By making gifts, under the constellation Purva-Bhādrapada, of Rājamāsha, one attains to great happiness in next life and becomes possessed of an abundant stock of every kind of edibles and fruits.*[31] One who makes, under the constellation Uttarā, a gift of mutton, gratifies the Pitris by such an act and attains to inexhaustible merit in the next world.[32] Unto one who makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches in the next world, ready to grant the fruition of every wish.[33] By making a gift, under the constellation Açwini, of a car with steeds yoked thereto, one takes birth in one's next life in a family possessed of abundant elephants and steeds and cars and becomes endued with great energy.[34] By making, under the constellation Bharani, a gift unto the Brāhmanas of kine and sesame, one attains in one's next life great fame and abundant kine.'—[35]

"Bhishma continued,—'Even thus did Nārada discourse unto Devaki upon the subject of what gifts should be made under what constellations. Devaki herself, having heard this discourse, recited it in her turn unto her daughters-in-law (*viz.*, the spouses of Krishna).'"[36]

Section LXV.

"Bhishma said,—'The illustrious Atri, the son of the Grandsire Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.[1]—King Hariçchandra said that the gift of gold is sin-cleansing, leads to long life, and becomes productive of inexhaustible merit unto the Pitris.[2] Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be

* 'Rājamāsha' is a kind of bean. It is the *Vigna sinensis*, syn. *Dolichos sinensis*, Linn.—T.

excavated.[3] A well full of water and from which diverse creatures draw water, is said to take off half the sinful acts of the person who has excavated it.[4] The whole race of a person is rescued from hell and sin in whose well or tank or lake kine and Brāhmanas and righteous people constantly quench their thirst.[5] That man transcends every kind of calamity from whose well or tank every one draws water without restraint during the summer season.[6] Ghee is said to gratify the illustrious Vrihaspati, Pushan, Bhaga, the twin Açwins, and the deity of fire.[7] Ghee is possessed of high medicinal virtues. It is a high requisite of Sacrifice. It is the best of all liquids. The merit a gift of ghee produces is very superior.[8] That man who is desirous of the reward of happiness in the next world, who wishes for fame and prosperity, should, with a cleansed soul and having purified himself, make gifts of ghee unto the Brāhmanas.[9] Upon that man who makes gifts of ghee unto the Brāhmanas in the month of Açwin, the twin Açwins, gratified, confer personal beauty.[10] Rākshasas never invade the abode of that man who makes gifts unto the Brāhmanas of Pāyasa mixed with ghee.[11] That man never dies of thirst who makes gifts unto the Brāhmanas of jars filled with water. Such a person obtains every necessary of life in abundance, and has never to undergo any calamity or distress.[12] That man, who with great devotion and restrained senses makes gifts unto the foremost of Brāhmanas, is said to take a sixth part of the merits won by the Brāhmanas by their penances.[13] That man who makes presents, unto Brāhmanas having the means of life, of fire-wood for purposes of cooking as also for enabling them to drive cold, finds all his purposes and all his acts crowned with success. Such a one is seen to shine with great splendour over all his enemies.[14-15] The illustrious deity of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to achieve victory in battle.[16] The man who makes a gift of an umbrella obtains children and great prosperity. Such a person is never affected by any eye-disease. The merits also that spring from the performance of a sacrifice become his.[17] That man who makes a gift of an umbrella in the season of summer or

rains, has never to meet with any heart-burning on any account.[18] Such a man quickly succeeds in freeing himself from every difficulty and impediment. The highly blessed and illustrious Rishi Cāndilya has said that of all gifts, the gift of a car, O king, is the best.' "[19-20]

SECTION LXVI.

"Yudhishthira said,—'I desire to hear, O grandsire, what the merits are of that person who makes the gift of a pair of sandals unto a Brāhmana whose feet are burning or being scorched by hot sands while walking.'[1]

"Bhishma said,—'The man that gives unto the Brāhmanas sandals for the protection of their feet, succeeds in crushing all thorns and transcends every kind of difficulty.[2] Such a man, O Yudhishthira, stays over the heads of all his foes. Vehicles of pure splendour, with mules harnessed thereto, and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to earn the merit of making the gift of a vehicle with well-broken steeds yoked thereto.'[3-4]

"Yudhishthira said,—'Do thou tell me in detail once more, O grandsire, of the merits that attach to gifts of sesame and land, and of kine and food!'[5]

"Bhishma said,—'Do thou hear, O son of Kunti, what the merits are that attach to the gift of sesame. Hearing me, do thou then, O best of the Kurus, make gifts of sesame according to the ordinance.[6] Sesame seeds were created by the Self-born Brahman as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly.[7] The man who makes gifts of sesame seeds, in the month of Māgha, unto the Brāhmanas, has never to see Hell which abounds with all frightful creatures.[8] He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the deities in all the sacrifices. One should never make a Crāddha with offerings of sesame seeds without cherishing some purpose.*[9] Sesame seeds sprang

* There may be 'akāma' and 'sakāma' acts, *i. e.*, acts without desire of fruit and acts with desire of fruit. A Crāddha with Tila or sesame should never be made without desire of fruit.—T.

from the limbs of the great Rishi Kaçyapa. Hence, in the matter of gifts, they have come to be regarded as possessed of high efficacy.[10] Sesame seeds bestow both prosperity and personal beauty and cleanse the giver of all his sins. It is for this reason that the gift of sesame seeds is distinguished over the gift of every other article.[11] Āpastamva of great intelligence, and Cankha and Likhita, and the great Rishi Gautama, have all ascended to Heaven by having made gifts of sesame seeds.[12] Those Brāhmanas that make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Pravritti or acts, are regarded as equal (in purity and efficacy) to vaccine Havi.[13] The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gift of sesame is regarded as productive of inexhaustible merit.[14] In ancient times when Havi (clarified butter) on one occasion had become unobtainable, the Rishi Kuçika, O scorcher of foes, made offerings of sesame seeds to his three sacrificial fires and succeeded in attaining to an excellent end.[15] I have thus said unto thee, O chief of the Kurus, what the regulations are respecting the excellent gift of sesame seeds. It is in consequence of these regulations that the gift of sesame seeds has come to be regarded as fraught with very superior merit.[16] After this, listen to what I would say. Once on a time the deities, desirous of making a Sacrifice, repaired, O monarch, to the presence of the Self-born Brahman.[17] Having met Brahman, desirous as they were of performing a sacrifice on the Earth, they begged him for a piece of auspicious earth, saying,—We want it for our sacrifice !—[18]

" 'The deities said,—O illustrious one, thou art the lord of all the Earth as also of all the deities ! With thy permission, O highly blessed one, we desire to perform a sacrifice ![19] The person who has not obtained by lawful means the earth whereon to make the sacrificial altar, earns not the merit of the sacrifice he performs.[20] Thou art the Lord of all the universe consisting of its mobile and immobile objects. Hence, it behooveth thee to grant us a piece of earth for the sacrifice we wish to make !—[21]

" 'Brahman said,—Ye foremost of deities, I shall give you a

piece of earth whereon, ye sons of Kaçyapa, you shall perform your intended sacrifice!—[22]

"'The deities said,—Our wishes, O holy one, have been crowned with fruition. We shall perform our sacrifice even here with large Dakshinā! Let, however, the Munis always adore this piece of Earth![23] Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishākapi, and Asita and Devala.[24] The high-souled deities then, O thou of unfading glory, performed their sacrifice. Those foremost of gods concluded it in due time.[25] Having completed that sacrifice of theirs on the breast of that foremost of mountains, *viz.*, Himavat, the deities attached to the gift of earth a sixth part of the merit arising from their sacrifice.[26] The man who makes a gift of even a span of earth (unto a Brāhmana) with reverence and faith, has never to languish under any difficulty and has never to meet with any calamity.[27] By making a gift of a house that keeps out cold, wind, and sun, and that stands upon a piece of clean land, the giver attains to the region of the deities and does not fall down even when his merit becomes exhausted.[28] By making a gift of a residential house, the giver, possessed of wisdom, lives, O king, in happiness in the company of Cakra. Such a person receives great honors in Heaven.[29] That person in whose house a Brāhmana of restrained senses, well-versed in the Vedas, and belonging by birth to a family of preceptors, resides in contentment, succeeds in attaining to and enjoying a region of high felicity.*[30] After the same manner, O best of the Bharatas, by giving away a shed for the shelter of kine that can keep out cold and rain and that is substantial in structure, the giver rescues seven generations of his race (from Hell).[31] By giving away a piece of earth worthy of tillage, the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race.[32] One should never give away earth that is barren or that is burnt (arid); nor should one

* When a residential house is given away unto such a Brāhmana and the receiver resides in it, the giver reaps the reward indicated. It does not refer to the hospitable shelter to such a Brāhmana given by one in one's own house.—T.

give away any earth that is in close vicinity to a crematorium, or that has been owned and enjoyed by a sinful person before such gift.[33] When a man performs a Crāddha in honor of the Pitris on earth belonging to another person, the Pitris render both the gift of that earth and the Crāddha itself futile.*[34] Hence, one possessed of wisdom should buy even a small piece of earth and make a gift of it. The Pinda that is offered to one's ancestors on earth that has been duly purchased, becomes inexhaustible.†[35] Forests, and mountains, and rivers, and Tirthas, are regarded as having no owners. No earth need be purchased here for performing Crāddhas.[36] Even this has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall discourse to thee on the subject of the gift of kine.[37] Kine are regarded as superior to all the ascetics. And since it is so, the divine Mahādeva for that reason performed penances in their company.[38] Kine, O Bhārata, dwell in the region of Brahman, in the company of Soma. Constituting as it does the highest end, regenerate Rishis crowned with success strive to attain to that very region.[39] Kine benefit human beings with milk, ghee, curds, dung, skin, bones, horns, and hair, O Bhārata.[40] Kine do not feel cold or heat. They always work. The season of rains also cannot afflict them at all.[41] And since kine attain to the highest end, (*viz.*, residence in the region of Brahman), in the company of Brāhmanas, therefore do the wise say that kine and Brāhmanas are equal.[42] In days of yore, king Rantideva performed a grand sacrifice in which an immense number of kine were offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river was formed that came to be called by the name of Charmanwati.[43] Kine no longer form animals fit for sacrifice. They now constitute animals that are fit for gift. That king who

* To this day, in Bengal at least, a tenant never performs the first Crāddha or a Poojah (worship of the deities) without obtaining in the first instance the permission of the landlord. There is in Crāddhas a Rājavarana or royal fee payable to the owner of the earth on which the Crāddha is performed.—T.

† 'Tasyām' is explained by the Commentator as 'kritāyām.'—T.

makes gifts of kine unto foremost of Brāhmanas, O monarch, is sure to cross over every calamity even if he falls into it. The man who makes a gift of a thousand kine has not to go to hell.[44-45] Such a person, O ruler of men, obtains victory everywhere. The very chief of the deities had said that the milk of kine is nectar.[46] For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Persons conversant with the Vedas have declared that the Ghee manufactured from vaccine milk is the very best of all libations poured upon the sacrificial fire.[47] For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice. A bovine bull is the embodiment of Heaven. He who makes the gift of a bovine bull unto an accomplished Brāhmana, receives great honors in Heaven. Kine, O chief of Bharata's race, are said to be the life breaths of living creatures.[48-49] Hence, the man who makes the gift of a cow is said to make the gift of life-breaths. Persons conversant with the Vedas have said that kine constitute the great refuge of living creatures.[50] Hence, the man who makes the gift of a cow is regarded as making the gift of what is the high refuge of all creatures. The cow should never be given away for slaughter (*i. e.*, unto one who will kill her); nor should the cow be given unto a tiller of the soil; nor should the cow be given unto an atheist. The cow should not also, O chief of the Bharatas, be given unto one whose occupation is the keep of kine.*[51] The wise have said that the person who gives away the cow unto any of such sinful persons has to sink in everlasting Hell.[52] One should never give unto a Brāhmana a cow that is lean, or that produces calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil.[53] The man that gives away ten thousand kine attains to Heaven and sports in bliss in the companionship of Indra. The man who makes gifts of kine by hundred thousands acquires many regions of

* 'Kināça' is either one who tills the soil with the aid of bulls or one who slays cattle. Having first mentioned 'vadhārtham,' 'kināça' should be here taken for a tiller. 'Kasāi,' meaning butcher, seems to be a corruption of the word 'kināça.'—T.

inexhaustible felicity.[54] Thus have I recited to thee the merits attaching to the gift of kine and of sesame, as also to the gift of earth. Listen now to me as I discourse to thee upon the gift of food, O Bhārata.[55] The gift of food, O son of Kunti, is regarded as a very superior gift. King Rantideva in days of yore ascended to Heaven by having made gifts of food.[56] That king who makes a gift of food unto one that is toil-worn and hungry, attains to that region of supreme felicity which is the Self-born's own.[57] Men fail to attain, by gifts of gold and robes and of other things, to that felicity which givers of food succeed in attaining to, O thou of great puissance ![58] Food is, indeed, the first article. Food is regarded as the highest prosperity. It is from food that life springs, as also energy and prowess and strength.[59] He who always makes gifts of food, with attention, unto the righteous, never falls into any distress. Even this has been said by Parāçara.[60] Having worshipped the deities duly, food should be first dedicated to them. It has been said, O king, that the kind of food that is taken by particular men is taken also by the deities those men worship.*[61] That man who makes gifts of food in the lighted fortnight of the month of Kārtika, succeeds in crossing every difficulty here and attains to inexhaustible felicity hereafter.[62] That man who makes a gift of food unto a hungry guest arrived at his abode, attains to all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahma.[63] The man who makes gifts of food is sure to cross every difficulty and distress. Such a person crosses over every sin and cleanses himself of every evil act.[64] I have thus discoursed to thee upon the merits of making gifts of food, of sesame, of earth, and of kine.' "[65]

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* One need not dedicate unto one's deities any other food than what one takes oneself. In the 'Rāmāyana' it has been said that Rāma offered unto the Pitris astringent fruits while he was in exile, for these fruits where his own food at the time he dedicated them to his ancestors. The Piçāchas dedicate carrion unto their deities for they themselves subsist upon carrion.—T.

Section LXVII.

"Yudhishthira said,—'I have heard, O sire, of the merits of the different kinds of gift upon which thou hast discoursed to me. I understand, O Bhārata, that the gift of food is especially laudable and superior.[1] What, however, are the great merits of making gifts of drink. I desire to hear of this in detail, O grandsire!'[2]

"Bhishma said,—'I shall, O chief of Bharata's race, discourse to thee upon this subject. Listen to me, O thou of unbaffled prowess, as I speak to thee![3] I shall, O sinless one, discourse unto thee of gifts beginning with that of drink. The merit that a man acquires by making gifts of food and of drink is such that the like of it, I think, is incapable of being acquired through any other gift. There is no gift, therefore, that is superior to that of either food or drink. It is from food that all living creatures are able to exist.[4-5] For this reason, food is regarded as a very superior object in all the worlds. From food the strength and energy of living creatures constantly increases.[6] Hence, the lord of all creatures has himself said that the gift of food is a very superior gift. Thou hast heard, O son of Kunti, what the auspicious words are of Sāvitri herself (on the subject of the gift of food).[7] Thou knowest for what reason those words were said, what those words were, and how they were said in course of the sacred Mantras, O thou of great intelligence. A man, by making a gift of food, really makes a gift of life itself.[8] There is no gift in this world that is superior to the gift of life. Thou art not unacquainted with this saying of Lomaça, O thou of mighty arms![9] The end that was attained to in former days by king Civi in consequence of his having granted life to the pigeon is acquired by him, O monarch, who makes a gift of food unto a Brāhmana.[10] Hence, it has been heard by us that they that give life attain to very superior regions of felicity in after life. Food, O best of the Kurus, may or may not be superior to drink.[11] Nothing can exist without the aid of what springs from water. The very lord of all the planets, *viz.*, the illustrious Soma, has sprung from water.[12] Amrita and Sudhā and Swadhā and milk, as

also every kind of food, the deciduous herbs, O monarch, and creepers (medicinal and of other virtues), spring from water.[13] From these, O king, the life-breaths of all living creatures flow. The deities have nectar for their food. The Nāgas have Sudhā.[14] The Pitris have Swadhā for theirs. The animals have herbs and plants for their food. The wise have said that rice, &c., constitute the food of human beings.[15] All these, O chief of men, spring from water. Hence, there is nothing superior to the gift of water or drink.[16] If a person wishes to secure prosperity for himself, he should always make gifts of drink. The gift of water is regarded as very praiseworthy. It leads to great fame and bestows long life on the giver.[17] The giver of water, O son of Kunti, always stays over the heads of his enemies. Such a person obtains the fruition of all his wishes and earns everlasting fame.[18] The giver, O chief of men, becomes cleansed of every sin and obtains unending felicity hereafter as he proceeds to Heaven, O thou of great splendour. Manu himself has said that such a person earns regions of inexhaustible bliss in the other world.' "[19]

Section LXVIII.

"Yudhishthira said,—'Do thou discourse to me once again, O grandsire, upon the merits attaching to gifts of sesame and of lamps for lighting darkness, as also of food and robes.'[1]

"Bhishma said,—'In this connection, O Yudhishthira, is recited the narrative of the discourse that took place in ancient times between a Brāhmana and Yama.[2] In the country lying between the rivers Gangā and Yamunā, at the foot of the hills called Yāmuna, there was a large town inhabited by Brāhmanas.[3] The town was celebrated under the name of Parnaçālā and was very delightful in appearance, O king. A large number of learned Brāhmanas lived in it.[4] One day, Yama, the ruler of the dead, commanded a messenger of his, who was clad in black, endued with blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying,[5]—Go thou to the town inhabited by Brāhmanas and bring hither the person known by the name of

Carmin and belonging by birth to the race of Agastya.[6] He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood.[7] This other man is equal unto him I want in virtues, study, and birth. In respect of children and conduct, this other resembles the intelligent Carmin.[8] Do thou bring the individual I have in view. He should be worshipped with respect (instead of being dragged hither with irreverence).—The messenger, proceeding to the place, did the very reverse of what he had been bidden to do.[9] Attacking that person, he brought him who had been forbidden by Yama to be brought. Possessed of great energy, Yama rose up at the sight of the Brāhmana and worshipped him duly.[10] The king of the dead then commanded his messenger, saying,—Let this one be taken back, and let the other one be brought to me!—When the great judge of the dead said these words, that Brāhmana addressed him and said,—I have completed my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my mortal existence, I wish to pass, dwelling even here, O thou of unfading glory!—[11-12]

"'Yama said,—I cannot ascertain the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to take up one's residence here. I take note of the acts of righteousness (or otherwise) that one does in the world.[13] Do thou, O learned Brāhmana of great splendour, return immediately to thy abode. Tell me what also is in thy mind and what I can do for thee, O thou of unfading glory!*—[14]

"'The Brāhmana said,—Do thou tell me what those acts are by accomplishing which one may earn great merit. O best of all beings, thou art the foremost of authorities (on this subject) in even the three worlds!—[15]

"'Yama said,—Do thou hear, O regenerate Rishi, the ex-

* The first line of 13 and the last line of 14 are very terse. 'Kālasya vihitām,' as explained by the Commentator, is 'āyuh pramānam;' 'na prāpnomi' is 'na jānāmi.' The sense is that 'unurged by Time, I cannot allow thee to take up thy residence here.'—T.

cellent ordinances regarding gifts. The gift of sesame seeds is a very superior gift. It produces everlasting merit.[16] O foremost of regenerate ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one's every wish.[17] The gift of sesame at Crāddhas is applauded. Verily, the gift of sesame is a very superior gift. Do thou make gifts of sesame unto the Brāhmanas according to the rites ordained in the scriptures.[18] One should, on the day of the full moon of the month of Vaiçākha, make gifts of sesame unto the Brāhmanas. They should also be made to eat and to touch sesame on every occasion that one can afford.[19] They that are desirous of achieving what is beneficial for them should, with their whole souls, do this in their houses.* Without doubt, men should similarly make gifts of water and establish resting places for the distribution of drinking water.†[20] One should cause tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of regenerate persons![21] Do thou always make gifts of water. This act is fraught with great merit. O best of regenerate persons, for making such gifts thou shouldst establish resting places along the roads for the distribution of water.[22] After one has eaten, the gift unto one should especially be made of water for drink.—'[23]

"Bhishma continued,—'After Yama had said these words unto him, the messenger who had borne him from his abode conveyed him back to it. The Brāhmana, on his return, obeyed the instructions he had received.[24] Having thus conveyed him back to his abode, the messenger of Yama fetched Carmin

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* *I. e.*, invite Brāhmanas to feasts in which sesame should predominate.—T.

† In Bengal, to this day, those who can afford, particularly pious ladies, establish shady resting places in the month of Vaiçākha (the hottest month of the year), by the side of the public roads, for travellers, where good cool drinking water, a handful of well-drenched oats, and a little of raw sugar, are freely distributed. Such institutions, on the old Beneras Road and the Grand Trunk Road, considerably refresh travellers. There are miles upon miles along these roads where good water is not at all procurable.—T.

whom had really been sought by Yama. Taking Carmin unto him, he informed his master.[25] Possessed of great energy, the judge of the dead worshipped that righteous Brāhmana, and having conversed with him awhile dismissed him for being taken back to his abode.[26] Unto him also Yama gave the same instructions. Carmin too, coming back into the world of men, did all that Yama had said.[27] Like the gift of water, Yama, from desire of doing good to the Pitris, applauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris.[28] Hence, O best of the Bharatas, one should always give lamps for lighting dark spots. The giving of lamps enhances the visual power of the deities, the Pitris, and one's own self.*[29] It has been said, O king, that the gift of gems is a very superior gift. The Brāhmana, who having accepted a gift of gems, sells the same for performing a sacrifice, incurs no fault.[30] The Brāhmana who having accepted a gift of gems makes a gift of them unto Brāhmanas, acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he had originally received them.[31] Conversant with every duty, Manu himself has said that he who, observant of proper restraints, makes a gift of gems unto a Brāhmana observant of proper restraints, earns inexhaustible merit himself and confers inexhaustible merit upon the recipient.[32] The man who is content with his own wedded wife and who makes a gift of robes, earns an excellent complexion and excellent vestments for himself.[33] I have told thee, O foremost of men, what the merits are that attach to gifts of kine, of gold, and of sesame, agreeably to diverse precepts of the Vedas and the scriptures.[34] One should marry and raise offspring upon one's wedded wives. Of all acquisitions, O son of Kuru's race, that of male issue is regarded as the foremost.' "[35]

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* What is meant by the giving of lamps is the placing of lighted lamps in dark places which are the resorts of men, such as roads and *ghats*, &c.—T.

Section LXIX.

"Yudhishthira said,—'Do thou, O foremost one of Kuru's race, discourse unto me once again of the excellent ordinances regarding gifts, with especial reverence, O thou of great wisdom to the gift of earth.[1] A Kshatriya should make gifts of earth unto a Brāhmana of righteous deeds. Such a Brāhmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of Earth.[2] It behooves thee now to tell me what those objects are that persons of all classes are free to bestow if moved by the desire of earning merit. Thou shouldst also tell me what has been said in the Vedas on this subject.'[3]

"Bhishma said,—'There are three gifts that go by the same name and that are productive of equal merits. Indeed, these three confer the fruition of every wish. The three objects whose gifts are of such a character are kine, earth, and knowledge.*[4] That person who tells his disciple words of righteous import drawn from the Vedas acquires merit equal to that which is won by making gifts of earth and kine.[5] Similarly are kine praised (as objects of gifts). There is no object of gift higher than they. Kine are supposed to confer merit immediately. They are also, O Yudhishthira, such that a gift of them cannot but lead to great merit.[6] Kine are the mothers of all creatures. They bestow every kind of happiness. The person that desires his own prosperity should always make gifts of kine.[7] No one should kick at Kine or proceed through the midst of kine. Kine are goddesses and homes of auspiciousness. For this reason they always deserve worship.[8] Formerly, the deities, while tilling the earth whereon they performed a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in tilling earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip.[9] When kine are grazing or lying down,

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* 'Of equal name' because the word 'go' means cow, earth, and speech.—T.

no one should annoy them in any way. When thirsty and they do not get water (in consequence of any one obstructing their access to the pool or tank or river), kine, by merely looking at such a person, can destroy him with all his relatives and friends.[10] What creatures can be more sacred than kine when with the very dung of kine altars whereon Crāddhas are performed in honor of the Pitris, or those whereon the deities are worshipped, are cleansed and sanctified?[11] That man who, before eating himself, gives every day, for a year, only a handful of grass unto a cow belonging to another, is regarded as undergoing a vow or observance which bestows the fruition of every wishes.[12] Such a person acquires children and fame and wealth and prosperity, and dispels all evils and bad dreams.'[13]

"Yudhishthira said,—'What should be the indications of those kine that deserve to be given away? What are those kine that should be passed over in the matter of gifts? What should be the characters of those persons unto whom should kine be given? Who, again, are those unto whom kine should not be given?'[14]

"Bhishma said,—'A cow should never be given unto one that is not righteous in behaviour, or one that is sinful, or one that is covetous, or one that is untruthful in speech, or one that does not make offerings unto the Pitris and deities.[15] A person, by making a gift of ten kine unto a Brāhmana learned in the Vedas, poor in earthly wealth, possessed of many children, and owning a domestic fire, attains to numerous regions of great felicity.[16] When a man performs any act that is fraught with merit, assisted by what he has got in gift from another, a portion of the merit attaching to that act becomes always his with whose wealth the act has been accomplished.[17] He that procreates a person, he that rescues a person, and he that assigns the means of sustenance to a person, are regarded as the three sires.[18] Services dutifully rendered to the preceptor destroys sin. Pride destroys even great fame. The possession of three children destroys the reproach of childlessness, and the possession of ten kine dispels the reproach of poverty.[19] Unto one that is devoted to the Vedānta, that is endued with great learning, that has been filled with wisdom, that has a complete

control over his senses, that is observant of the restraints laid down in the scriptures, that has withdrawn himself from all warldly attachments, unto him that says agreeable words unto all creatures, unto him that would never do an evil act even when impelled by hunger, unto one that is mild or possessed of a peaceful disposition, unto one that is hospitable to all guests, —verily, unto such a Brāhmana, should a man possessed of similar conduct and owning children and wives, assign the means of sustenance.[20-21] The measure of merit that attaches to the gift of kine unto a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brāhmana of what belongs to him. Under all circumstances should the spoliation of what belongs to a Brāhmana be avoided, and his spouses kept at a distance.' "[22]

Section LXX.

"Bhishma said,—'In this connection, O perpetuater of Kuru's race, is recited by the righteous the narrative of the great calamity that overtook king Nriga in consequence of his spoliation of what had belonged to a Brāhmana.[1] Sometime before, certain youths of Yadu's race, while searching for water, came upon a large well covered with grass and creepers.[2] Desirous of drawing water from it, they laboured very much for removing the creepers that covered its mouth. After the mouth had been cleaned, they beheld within the well a very large lizard residing within it. The youths made strong and repeated efforts for rescuing the lizard from that situation.[3-4] Resembling a very hill in size, the lizard was sought to be freed by means of cords and leathern tongs. Not succeeding in their intentions, the youths then went to Janārddana.[5] Addressing him they said.—Covering the entire space of a well, there is a very large lizard to be seen. Notwithstanding our best efforts we have not succeeded in rescuing it from that situation!—Even this was what they represented unto Krishna.[6] Vāsudeva then proceeded to the spot and took out the lizard and questioned it as who it was. The lizard said that it was identical with the soul of king Nriga who had flourished in days of old

and who had performed many sacrifices.[7] Unto the lizard that said those words, Mādhava spoke,—Thou hadst done many righteous acts. No sin didst thou commit. Why then, O king, hast thou attained to such a distressful end? Do thou explain what is this and why has it been brought about?[8] We have heard that thou didst repeatedly make gifts unto the Brāhmanas of hundreds upon hundreds of thousands and once again eight times hundreds upon hundreds of ten thousands of kine.* Why, therefore, has this end overtaken thee?[9]—Nriga then replied unto Krishna, saying,—On one occasion a cow belonging to a Brāhmana who regularly worshipped his domestic fire, escaping from the owner's abode while he was absent from home entered my flock.[10] The keepers of my cattle included that cow in their tale of a thousand. In time that cow was given away by me unto a Brāhmana, acting as I did from desire of happiness in heaven.[11] The true owner, returning home, sought for his lost cow and at last saw it in the house of another. Finding her, the owner said,—This cow is mine![12]—The other person contested his claim, till both, disputing and excited with wrath, came to me. Addressing me, one of them said,—Thou hast been the giver of this cow!—The other one said,—Thou hast robbed me of this cow because she is mine![13]—I then solicited the Brāhmana unto whom I had given that cow, to return the gift in exchange for hundreds upon hundreds of other kine. Without acceding to my earnest solicitations, he addressed me, saying,[14]—The cow I have got is well-suited to time and place. She yields a copious measure of milk, besides being very quiet and very fond of us. The milk she yields is very sweet. She is regarded as worthy of every praise in my house.[15] She is nourishing, besides, a weak child of mine that has just been weaned. She is incapable of being given up by me!—Having said these words, the Brāhmana went away.[16] I then solicited the other Brāhmana offering him an exchange, and saying,—Do thou take a hundred thousand kine for this one cow![17]—The Brāhmana, however, replied unto me, saying,—

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* No particular number is intended. What is meant is—innumerable.—T.

I do not accept gifts from persons of the kingly order. I am able to get on without help. Do thou then, without loss of time, give me that very cow which was mine!—Even thus, O slayer of Madhu, did that Brāhmana speak unto me.[18] I offered to make gifts unto him of gold and silver and horses and cars. That foremost of Brāhmanas refused to accept any of these in gift and went away.[19] Meanwhile, urged by Time's irresistible influence, I had to depart from this world. Wending to the region of the Pitris I was taken to the presence of the king of the dead.[20] Worshipping me duly, Yama addressed me, saying,—The end cannot be ascertained, O king, of thy righteous deeds.[21] There is, however, a little sin which was unconsciously perpetrated by thee. Do thou suffer the punishment for that sin now or afterwards as it pleases thee![22] Thou hadst (upon thy accession to the throne) sworn that thou wouldst protect (all persons in the enjoyment of their own). That oath of thine was not rigidly kept by thee. That tookest also what belonged to a Brāhmana. Even this has been the twofold sin thou hast committed![23]—I answered, saying,—I shall first undergo the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!—After I had said those words unto the king of the dead, I fell down on the Earth.[24] Though fallen down I still could hear the words that Yama said unto me very loudly. Those words were,—Janārddana the son of Vasudeva will rescue thee![25] Upon the completion of a full thousand years, when the demerit will be exhausted of thy sinful act, thou shalt then attain to many regions of inexhaustible felicity that have been acquired by thee through thy own acts of righteousness![26]—Falling down I found myself, with head downwards, within this well, transformed into a creature of the intermediate order. Memory, however, did not leave me.[27] By thee I have been rescued today. What else can it testify than the puissance of thy penances? Let me have thy permission, O Krishna! I desire to ascend to Heaven![28]—Permitted then by Krishna, king Nriga bowed his head unto him and then mounted a celestial car and proceeded to Heaven.[29] After Nriga had thus proceeded to Heaven, O best of the Bharatas,

Vāsudeva recited this Verse, O delighter of the Kurus.[30] No one should consciously appropriate anything belonging to a Brāhmana. The property of a Brāhmana, if taken, destroys the taker even as the Brāhmana's cow destroyed king Nriga![31]—I tell thee, again, O Pārtha, that a meeting with the good never proves fruitless. Behold, king Nriga was rescued from Hell through a meeting of his with one that is good.[32] As a gift is productive of merit, even so an act of spoliation leads to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.' "*[33]

Section LXXI.

"Yudhishthira said,—'O sinless one, do thou discourse to me more in detail upon the merits that are attainable by making gifts of kine. O thou of mighty arms, I am never satiated with thy words!'[1]

"Bhishma said,—'In this connection is recited the old history of the discourse between the Rishi Uddālaki and him called Nāchiketa.[2] Once on a time the Rishi Uddālaki endued with great intelligence, approaching his son Nāchiketa, said unto him,—Do thou wait upon and serve me![3]—Upon the completion of the vow he had observed, the great Rishi once more said unto his son,—Engaged in performing my ablutions and deeply taken up with my Vedic study,[4] I have forgotten to bring with me the fire-wood, the Kuça blades, the flowers, the water-jar, and the potherbs I had gathered. Do thou bring me those things from the river-shore.[5]—The son proceeded to the spot indicated, but saw that all the articles had been washed away by the current. Coming back to his father, he said—I do not see the things![6]—Afflicted as he then was by hunger, thirst, and fatigue, the Rishi Uddālaki of high ascetic merit, in a sudden wrath, cursed his son, saying,—Do thou meet with Yama today![7]—Thus struck by his sire with the thunder of his speech, the son, with joined

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* The 'hence' in the last line has reference to what has been said before on the subject of kine, and not to the first line of the Verse.—T.

hands, said,—Be gratified with me!—Soon, however, he fell down on the earth, deprived of life.[8] Beholding Nāchiketa prostrated upon the earth, his sire became deprived of his senses through grief. He too, exclaiming,—Alas, what have I done!—fell down on the earth.[9] Filled with grief as he indulged in lamentations for his son, the rest of that day passed away and night came.[10] Then Nāchiketa, O son of Kuru's race, drenched by the tears of his father, gave signs of returning life as he lay on a mat of Kuça grass. His restoration to life under the tears of his sire resembled the sprouting forth of seeds when drenched with auspicious showers.[11] The son just restored to consciousness was still weak. His body was smeared with fragrant unguents and he looked like one just awaking from a deep slumber. The Rishi asked him, saying,[12]—Hast thou, O son, acquired auspicious regions by thy own acts? By good luck, thou hast been restored to me! Thy body does not seem to be human![13]—Thus asked by his high-souled father, Nāchiketa who had seen every thing with his own eyes, made the following answer unto him in the midst of the Rishis.[14]—In obedience to thy command I proceeded to the extensive region of Yama which is possessed of a delightful effulgence. There I beheld a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour from every part.[15] As soon as Yama beheld me approaching with face towards him, he commanded his attendants, saying,—Give him a good seat.—Verily, the king of the dead, for thy sake worshipped me with the Arghya and the other ingredients.[16] Thus worshipped by Yama and seated in the midst of his counsellers, I then asked him mildly,—I have come to thy abode, O judge of the dead! Do thou assign me those regions which I deserve for my acts![17]—Yama then answered me, saying,—Thou art not dead, O amiable one! Endued with penances, thy father said unto thee—Do thou meet with Yama!—The energy of thy sire is like that of a blazing fire. I could not possibly falsify that speech of his.[18] Thou hast seen me. Do thou go hence, O child! The author of thy body is indulging in lamentations for thee. Thou art my dear guest. What wish of thine cherished by thee in thy heart shall I grant thee? Solicit the fruition

of whatever desire thou mayst cherish![19]—Thus addressed by him, I replied unto the king of the dead, saying,—I have arrived within thy dominions from which no traveller ever returns. If I really be an object deserving of thy attentions, I desire, O king of the dead, to have a sight of those regions of high prosperity and happiness that have been reserved for doers of righteous deeds![20]—Thus addressed by me, Yama caused me to be mounted upon a vehicle of splendour as effulgent as that of the Sun and unto which were harnessed many excellent steeds. Bearing me on that vehicle, he showed me, O foremost of regenerate persons, all those delightful regions that are reserved for the righteous.[21] I beheld in those regions many mansions of great rasplendence intended for high-souled persons. Those mansions are of diverse forms and are adorned with every kind of gems.[22] Bright as the disc of the Moon, they are ornamented with rows of tinkling bells. Hundreds among them are of many stories. Within them are pleasant groves and woods, and transparent pieces of water.[23] Possessed of the effulgence of *lapis lazuli* and the Sun, and made of silver and gold, their complexion resembles that of the morning Sun. Some of them are immovable and some movable.[24] Within them are many hills of viands and enjoyable articles, and robes and beds in abundance. Within them are many trees capable of granting the fruition of every wish.[25] There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent steeds harnessed unto them.[26] Many rivers that run milk, many hills of ghee, and large pieces of transparent water occur there. Verily, I beheld many such regions, never seen by me before, of happiness and joy, approved by the king of the dead.[27] Beholding all those objects, I addressed the ancient and puissant judge of the dead, saying,—For whose use and enjoyment have these rivers with eternal currents of milk and ghee been ordained?[28]—Yama answered me, saying,—These streams of vaccine milk and ghee, know thou, are for the enjoyment of those righteous persons that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions free from

sorrow of every kind. These are reserved for those persons that are engaged in making gifts of kine.*[29] The mere gift of kine is not worthy of praise. There are considerations of propriety or otherwise about the person unto whom kine should be given, the time for making those gifts, the kind of kine that should form the subject of gifts, and the rites that should be observed in making the gifts. Gifts of kine should be made after ascertaining the distinctive qualifications of both Brāhmanas (who are to receive them) and the kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun.[30] That Brāhmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in gift. Those kine that have been rescued from distressful situations, or that have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, reckoned as of high value.†[31] Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the kine one intends to give away, give them unto Brāhmanas after having gratified them also (with other gifts).[32] The kine given away should be accompanied by their calves. They should, again, be such as to bring forth good calves at the proper seasons. They should be accompanied with other articles when so given away. Having completed the gift, the giver should live for three days on only vaccine secretions and forbearing from food of every other kind.[33] He who gives a cow that is not vicious, that brings forth good calves at proper intervals, and that does not fly away from the owner's house, and accompanies such gift with a vessel of white brass for milking her, enjoys the felicity of Heaven for as many years

* 'Vitaçokaih' in the instrumental plural refers to "Bhavanaih" or some such substantive understood. It may also be read as a nominative plural, refering to 'Lokāh.'—T.

† Very probably what is said here is that only such kine are worthy of being given away unto Brāhmanas, and not lean animals bought for gift.—T.

as are measured by the number of hairs on the animal's body. He who gives a bull unto a Brāhmana, that is well-broken and capable of bearing burthens, possessed of strength and young in years, disinclined to do any mischief, large-sized and endued with energy, enjoys those regions, approved of the righteous, that are reserved for givers of kine.[34] He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of subsistence assigned unto him. When an old man becomes ill, or when a famine occurs, or when a Brāhmana intends to perform a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose,[35] or for the use of one's preceptor, or for the sustenance of a child (born in the usual way), one should give away a loved cow. Even these are the considerations that are applauded (in the matter of making gifts of kine) in respect of place and time. The kine that deserve to be given away are those that yield copious measures of milk, or those that are well known (for their docility and other virtues), or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures (such as sheep and goats, &c.,) or those that have been won by prowess of arms, or those that have been got as marriage-dower (from fathers in-law and other relations of the wife).—[36]

"'Nāchiketa continued,—Hearing these words of Vaivaswata, I once more addressed him, saying,—What are those objects by giving which, when kine are not procurable, givers may yet go to regions reserved for men making gifts of kine?[37] —Questioned by me, the wise Yama answered, explaining further what the end is that is attainable by making gifts of kine. He said,—In the absence of kine, a person by making gifts of what has been regarded as the substitute of kine, wins the merit of making gifts of kine.[38] If in the absence of kine, one makes a gift of a cow made of ghee, observant of a vow the while, one gets for one's use these rivers of ghee all of which approach one like an affectionate mother approaching her loved

child.[39] If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the assistance of that cow to transgress all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that thou beholdest![40] If, in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water. one succeeds in coming to these happy regions and enjoying this river of cool and transparent water that is, besides, capable of granting the fruition of every wish.[41]—The king of the dead explained to me all this while I was his guest, and, O thou of unfading glory, great was the joy that I felt at sight of all the wonders he showed me.[42] I shall now tell thee what would certainly be agreeable to thee. I have now got a great sacrifice whose performance does not require much wealth. That sacrifice (constituted by gifts of kine) may be said to flow from me, O sire! Others will obtain it also. It is not inconsistent with the ordinances of the Vedas.[43] The curse that thou hadst denounced upon me was no curse but was in reality a blessing, since it enabled me to have a sight of the great king of the dead. There I have beheld what the rewards are that attach to gifts. I shall henceforth, O thou of great soul, practise the duty of gift without any doubt lurking in my mind respecting its rewards.[44] And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me,—One who, by making frequent gifts, has succeeded in acquiring purity of mind should then make gifts of kine in especial.[45] This topic (about gifts) is fraught with sanctity. Do thou never disregard the duties in respect of gifts. Gifts, again, should be made unto deserving persons, when time and place are suitable. Do thou, therefore, always make gifts of kine. Never entertain any doubt in this respect.[46] Devoted to the path of gifts, many high-souled persons in days of yore used to make gifts of kine. Fearing to practise austere penances, they made gifts according to the extent of their power.[47] In time they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing Crāddhas in honor of the Pitris and in all acts of righteousness, they used to make, according to the extent of their power, gifts of kine, and as the reward of those

acts they have attained to Heaven and are shining in effulgence for such righteousness.[48] One should, on the eighth day of the moon that is known by the name of Kāmyāshtami, make gifts of kine, properly won, unto the Brāhmanas, after ascertaining the eligibility of the recipients (by the ordinances already laid down). After making the gift, one should then subsist for ten days together upon only the milk of kine, their dung and their urine, (abstaining from all other food the while).[49] The merit that one acquires by making a gift of a bull is equal to that which attaches to the divine vow. By making a gift of a couple of kine one acquires, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one acquires the merit of baths in sacred waters. By making a gift of a cow of the Kapilā species, one becomes cleansed of all one's sins.[50] Verily, by giving away even a single cow of the Kapilā species that has been acquired by legitimate means, one becomes cleansed of all the sins one may have committed. There is nothing higher (in point of taste) than the milk which is yielded by kine. The gift of a cow is truly regarded as a very superior gift.[51] Kine, by yielding milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures subsist. One who, knowing the extent of the service that kine do, does not entertain in one's heart affection for kine, is a sinner that is certain to sink in Hell.*[52] If one gives a thousand or a hundred or ten or five kine, verily, if one gives unto a righteous Brāhmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in Heaven in the form of a river of sacred water capable of granting the fruition of every wish.[53] In respect of the prosperity and the growth that kine confer, in the matter also of the protection that kine grant unto all creatures of the Earth, kine are equal to the very rays of the Sun

* Kine produce food not only by assisting at tillage of the soil, but also by aiding in the performance of sacrifices. The ghee burnt in the sacrificial fire sustains the deities, who pour rain and cause crops to grow.—T.

that fall on the Earth.* The word that signifies the cow stands also for the rays of the Sun. The giver of a cow becomes the progenitor of a very large race that extends over a large part of the Earth. Hence, he that gives a cow shines like a second Sun in resplendence.[54] The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to Heaven everytime. The selection of a preceptor (in the matter of the performance of righteous deeds) is regarded as a high duty by persons conversant with the ordinances. This is, indeed, the initial ordinance. All other ordinances (respecting the gift of kine) depend upon it.†[55] Selecting, after examination, an eligible person among the Brāhmanas, one should make unto him the gift of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The deities and men and ourselves also, in wishing good to others, say,—Let the merits attaching to gifts be thine in consequence of thy righteousness ?[56]—Even thus did the judge of the dead speak unto me, O regenerate Rishi. I then bowed my head unto the righteous Yama. Obtaining his permission I left his dominions and have now come to the sole of thy feet.—' "[57]

Section LXXII.

Yudhishthira said,—'Thou hast, O grandsire, discoursed to me on the topic of gifts of kine in speaking of the Rishi Nāchiketa. Thou hast also, impliedly discoursed, O puissant one, on the efficacy and pre-eminence of that act.[1] Thou hast also told me, O grandsire of great intelligence, of the exceed-

* That heat is the originating principle of the growth of many things was well understood by the Rishis.—T.

† The sense seems to be this : in doing all righteous acts, one should first take the aid of a preceptor, even if one be well conversant with the ordinances one has to follow. Without the selection of a preceptor in the first place, there can be no righteous act. In the matter, therefore, of making gifts of kine according to the ordinances laid down, one should seek the help of a preceptor as well as in the matter of every other act of righteousness.—T.

ingly afflicting character of the calamity that overtook the high-souled king Nriga in consequence of a single fault of his.[2] He had to dwell for a long time at Dwārāvati (in the form of a mighty lizard) and how Krishna became the cause of his rescue from that miserable plight.[3] I have, however, one doubt. It is on the subject of the regions of kine. I desire to hear, in detail about those regions which are reserved for the residence of persons that make gifts of kine.'[4]

"Bhishma said,—'In this connection is recited the old narrative of the discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.[5]

" 'Cakra said,—I see, O Grandsire, that those who are residents of the region of kine transcend by their resplendence the prosperity of the denizens of Heaven and pass them by (as beings of an inferior station)! This has raised a doubt in my mind.[6] Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one! Verily, what is the nature of those regions that are inhabited by givers of kine? I wish to know this![7] Of what kind are those regions? What fruits do they bring? What is the highest object there which the denizens thereof succeed in winning? What are its virtues? How also do men, freed from every kind of anxiety, succeed in going to those regions?[8] For what period does the giver of a cow enjoy the fruits that are borne by his gift? How may persons make gifts of many kine and how may they make gifts of a few kine?[9] What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only? How also do persons become givers of kine without giving any kine in reality? Do thou tell me all this![10] How does one making gifts of even many kine, O puissant lord, become the equal of one that has made gifts of only a few kine? How also does one who makes gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine?[11] What kind of Dakshinā is regarded as distinguished for pre-eminence in the matter of gifts of kine? It behooveth thee, O holy one, to discourse unto me on all this agreeably to truth!' "—[12]

Section LXXIII.

" 'The Grandsire said,—The questions thou hast asked me in respect of kine, beginning with their gift, are such that there is none else in the three worlds, O thou of a hundred sacrifices, who could put them ![1] There are many kinds of regions, O Cakra, which are invisible to even thee. Those regions are seen by me, O Indra, as also by those women that are chaste and that have been attached to only one husband.[2] Rishis observant of excellent vows, by means of their deeds of righteousness and piety, and Brāhmanas of righteous souls, succeed in repairing to them in even their fleshly forms.[3] Men that are observant of excellent vows behold those regions which resemble the bright creations of dreams, aided by their cleansed minds and by that (temporary) emancipation which succeeds the loss of one's consciousness of body.*[4] Listen, O thou of a thousand eyes, to me as I tell thee what the attributes are with which those regions are endued. There the very course of Time is suspended. Decrepitude is not there, nor Fire which is omnipresent in the universe. There the slightest evil does not occur, nor disease, nor weakness of any kind.[5] The kine that live there, O Vāsava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say unto thee.[6] Capable of going everywhere at will and actually repairing from place to place with ease, they enjoy the fruition of wish after wish as it arises in their minds. Lakes and tanks and rivers and forests of diverse kinds, and mansions and hills and all kinds of delightful objects,—delightful, that is, to all creatures,—are to be seen there. There is no region of felicity that is superior to any of these of which I speak.[7-8] All those formost of men, O Cakra, who are forgiving unto all creatures, who endure everything, who are full of affection for all things, who render dutiful obedience unto their

* When consciousness of body is lost in Yoga or Samādhi, a temporary Moksha or Emancipation succeeds. Men with cleansed minds behold at such times those regions of supreme felicity to which the speaker refers. Such felicity, of course, is the felicity of Brahma itself.—T.

preceptors, and who are freed from pride and vanity, repair to those regions of supreme felicity.[9] He who abstains from every kind of flesh, who is possessed of a cleansed heart, who is endued with righteousness, who worships his parents with reverence, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brāhmanas, who is faultless in conduct,[10] who never behaves with anger towards kine and towards the Brāhmanas, who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself,[11] who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with compassion,—verily, he who is adorned with these attributes,—succeeds in attaining to the eternal and immutable region of kine.[12] He who is stained with adultery, sees not such a region; nor he who is a slayer of his preceptor; nor he who speaks falsely or indulges in idle boasts; nor he who always disputes with others; nor he who behaves with hostility towards the Brāhmanas. Indeed, that wicked wight who is stained with such faults fails to attain even a sight of these regions of felicity;[13] nor he that injures his friends; nor he that is full of guile; nor he that is ungrateful; nor he that is a cheat; nor he that is crooked in conduct; nor he that is a disregarder of religion; nor he that is a slayer of Brāhmanas. Such men are incapable of beholding in even imagination the region of kine that is the abode of only those who are righteous of deeds.[14] I have told thee everything about the region of kine in minute detail, O chief of the deities! Hear now, O thou of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine.[15] He who makes gifts of kine, after purchasing them with wealth obtained by inheritance or acquired lawfully by him, attains, as the fruit of such an act, to many regions of inexhaustible felicity.[16] He who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Cakra, for ten thousand years of celestial measure.[17] He who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a cow may be given away. They that

make gifts of kine so acquired obtain many eternal regions of felicity that is inexhaustible.[18] That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds without doubt, O lord of Cachi, in obtaining eternal regions of beatitude.[19] That person who with restrained senses speaks the truth from his birth (to the time of his death) and who endures everything at the hands of his preceptor and of the Brāhmanas, and who practices forgiveness, succeeds in attaining to an end that is equal to that of kine.[20] That speech which is improper, O lord of Cachi, should never be addressed to a Brāhmana. One, again, should not, in even one's mind, do an injury to a cow. One should, in one's conduct, imitate the cow, and show compassion towards the cow.*[21] Hear, O Cakra, what the fruits are that become his who is devoted to the duty of truth. If such a person gives away a single cow, that one cow becomes equal to a thousand kine.[22] If a Kshatriya, possessed of such qualifications, makes a gift of a single cow, his merit becomes equal to that of a Brāhmana's. That single cow, listen, O Cakra, which such a Kshatriya gives away becomes the source of as much merit as the single cow that a Brāhmana gives away under similar circumstances. Even this is the certain conclusion of the scriptures.[23] If a Vaiçya, possessed of similar accomplishments, were to make a gift of a single cow, that cow would be equal to five hundred kine (in respect of the merit she would produce). If a Cudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty five kine (in respect of the merit it would produce).[24] Devoted to penances and truth, proficient (in the scriptures and all acts) through dutiful services rendered to his preceptor, endued with forgiveness of disposition, engaged in the worship of the deities, possessed of a tranquil soul, pure (in body and mind), enlightened, observant of all duties, and freed from every kind of egotism, that man who makes a gift of a cow unto a Brāhmana, certainly attains

* 'Govritti' is imitating the cow in the matter of providing for the morrow. Hence, one who never thinks of the morrow and never stores anything for future use, is meant.—T.

to great merit through that act of his, *viz.*, the gift, according to proper rites, of a cow yielding copious milk. Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving one's preceptor, should always make gifts of kine.*[25-26] Hear, O Cakra, what the merit is of that person who, duly studying the Vedas, shows reverence for kine, who always becomes glad at sight of kine, and who, since his birth always bows his head unto kine.[27] The merit that becomes one's by performing the Rājasuya sacrifice, the merit that becomes one's by making gifts of heaps of gold, that high merit is acquired by a person who shows such reverence for kine. Righteous Rishis and high-souled persons crowned with success have said so.[28] Devoted to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man who, for a whole year, before himself taking any food, regularly presents some food to kine, wins the merit, by such an act, of the gift of a thousand kine.[29] That man who takes only one meal a day and who gives away the entire quantity of his other meal unto kine,—verily, that man, who thus reverences kine with the steadiness of a vow and shows such compassion towards them,—enjoys for ten years unlimited felicity.[30] That man who confines himself to only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it (unto a Brāhmana), earns, through that gift, O thou of a hundred sacrifices, the eternal merit that attaches to the gift of as many kine as there are hairs on the body of that single cow so given away.[31] These are declarations in respect of the merits that Brāhmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may win. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it unto a Brāhmana, acquires great felicity for five years. A Vaiçya, by such conduct, acquires only half the merit of a Kshatriya, and a Cudra, by such conduct, earns half the merit

* 'Etachcha' in 25 implies gift of a cow, and 'enam' refers to a Brāhmana. 'Dwijāya dattwā &c.,' in the first line of 26 seems to be an elaboration of 'Etachcha.'—T.

that a Vaiçya does.[32] That man who sells himself and with the proceeds thereof purchases kine and gives them away unto Brāhmanas, enjoys felicity in Heaven for as long a period as kine are seen on Earth.[33] It has been said, O highly blessed one, that in every hair of such kine as are purchased with the proceeds obtained by selling oneself, there is a region of inexhaustible felicity. That man who having acquired kine by battle makes gifts of them (unto Brāhmanas),[34] acquires as much merit as he who makes gifts of kine after having purchased the same with the proceeds of selling oneself. That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is rescued by such a cow from every kind of calamity or distress. Such a man sports in great felicity.[35] The mere gift of kine is not fraught with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed, should be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive qualifications of both Brāhmanas (who are to receive them) and of kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun.[36] One who is rich in Vedic lore, who is of pure lineage, who is endued with a tranquil soul, who is devoted to the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards kine, who is mild in behaviour, who accords protection unto all that seek it of him, and who has no means of sustenance assigned unto him, is regarded as a proper person for receiving a gift of kine.[37] Unto a Brāhmana who has no means of sustenance, unto him while he is exceedingly afflicted for want of food (in a time of famine, for example), for purposes of agriculture, for a child born in consequence of Homa, for the purposes of his preceptor, for the sustenance of a child born (in the ordinary course), should a cow be given. Verily, the gift should be made at a proper time and in a proper place.*[38] Those kine, O Çakra, whose dispositions are well

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* 'Homyahetoh prasute' implies 'for a child born in consequence of

known, which have been acquired as honoraria for knowledge, or which have been purchased in exchange for other animals (such as goats, sheep, &c)., or which have been won by prowess of arms, or obtained as marriage-dower, or which have been acquired by being rescued from situations of danger, or which, incapable of being maintained by their poor owners, have been made over for careful keep, to one's house with the desire of remaining there, are, for such reasons, regarded as proper objects of gift.[39] Those kine which are strong of body, which have good dispositions, and which emit an agreeable fragrance, are applauded in the matter of gifts. As Gangā is the foremost of all streams, even so is a Kapilā cow the foremost of all animals of the bovine breed.[40] Abstaining from all food and living only upon water for three nights, and sleeping for the same period upon the bare earth, one should make gifts of kine unto Brāhmanas after having gratified them with other presents. Such kine, freed from every vice, should, at the same time, be accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days in succession on food consisting only of the products of the cow.*[41] By giving away a cow that is of good disposition, that quietly suffers herself to be milked, that always brings forth living and hale calves, and that does not fly away from the owner's abode, the giver enjoys felicity in the next world for as many years as there are hairs on her body.[42] Similarly, by giving unto a Brāhmana a bull that is capable of bearing heavy burthens, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as is

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a Homa.' The fact is, ascetics sometimes created children without the intervention of women and by efficacy of the Homa alone. At such times should people make gifts of kine unto such sires. The mention of 'Vāla-samvriddhaye' afterwards implies the birth of children in the usual course.—T.

* 'Kshirapaih' implies calves that are yet unweaned ; that is, the cow should be given at such a time when she is still yielding milk ; when, in fact, her calf has not learnt to eat or drink anything besides the milk of its dam.—T.

sufficient to undergo even great labour, one attains to such regions as are his who gives away ten kine.[43] That person who rescues kine and Brāhmanas (from danger) in the wilderness, O Kauçika, becomes himself rescued from every kind of calamity. Hear what his merit is.*[44] The merit such a man acquires is equal to the eternal merit of a Horse-sacrifice. Such a person attains to whatever end he desires at the hour of death.[45] Many a region of felicity,—in fact, whatever happiness he covets in his heart,—becomes attainable to him in consequence of such act of his.[46] Verily, such a man, permitted by kine, lives honored in every region of felicity. That man who follows kine every day in the woods with this intention,[47] himself subsisting the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses restrained from every improper object, and his mind purified of all dross,—that man—O thou of a hundred sacrifices, lives in joy and freed from the dominion of desire in my region or in any other region of happiness that he wishes, in the company of the deities!' "—[48]

SECTION LXXIV.

" 'Indra said,—I wish to know, O Grandsire, what the end is that is attained by him who consciously steals a cow or who sells one from motives of cupidity.—[1]

" 'The Grandsire said,—Hear what the consequences are that overtake those persons that steal a cow for killing her for food or selling her for wealth, or making a gift of her unto a Brāhmana.[2] He who, without being checked by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of wealth, suffer a person to kill kine,[3]—all these, *viz.*, he that kills, he that eats, and he that permits the slaughter,—rot in hell for as many years as

* The correct reading of the second line is 'kshanena vipramuchyeta' as in the Bombay text, and not 'kshemena vipramuchyeran.' The latter reading yields almost no sense. The Burdwan translator, who has committed grave blunders throughout the Anuçāsana, adheres to the incorrect reading, and makes nonsense of the Verse,—T.

there are hairs on the body of the cow so slain.*[4] O thou of great puissance, those faults and those kinds of faults that have been said to attach to one that obstructs a Brāhmana's sacrifice, are said to attach to the sale and the theft of kine.[5] That man who having stolen a cow makes a gift of her unto a Brāhmana, enjoys felicity in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for as long a period.[6] Gold has been said to constitute the Dakshinā, O thou of great splendour, in gifts of kine. Indeed, gold has been said to be the best Dakshinā in all sacrifices.[7] By making a gift of kine one is said to rescue one's ancestors to the seventh degree as also one's descendants to the seventh degree. By giving away kine with the Dakshinā of gold, one rescues one's ancestors and descendants of double the number.[8] The gift of gold is the best of gifts. Gold is, again, the best Dakshinā. Gold is a great cleanser, O Cakra, and is, indeed, the best of all cleansing objects.[9] O thou of a hundred sacrifices, gold has been said to be the sanctifier of the entire race of him who gives it away. I have thus, O thou of great splendour, told thee in brief of Dakshinā!—'[10]

"Bhishma said,—'Even this was said by the Grandsire unto Indra, O chief of Bharata's race! Indra imparted it unto Daçaratha, and Daçaratha in his turn unto his son Rāma.[11] Rāma of Raghu's race imparted it unto his dear brother Lakshmana of great fame. While dwelling in the woods, Lakshmana imparted it unto the Rishis.[12] It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the Earth.[13] My preceptor, O Yudhishthira, communicated it to me. That Brāhmana who recites it every day in the assemblies of Brāhmanas, in sacrifices, or at gifts of kine, or when two persons meet together, obtains hereafter many regions of inexhaustible felicity where he always resides with the deities as

* In Verse 3, 'vikrayārtham' is followed, as the Commentator rightly explains, by 'niyunkta' or some such word. 'Vikrayārtham hinsyāt' may mean 'killing for sale.' This, however, should be pleonastic with reference to what follows.—T.

his companions.[14-15] The holy Brahman, the supreme Lord, had said so (unto Indra on the subject of kine).' "[16]

SECTION LXXV.

"Yudhishthira said,—'I have been greatly assured, O thou of puissance, by thee thus discoursing unto me of duties! I shall, however, give expression to the doubts I have. Do thou explain them to me, O grandsire![1] What are the fruits, declared in the scriptures, of the vows that men observe! Of what nature are the fruits, O thou of great splendour, of observances of other kinds? What, again, are the fruits of one's studying the Vedas properly?*[2] What are the fruits of gifts, and what those of holding the Vedas in memory? What are the fruits that attach to the teaching of the Vedas? I desire to know all this.[3] What, O grandsire, are the merits attaching to the non-acceptance of gifts in this world! What fruits are seen to attach to him who makes gifts of knowledge?[4] What are the merits acquired by persons that are observant of the duties of their order, as also by heroes that do not fly from battle? What are the fruits that have been declared to attach to the observance of purity and to the practice of Brahmacharya?[5] What are the merits that attach to the service of the father and of the mother? What also are the merits of serving preceptors and teachers, and what the merits of compassion and kindness?[6] I desire to know all this, O grandsire, truly and in detail, O thou that art conversant with all the scriptures! Great is the curiosity I feel!'[7]

"Bhishma said,—'Eternal regions of felicity become his who having properly commenced a Vrata (vow) completes its observance according to the scriptures, without a break.[8] The fruits of Niyamas, O king, are visible even in this world. These rewards that thou hast won are those of Niyamas and sacrifices.[9] The fruits that attach to the study of the Vedas are seen both

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* 'Vratas' (rendered as 'vows') and 'Niyamas' (rendered as observances') differ in this respect that the former involve positive acts of worship along with the observance of or abstention from particular practices, while the latter involves only such observance or abstention.—T.

here and hereafter. The person who is devoted to the study of the Vedas is seen to sport in felicity both in this world and in the region of Brahma.[10] Listen now to me, O king, as I tell thee in detail what the fruits are of self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that felicity which attaches to the absence or subjugation of desire.[11] They that are self-restrained are competent to go everywhere at will. They that are self-restrained are capable of destroying every foe. Without doubt, they that are self-restrained succeed in obtaining everything they seek.[12] They that are self-restrained, O son of Pāndu, obtain the fruition of every wish. The happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through diverse sacrifices, becomes theirs that are self-restrained and forgiving.[13] Self-restraint is more meritorious than gift. A giver, after making a gift unto the Brāhmanas, may yield to the influence of wrath. A self-restrained man, however, never yields to wrath. Hence self-restraint is superior (in point of merit) to gift. That man who makes gifts without yielding to wrath, succeeds in attaining to eternal regions of felicity.[14-15] Wrath destroys the merit of a gift. Hence self-restraint is superior to gift.[16] There are various invisible places, O monarch, numbering by ten thousands, in Heaven. Existing in all the regions of Heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become transformed into deities.[17] O king, the great Rishis repair thither, aided only by their self-restraint, and as the end of their efforts to attain to a region of superior happiness. Hence, self-restraint is superior (in efficacy) to gift.[18] The person who becomes a preceptor (for teaching the Vedas), and who duly worships the fire, taking leave of all his afflictions in this world, enjoys inexhaustible felicity, O king, in the region of Brahma.[19] That man who, having himself studied the Vedas, imparts a knowledge thereof unto righteous disciples, and who praises the acts of his own preceptor, attains to great honors in Heaven.[20] That Kshatriya who takes to the study of the Vedas, to the performance of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similar-

ly attains to great honors in Heaven.[21] The Vaiçya who, observant of the duties of his order, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Cudra who duly observes the duties of his order (which consist of services rendered to the three other orders) wins Heaven as the reward of such services.[22] Diverse kinds of heroes have been spoken of (in the scriptures). Listen to me as I expound to thee what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race.[23] There are heroes of sacrifice, heroes of self-restraint, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift or liberality among men.[24] There are many persons who may be called the heroes of the Sānkhya faith as, indeed, there are many others that are called heroes of Yoga. There are others that are regarded as heroes in the matter of forest-life, of house-holding or domesticity, and of renunciation (or Sanyāsa).[25] Similarly, there are others that are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquillity and who are regarded as heroes of righteousness.[26] There are diverse other kinds of heroes that practise diverse other kinds of vows and observances. There are heroes devoted to the study of the Vedas and heroes devoted to the teaching of the same.[27] There are, again, men that come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the reverence they show for their sires. There are heroes in respect of obedience to mothers, and heroes in the matter of the life of mendicancy they lead.[28] There are heroes in the matter of hospitality to guests, whether living as forest recluses or as house-holders. All these heroes attain to very superior regions of felicity which are, of course, acquired by them as the rewards of their own acts.[29] Holding all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life.[30] A thousand Horse-sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices.[31] It is by Truth that the Sun is imparting heat; it is by Truth that fire blazes up; it is

by Truth that the winds blow; verily, everything rests upon Truth.[32] It is Truth that gratifies the deities, the Pitris, and the Brāhmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth.[33] The Munis are all devoted to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in attaining to Heaven and sporting there in felicity.[34] Self-restraint is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, without doubt, attains to great honors in Heaven.[35] Listen now to me, O lord of Earth, as I expound to thee the merits of Brahmacharyya. That man who practises the vow of Brahmacharyya from his birth to the time of his Death,[36] know, O king, has nothing unattainable! Many millions of Rishis are residing in the region of Brahma.[37] All of them, while here, were devoted to Truth, and self-restrained, and had their vital seed drawn up. The vow of Brahmacharyya, O king, duly observed by a Brāhmana, is sure to burn all his sins. The Brāhmana is said to be a blazing fire. In those Brāhmanas that are devoted to penances, the deity of fire becomes visible.[38-39] If a Brahmchārin yields to wrath in consequence of any slight, the chief of the deities himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharyya that is observed by the Rishis.[40] Listen to me, O Yudhishthira, what the merit is that attaches to the worship of the father and the mother. He who dutifully serves his father without ever crossing him in anything,[41] or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, earns a residence in Heaven. The man of cleansed soul, in consequence of such service rendered to his seniors, has never to even behold Hell.' "[42]

SECTION LXXVI.

"Yudhishthira said,—'I desire, O king, to hear thee discourse in detail upon those high ordinances which regulate

gifts of kine, for it is by making gifts (of kine) according to those ordinances that one attains to innumerable regions of eternal felicity !'[1]

"Bhishma said,—'There is no gift, O lord of Earth, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the whole race of the giver.[2] That ritual which sprang for the benefit of the righteous, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Verily, O king, listen to me as I recite to thee that ritual which affects the gift of kine.*[3] In days of yore, when a number of kine (intended to be given away) was brought (before him), king Māndhātri, filled with doubt in respect of the ritual he should observe (in actually giving them away), properly questioned Vrihaspati (the preceptor of the celestials) for an explanation of that doubt.[4] Vrihaspati said,—Duly observing restraints the while, the giver of kine should, on the previous day, properly honor the Brāhmanas and appoint the (actual) time of gift. As regards the kine to be given away, they should be of the class called Rohini.[5] The kine also should be addressed with the words—Samange and Vahule.—Entering the fold where the kine are kept, the following Çrutis should be uttered,[6]—The cow is my mother. The bull is my sire. (Give me) Heaven and Earthly prosperity ! The cow is my refuge !—Entering the fold and acting in this way, the giver should pass the night there. He should again utter the formula when actually giving away the kine.†[7] The giver, thus residing with the kine in

* The orthodox belief is that all rituals are literally eternal. As eternal, they existed before anybody declared them or set them down in holy writ. The ritual in respect of gifts of kine sprang in this way, *i. e.*, in primeval time. It was only subsequently declared or set down in holy writ.—T.

† In Verse 5, if instead of the reading 'çwah,' 'swa' be adopted, the meaning would be 'knowing that he would have to die.' A 'Rohini' is a red cow. The words 'samangā' and 'vahulā' are Vedic terms applied to the cow. The Sandhi in 'vahuleti' is *ārsha*. The formula or Mantras that should be uttered in actually giving away the kine occur in the scriptures.—T.

the fold without doing anything to restrain their freedom, and lying down on the bare earth (without driving away the gnats and other insects that would annoy him as they annoy the kine), becomes immediately cleansed of all his sins in consequence of his reducing himself to a state of perfect similitude with the kine.[8] When the Sun rises in the morning, thou shouldst give away the cow, accompanied by her calf and a bull. As the reward of such an act, Heaven will certainly become attainable to thee. The blessings also that are indicated by the Mantras will also be thine.[9] The Mantras contain these references to kine: Kine are endued with the elements of strength and energetic exertion. Kine have in them the element of wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race.[10] Let the kine (I give away) destroy my sins. They have that in them which partakes the nature of both Surya and Soma. Let them be aids to my attainment of Heaven. Let them betake themselves to me as a mother takes to her offspring. Let all other blessings also be mine that have not been named in the Mantras I have uttered![11] In the alleviation or cure of phthisis and other wasting diseases, and in the matter of achieving freedom from the body, if a person takes the help of the five products of the cow, kine become inclined to confer blessings upon the person like the river Saraswati.—Ye kine, ye are always conveyers of all kinds of merit! Gratified with me, do ye appoint a desirable end for me![12] I have today become what ye are! By giving you away, I really give myself away.—(After these words have been uttered by the giver, the receiver should say,)—Ye are no longer owned by him who gives you away! Ye have now become mine. Possessed of the nature of both Surya and Soma, do ye cause both the giver and the receiver to blaze forth will all kinds of prosperity![13]—(As already indicated), the giver should duly utter the words occurring in the first part of the above Verse. The regenerate recipient, conversant with the ritual that regulates the gift of kine, should, when receiving

the kine in gift, utter (as already said) the words occurring in the latter half of the above Verse.[14] The man who, instead of a cow, gives away the usual value thereof or cloths or gold, comes to be regarded as the giver of a cow. The giver, when giving away the usual value of a cow (as the substitute of a cow), should utter the words,—This cow with face upturned is being given away. Do thou accept her!—The man who gives away cloths (as the substitute of a cow) should utter the words,—Bhavitavyā—(meaning that the gift should be regarded as representing a cow). The man who gives away gold (as the substitute of a cow) should utter the word,—Vaishnavi (meaning, this gold that I give away is of the form and nature of a cow).[15]—Even these are the words that should be uttered in the order of the kind of gift mentioned above. The reward that is reaped by making such vicarious gifts of kine is residence in Heaven for six and thirty thousand years, eight thousand years, and twenty thousand years respectively.[16] Even these are the merits, respectively, of gifts of things as substitutes of kine. While, as regards him who gives an actual cow all the merits that attach to vicarious gifts of kine become his at only the eighth step (homewards) of the recipient.*[17] He that gives an actual cow becomes endued with righteous behaviour in this world. He that gives the value of a cow becomes freed from every kind of fear. He that gives a cow (as a substitute in this way for a real cow) never meets with sorrow. All the three, as also they that regularly go through their ablutions and other acts at early dawn, and he that is well conversant with the Mahābhārata, it is well known, attain to the regions of Vishnu and Soma.[18] Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Commencing again from that lunation, num-

* The Commentator explains that 'gavādinām' in the first line refers to 'gopratinidhinām.' The second line is very terse. The sense is that at only the eighth step in the homeward journey of the recipient, all the merits attaching to vicarious gifts become his who gives an actual cow: what need, therefore, be said of that merit when the recipient reaches home and draws from the cow the means of worshipping his domestic fire, entertaining his guests, &c?—T.

bering the eighth, which is known by the name of Kāmyā, he should pass three nights, supporting himself entirely on milk and the urine and dung of the cow.*[19] By giving away a bull, one attains to the merit that attaches to the divine vow (Brahmacharyya). By giving away a couple of kine, one acquires the mastery of the Vedas. That man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by the person who is unacquainted with that ritual (and who, therefore, gives away kine without observing the scriptural declarations).[20] That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all desirable things on Earth collected together. What need, therefore, be said of the gift of many such kine as yield Havya and Kavya in consequence of their full udders? The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine.[21] One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place.[22] There are, in the world, many men that are bereft of faith. There are among men many persons that are mean and that resemble Rākshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism.[23]—Listen to me, O king, as I recite to thee the names of those righteous monarchs that have attained to regions of great felicity as the reward of those gifts of kine which they made agreeably to the instructions of Vrihaspati.[24] Uçinara, Viçwagaçwa, Nriga, Bhagiratha, the celebrated Māndhātri the son of Yuvanāçwa, king Muchukunda, Bhuridyumna, Naishadha, Somaka,[25] Pururavas, Bharata of imperial sway

* 'Ashtami' is the eighth day of the lunar fortnight. There must be two Ashtamis in every lunar month. A particular Ashtami is known as the Kāmyā or the Goshtha. On that day, kine are worshipped with sandal paste, vermilion, floral wreaths, &c.—T.

to whose race belongs all the Bhāratas, the heroic Rāma the son of Daçaratha, and many other celebrated kings of great achievements,[26] and also king Dilipa of widely-known deeds, all, in consequence of their gifts of kine agreeably to the ritual, attained to Heaven. King Māndhātri was always observant of sacrifices, gifts, penances, kingly duties, and gifts of kine.[27] Therefore, O son of Prithā, do thou also bear in mind those instructions of Vrihaspati which I have recited unto thee (in respect of gifts of kine). Having obtained the kingdom of the Kurus, do thou, with a cheerful heart, make gifts of good kine unto foremost of Brāhmanas!' "[28]

Vaiçampāyana continued,—"Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma wished. Verily, king Yudhishthira bore in mind the whole of that religion which the preceptor of the deities imparted unto the royal Māndhātri.[29] Yudhishthira from that time began to always make gifts of kine and to support himself on grains of barley and on cowdung as both his food and drink. The king also began to sleep from that day on the bare earth, and possessed of restrained soul and resembling a bull in conduct, he became the foremost of monarchs.*[30] The Kuru king from that day became very attentive to kine and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking kine unto his vehicles. Whithersoever he had occasion to go, he proceeded on cars drawn by horses of good mettle."[31]

Section LXXVII.

Vaiçampāyana said,—"King Yudhishthira endued with humility, once again questioned the royal son of Çāntanu on the subject of gifts of kine in detail.[1]

"The king said,—'Do thou, O Bhārata, once more discourse to me in detail on the merits of giving away kine. Verily, O hero, I have not been satiated with hearing thy nectar-like words!' "[2]

* 'Çikhi' means a bull, so called from the hump it carries. The construction is 'çikhi Vrisha iva &c.'—T.

Vaiçampāyana continued,—"Thus addressed by king Yudhishthira the just, Cāntanu's son began to discourse to him once again, in detail, on the merits attaching to the gift of kine.[3]

"Bhishma said,—'By giving unto a Brāhmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one becomes cleansed of all one's sins.[4] There are many regions (in Hell) which are sunless. One who makes the gift of a cow has not to go thither.[5] That man, however, who gives unto a Brāhmana a cow that is incapable of drinking or eating, that has her milk dried up, that is endued with senses all of which have been weakened, and that is diseased and overcome with decrepitude, and that may, therefore, be likened to a tank whose water has been dried up,—indeed, the man who gives such a cow unto a Brāhmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell.[6] That cow which is wrathful and vicious, or diseased, or weak, or which has been purchased without the price agreed upon having been paid, or which would only afflict the regenerate recipient with distress and disappointment, should never be given. The regions such a man may acquire (as the rewards of other acts of righteousness performed by him) would fail to give him any happiness or impart to him any energy.[7] Only such kine as are strong, endued with good behaviour, young in years, and possessed of fragrance, are applauded by all (in the matter of gifts). Verily, as Gangā is the foremost of all rivers, even so is a Kapilā cow the foremost of all kine.'[8]

"Yudhishthira said,—'Why, O grandsire, do the righteous applaud the gift of a Kapilā cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapilā cow. Thou art, verily, competent to discourse to me on this topic!'*[9]

"Bhishma said,—'I have, O son, heard old men recite this

* A Kapilā cow is one that gives a copious measure of milk whenever she is milked, and is possessed of various other accomplishments and virtues.—T.

history respecting the circumstances under which the Kapilā cow was created. I shall recite that old history to thee ![10] In days of yore, the Self-born Brahman commanded the Rishi Daksha, saying,—Do thou create living creatures !—From desire of doing good to creatures, Daksha, in the first instance, created food.[11] Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha.[12] Among all objects mobile and immobile, the mobile are superior. Among mobile creatures, Brāhmanas are superior. The sacrifices are all established upon them.[13] It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine.* The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next.[14] As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food, like children approaching their father or mother.[15] Knowing the intention which moved all his creatures, the holy lord of all creatures, *viz.*, Daksha, for the sake of the beings he had created, himself drank a quantity of nectar.[16] He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation, Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth.[17] That cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilās. They were the means of sustenance for all creatures.[18] As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing aganist one another, copious froth is produced that spreads on every side.[19] Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahādeva who was then sitting on

* For without ghee, which is produced from milk, there can be no sacrifice. The 'sa' may refer to 'Soma,'but Sacrifice is evidently ment.—T.

the Earth. The puissant Mahādeva thereupon, filled with wrath, cast his eyes upon those kine.[20] With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tinging masses of clouds with diverse colors, the energy that issued from the third eye of Mahādeva produced, O monarch, diverse complexions in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahādeva by entering the region of Soma,[21-22] remained of the same color with which they were born, for no change was produced in their complexion. Seeing that Mahādeva had become exceedingly angry, Daksha, the lord of all creatures, addressed him, saying,[23]—Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant.* Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure.[24] After the same manner, the milk that these kine yield, being born of nectar, should not be regarded as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure.[25] The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom.[26] All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!—Having said these words, the lord of creatures, Daksha, made a present unto Mahādeva of a bull with certain kine.[27] Daksha gratified the heart of Rudra, O Bhārata, with that present. Mahādeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that

* The idea of 'uchchishta' is peculiarly Hindu and cannot be rendered into any other language. Everything that forms the remnant of a meal after one has left off eating, is 'uchchishta.' The calf sucks its dam. The udders, however, are not washed before milking the dam, for the milk coming out of them is not held to be impure remnant.—T.

Mahādeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity.[28] It was on that occasion also that the celestials, uniting together, made Mahādeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity.[29] Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapilā kine which are endued with great energy and possessed of color unchanged (from white).[30] Thus are kine the fore most of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow comes to be regarded as making a gift of every article that is desired to be enjoyed by men.[31] That man who, desiring to attain to prosperity, reads with a pure heart and body these Verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals.[32] He who makes a gift of a cow, O king, always succeeds in acquiring the merits that attach to gifts of Havya and Kavya, to the offer of oblations of water unto the Pitris, to other religious acts whose performance brings peace and happiness, to the gift of vehicles and cloths, and to the cherishing of children and the old.' "[33]

Vaiçampāyana continued,—" Hearing these words of his grandsire, Prithā's son, *viz.*, the royal Yudhishthira of Ājamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colors unto foremost of Brāhmanas.[34] Verily, for the purpose of subduing regions of felicity in the next, and winning great fame, king Yudhishthira performed many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine unto such Brāhmanas."[34]

Section LXXVIII.

"Bhishma said,—'In days of yore, king Saudāsa born of Ikshāku's race, that foremost of eloquent men, on one occasion

approached his family priest, *viz.*, Vaçishtha, that foremost of Rishis, crowned with ascetic success, capable of wandering through every region, the receptacle of Brahma, and endued with eternal life, and put to him the following question.[1-2]

" 'Saudāsa said,—O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?—'[3]

"Bhishma said,—'Unto king Saudāsa who stood before him with head bent in reverence, the learned Vaçishtha, having first bowed unto kine and purified himself (in body and mind), discoursed upon the mystery relating to kine, a topic that is fraught with results highly beneficial to all persons.'[4]

" 'Vaçishtha said,—Kine are always fragrant. The perfume emanated by the exudation of the Amyris agallochum issues out of their bodies. Kine are the great refuge of all creatures. Kine constitute the great source of blessings unto all.*[5] Kine are the Past and the Future. Kine are the source of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost.[6] Kine constitute the highest food. They are the best Havi for the deities. The Mantras called Swāhā and Vashat are forever established in kine.[7] Kine constitute the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and the Sacrifices rest on them.[8] Morning and evening kine yield unto the Rishis, O foremost of men, Havi for use in Homa, O thou of great effulgence.[9] They who make gifts of kine succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O thou of great puissance.[10] The man possessing ten kine and making a gift of one cow, he possessing a hundred kine and making a gift of ten kine, and he possessing a thousand kine and making a gift of a hundred kine, all earn the same measure of merit.[11] That man who, though possessed of hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not perform sacrifices, and that man who though possessed

* 'Swastyayana' is a ceremony of propitiation, productive of blessings and destructive of misery of every kind.—T.

of wealth acts as a miser (by not making gifts and discharging the duties of hospitality), are all three regarded as not worthy of any respect.[12] Those men who make gifts of Kapilā kine with their calves and with vessels of white brass for milking them,—kine, that is, which are not vicious and which, while given away, are wrapped round with cloths,—succeed in conquering both this and the other world.[13] Such persons as succeed in making gift of a bull that is still in the prime of youth, that has all its senses strong, and that may be regarded as the foremost one among hundreds of herds, that has large horns adorned with ornaments (of gold or silver), unto a Brāhmana possessed of Vedic learning, succeed, O scorcher of foes, in attaining to great prosperity and affluence each time they take birth in the world.[14-15] One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without a similar recitation of the names of kine. Morning and evening one should bend one's head in reverence to kine. As the consequence of such acts, one is sure to attain to great prosperity.[16] One should never feel any repugnance for the urine and the dung of the cow. One should never eat the flesh of kine. As the consequence of this, one is sure to attain to great prosperity.[17] One should always take the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should take the names of kine.[18] One should always bathe, using cowdung at the time. One should sit on dried cowdung. One should never cast one's urine and excreta and other secretions on cowdung. One should never obstruct kine in any way.[19] One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west. Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. One reaps, in consequence of such acts, that prosperity of which kine are the source.*[20] One should pour libations on the fire,

* The Commentator explains that by a wet cowhide is meant a piece of cowhide that has been dipped in water and thus purified. 'Upaviçya' is understood after 'Charmani.' The mention of 'bhumau' implies the avoidance of dishes or plates or cups of white brass or other allowable metals. 'Gavām pushtim,' I understand, means 'the prosperity in respect of kine,' *i. e.*, the prosperity which kine confer.—T.

using ghee for the purpose. One should cause Brāhmanas to utter blessings upon one, by presents of ghee. One should make gifts of ghee. One should also eat ghee. As the reward of such acts one is sure to attain to that prosperity which kine confer.[21] That man who inspires a vaccine form made of sesame seeds by uttering the Vedic Mantras called by the name of Gomati, and then adorns that form with every kind of gems and makes a gift of it, has never to suffer any grief on account of all his acts of omission and commission.[22]—Let kine that yield copious measures of milk and that have horns adorned with gold,—kine *viz.*, that are Surabhis or the daughters of Surabhis,—approach me even as rivers approach the ocean ![23] I always look at kine. Let kine always look at me. Kine are ours. We are theirs. Ourselves are there where kine are ![24]—Even thus, at night or day, in happiness or woe,—verily, at times of even great fear,—should a man exclaim. By uttering such words, he is certain to become freed from every fear.' "[25]

Section LXXIX.

" 'Vaçishtha said,—The kine that had been created in a former age practised the austerest penances for a hundred thousand years with the desire of attaining to a position of great pre-eminence.[1] Verily, O scorcher of foes, they said unto themselves,—We shall, in this world, become the best of all kinds of Dakshinā in sacrifices, and we shall not be liable to be stained with any fault ![2] By bathing in water mixed with our dung, people shall become sanctified. The deities and men shall use our dung for the purpose of purifying[3] all creatures mobile and immobile. They also that will give us away shall attain to those regions of happiness which will be ours.*[4]—The puissant Brahman, appearing unto them at the conclusion of their austerities, gave them the boons they sought, saying,—

* The first line of Verse 4 seems to be connected with Verse 3. The second line of 4 seems to stand by itself. By connecting the first line of 4 with the second, the meaning will be—'All mobile and immobile creatures that will give us away &c.' Immobile creatures making gifts of kine would be utter nonsense.—T.

It shall be as ye wish ! Do ye (thus) rescue all the worlds![5]—Crowned with fruition in respect of their wishes, they all rose up,—those mothers of both the Past and the Future. Every morning, people should bow with reverence unto kine. As the consequence of this, they are certain to win prosperity.[6] At the conclusion of their penances, O monarch, kine became the refuge of the world. It is for this that kine are said to be highly blessed, sacred, and the foremost of all things. It is for this that kine are said to stay at the very head of all creatures.[7] By giving away a Kapilā cow with a calf resembling herself, yielding a copious measure of milk, free from every vicious habit, and covered with a piece of cloth, the giver attains to great honors in the region of Brahma.[8] By giving away a cow of red complexion, with a calf that resembles herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honors in the region of Surya.[9] By giving away a cow of variegated hue, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honors in the region of Soma.[10] By giving away a cow of white complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honors in the region of Indra.[11] By giving away a cow of dark complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honors in the region of Agni.[12] By giving away a cow of the complextion of smoke, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honors in the region of Yama.[13] By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the region of Varuna.[14] By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honors in the region of the Wind-god.[15] By giving away a cow of the complexion of gold, having eyes of a tawny hue, with a calf and a vessel of white brass for milking

her, and covered with a piece of cloth, one enjoys the felicity of the region of Kuvera.[16] By giving away a cow of the complexion of the smoke of straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honors in the region of the Pitris.[17] By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one attains with ease to the high region of the Viçwedevas.[18] By giving away a Gouri cow, with a calf similar to her, yielding milk, free from every vice, and covered with a piece of cloth, one attains to the region of the Vasus.[19] By giving away a cow of the complexion of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the region of the Sāddhyas.[20] By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the region of the Maruts.[21] By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the Apsaras.[22] By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajāpati himself.[23] That man, O king, who habitually makes gifts of kine, proceeds, piercing through the clouds, on a car of solar effulgence to Heaven and shines there in splendour.[24] That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight.[25] He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinās, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras.*[26] The man who makes gifts of kine resides in Heaven and is honored there for as many years as there are hairs on the bodies of the kine he

* 'Vallaki' is the Indian lute. The 'Nupura' is an ornament for the ankles.—T.

gives away. Falling off from Heaven (upon the exhaustion of his merit), such a man takes birth in the order of humanity and, in fact, in a superior family among men.—' "[27]

Section LXXX.

" 'Vaçishtha said,—Kine are yielders of ghee and milk. They are the sources of ghee and they have sprung from ghee. They are rivers of ghee, and eddies of ghee. Let kine ever be in my house![1] Ghee is always my heart. Ghee is even established in my navel. Ghee is in every limb of mine. Ghee resides in my mind.[2] Kine are always at my front. Kine are always at my rear. Kine are on every side of my person. I live in the midst of kine![3]—Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be cleansed of all the sins one may commit in course of the day.[4] They who make gifts of a thousand kine, departing from this world, proceed to the regions of the Gandharvas and the Apsaras where there are many palatial mansions made of gold and where the celestial Gangā, called the current of Vasu, runs.[5] Givers of a thousand kine repair thither where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss.[6] That man who makes gifts of hundreds of thousands of kine agreeably to the ritual laid down in the scriptures, attains to high prosperity (here) and great honors in Heaven.[7] Such a man causes both his paternal and maternal ancestors to the tenth degree to attain to regions of great felicity, and sanctifies his whole race.[8] Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable. They should be dedicated in sacrifices.[9] When making journeys, one should proceed by their right (*i. e.*, keeping them to one's left). Ascertaining the proper time, they should be given away unto eligible persons.[10] By giving away a Kapilā cow having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that

is so difficult to enter.[11] One should always recite this sacred Mantra, *viz.*,—Kine are of beautiful form. Kine are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine approach me![12]—There is no gift more sacred than the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her.[13] With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,—with all these together,—the cow upholds sacrifice. What thing is there that is more useful than the cow?[14] Bending my head unto her with reverence, I adore the cow who is the mother of both the Past and the Future, and by whom the entire universe of mobile and immobile creatures is covered.[15] O best of men, I have thus recited to thee only a portion of the high merits of kine. There is no gift in this world that is superior to the gift of kine. There is also no refuge in this world that is higher than kine.—'[16]

"Bhishma continued,—'That high-souled giver of land (*viz.*, king Saudāsa), thinking these words of the Rishi Vaçishtha to be foremost in point of importance, then made gifts of a very large number of kine unto the Brāhmanas, restraining his senses the while, and as the consequence of those gifts, the monarch succeeded in attaining to many regions of felicity in the next world.' "*[17]

Section LXXXI.

"Yudhishthira said,—'Tell me, O grandsire, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the highest of all sanctifying objects.'[1]

"Bhishma said,—'Kine are the foremost of all objects. They are highly sacred and they rescue men (from all kinds of sin and distress). With their milk and with the Havi manufac-

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* 'Bhumidah' is, literally, a giver of land. King Saudāsa, the Commentator explains, was known by the name of 'Bhumidah' in consequence of his liberality in the matter of giving away land unto the Brāhmanas.—T.

tured therefrom, kine uphold all creatures in the universe.[2] O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and capable of cleansing others.[3] Kine reside in a region that is even higher than the region of the deities. When given away, they rescue their givers. Men of wisdom succeed in attaining to Heaven by making gifts of kine.[4] Yuvanāçwa's son Māndhātri, Yayāti, and (his sire) Nahusha, used always to give away kine in thousands.[5] As the reward of those gifts, they have attained to such regions as are unattainable by the very deities. There is, in this connection, O sinless one, a discourse delivered of old. I shall recite it to thee.[6] Once on a time, the intelligent Çuka, having finished his morning rites, approached with a restrained mind his sire, that foremost of Rishis, *viz.*, the Island-born Krishna, who is acquainted with the distinction between that which is superior and that which is inferior, and saluting him, said,—What is that sacrifice which appears to thee as the foremost of all sacrifices?[7-8] What is that act by doing which men of wisdom succeed in attaining to the highest region? What is that sacred act by which the deities enjoy the felicity of Heaven?[9] What constitutes the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is regarded as the best by the deities? What is that sacrifice which transcends the sacrifices of this world? Do thou also tell me, O sire, what is that which is the most sacred of all things![10]—Having heard these words of his son, O chief of Bharata's race, Vyāsa, the foremost of all persons conversant with duties, discoursed as follows unto him.[11]

"'Vyāsa said,—Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of merit. Kine are sacred, and kine are sanctifiers of all.[12] Formerly kine were hornless as it has been heard by us. For obtaining horns they adored the eternal and puissant Brahman.[13] The puissant Brahman, seeing the kine paying their adorations to him and sitting in *prāya*, granted unto each of them what each desired.[14] Thereafter their horns grew and each got what each desired. Of diverse colors, and

endued with horns, they began to shine in beauty, O son![15] Favored by Brahman himself with boons, kine are auspicious and yielders of Havya and Kavya. They are the embodiments of merit. They are sacred and highly blessed. They are possessed of excellent form and attributes.[16] Kine constitute high and excellent energy. The gift of kine is very much applauded. Those good men who, freed from pride, make gifts of kine,[17] are regarded as doers of righteous deeds and as givers of all articles. Such men, O sinless one, attain to the highly sacred region of kine.[18] The trees there produce sweet fruits. Indeed, those trees are always adorned with excellent flowers and fruits. Those flowers, O best of regenerate persons, are endued with celestial fragrance.[19] The entire soil of that region is made of gems. The sands there are all gold. The climate there is such that the excellencies of every season are felt. There is no mire, no dust. It is, indeed, highly auspicious.[20] The streams that run there shine in resplendence for the red lotuses blooming upon their bosoms, and for the jewells and gems and gold that occur in their banks and that display the effulgence of the morning Sun.[21] There are many lakes also in that region on whose breasts are many lotuses, mixed here and there with Nymphæa stellata, and having their petals made of costly gems, and their filaments adorned with a complexion like that of gold.[22] They are also adorned with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santānakas bearing their flowery burthens.[23] There are rivers whose banks are variegated with many bright pearls and resplendent gems and shining gold.[24] Portions of those regions are covered with excellent trees that are decked with jewels and gems of every kind. Some of them are made of gold and some display the splendour of fire.[25] There stand many mountains made of gold, and many hills and eminences made of jewels and gems. These shine in beauty in consequence of their tall summits which are composed of all kinds of gems.[26] The trees that adorn those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always emit a celestial fragrance and the fruits are exceedingly

sweet, O chief of Bharata's race.[27] Those persons that are of righteous deeds, O Yudhishthira, always sport there in joy. Freed from grief and wrath, they pass their time there, crowned with the fruition of every wish.[28] Persons of righteous deeds, possessed of fame, sport there in happiness, moving from place to place, O Bhārata, on delightful vehicles of great beauty.[29] Auspicious bands of Apsaras always amuse them there, with music and dance. Indeed, O Yudhishthira, a person goes to such regions as the reward of his making gifts of kine.[30] Those regions which have for their lords Pushan, and the Māruts of great puissance, are attained to by givers of kine. In affluence the royal Varuna is regarded as pre-eminent. The giver of kine attains to affluence like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras declared by Prajāpati himself (in respect of kine), *viz.*,—Yugandharāh, Surupāh, Vahurupāh, Viçwarupāh, and Mātara.*[31-32]—He who serves kine with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from kine who become gratified with him.[33] One should never, in even one's heart, do an injury to kine. One should, indeed, always confer happiness on them. One should always reverence kine and worship them, with bends of one's head.[34] He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow.[35] Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only.[36] That sacred thing by whose aid the deities

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* These are the several names by which kine are known. The first is probably derived from kine bearing the plough and thus assisting at tillage of the soil. The second implies beauty of form. The third is derived from the cow being regarded as the origin of all things in the universe : all things, therefore, are only so many forms of the cow. Viçwarupā implies the same thing. Mātara implies mothers, kine being regarded as the mothers of all.—T.

enjoy regions of felicity, that which is the most sacred of all sacred things, *viz.*, ghee, should then be borne on the head.*[37] With the aid of ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause the Brāhmanas to utter benedictions on oneself. One should eat ghee and make gifts of ghee. As the reward of this conduct, one may then attain to that prosperity which belongs to kine.[38] That man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes cleansed of sins as grave as the slaughter of a Brāhmana.[39] After their defeat at the hands of the Daityas, the deities practised this expiation. It was in consequence of this expiation that they succeeded in regaining their position as deities. Verily, it was through this that they regained their strength and became crowned with success.[40] Kine are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all. By making gifts of kine unto the Brāhmanas one attains to Heaven.[41] Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed (of all sins).[42] Brāhmanas of righteous deeds, who have been cleansed by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or assemblies of Brāhmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras.[43-44] The man who is desirous of obtaining a son may obtain it by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras. The girl desirous of having a good husband may have her wish crowned with success by the same means. In fact, one may acquire the fruition of every wish one may cherish,

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* Ghee is regarded so sacred because of its use in sacrifices. It is with the aid of ghee that the deities have become what they are. Itself sacred, it is also cleansing at the same time.—T.

by adoring these sacred Mantras.[45] When kine are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, kine are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine!—'[46]

"Bhishma continued,—'Thus addressed by his high-souled sire, Cuka, endued with great energy, began from that time to worship kine every day. Do thou also, O son, conduct thyself in the same way!'"[47]

Section LXXXII.

"Yudhishthira said,—'I have heard that the dung of the cow is endued with Cree. I desire to hear how this has been brought about. I have doubts, O grandsire, which thou shouldst dispel.'*[1]

"Bhishma said,—'In this connection is cited the old story, O monarch, of the conversation between kine and Cree, O best of the Bharatas![2] Once on a time the goddess Cree, assuming a very beautiful form, entered a herd of kine. The kine, beholding her wealth of beauty, became filled with wonder.[3]

"'The kine said,—Who art thou, O goddess? Whence hast thou become unrivalled on Earth for beauty? O highly blessed goddess, we have been filled with wonder at thy wealth of beauty![4] We desire to know who thou art. Who, indeed, art thou? Whither wilt thou proceed? O thou of very superior splendour of complexion, do tell us in detail all we wish to know!—[5]

"'Cree said,—Blessed be ye, I am dear unto all creatures. Indeed, I am known by the name of Cree. Forsaken by me, the Daityas have been lost for ever.[6] The deities, *viz.*, Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting in joy and will do so for ever.[7] Verily, the Rishis and the deities, only when they are endued

* 'Cree' is the goddess of Prosperity. The answer of Bhishma will explain the question fully.—T.

with me, become crowned with success. Ye kine, those beings meet with destruction into whom I do not enter![8] Religion, Wealth, and Pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am possessed of even such energy![9] I wish to always reside in every one of you. Repairing to your presence, I solicit you. Be all of you endued with Cree!—[10]

"'The kine said,—Thou art fickle and restless. Thou sufferest thyself to be enjoyed by many persons. We do not desire to have thee! Blessed be thou, go whithersoever thou pleasest.[11] As regards ourselves, all of us are possessed of good forms. What need have we with thee? Go whithersoever thou likest. Thou hast already (by answering our questions) gratified us exceedingly!—[12]

"'Cree said,—Is it proper with you, ye kine, that you do not welcome me? I am difficult of being attained. Why then do you not accept me?[13] It seems, ye creatures of excellent vows, that the popular proverb is true, *viz.*, that it is certain that when one comes to another of one's own accord and without being sought, one meets with disregard.[14] The gods, the Dānavas, the Gandharvas, the Piçāchas, the Uragas, the Rākshasas, and human beings succeed in obtaining me only after undergoing the severest austerities.[15] Ye who have such energy, do ye take me! Ye amiable ones, I am never disregarded by any one in the three worlds of mobile and immobile creatures!—[16]

"'The kine said,—We do not disregard thee, O goddess! We do not show thee a slight! Thou art fickle and of a very restless heart. It is for this only that we take leave of thee![17] What need of much talk? Do thou go whithersoever thou choosest. All of us are endued with excellent forms. What need have we with thee, O sinless one?—[18]

"'Cree said,—Ye givers of honors, cast off by you in this way, I shall certainly be an object of disregard with all the world! Do ye show me grace![19] Ye are all highly blessed. Ye are ever ready to grant protection unto those that seek your protection. I have come to you soliciting your protection. I have no fault. Do you rescue me (from this situation).[20]

Know that I shall always be devoted to you! I am desirous of residing in any part, however repulsive, of your bodies. Indeed, I wish to reside in even your rectum![21] Ye sinless ones, I do not see that ye have any part in your bodies that may be regarded as repulsive, for ye are sacred, and sanctifying, and highly blessed! Do ye, however, grant my prayer. Do ye tell me in which part of your bodies I shall take up my residence!—'[22]

"Bhishma continued,—'Thus addressed by Cree, the kine, always auspicious and inclined to kindness unto all who are devoted to them, took counsel with one another, and then addressing Cree, said unto her, O king, these words.[23]

"'The kine said,—O thou of great fame, it is certainly desirable that we should honor thee! Do thou live in our urine and dung. Both these are sacred, O auspicious goddess!—[24]

"'Cree said,—By good luck, ye have shown me much grace implying your desire to favour me. Let it be even as ye say! Blessed be ye all, I have really been honored by you, ye givers of happiness!'—[25]

"Bhishma continued,—'Having, O Bhārata, made this compact with kine, Cree, there and then, in the very sight of those kine, rendered herself invisible.[26] I have thus told thee, O son, the glory of the dung of kine. I shall once again discourse to thee of the glory of kine. Do thou listen to me!'"[27]

Section LXXXIII.

"Bhishma said,—'They who make gifts of kine, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, O Yudhishthira, as always performing sacrifices of every kind.[1] No sacrifice can be performed without the aid of curds and ghee. The very character as sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice.[2] Of all kinds of gifts, the gift of kine is applauded as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers.[3] People should cherish kine for obtaining prosperity and even

peace. The milk, curds, and ghee that kine yield are capable of cleansing one from every kind of sin.[4] Kine are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than kine, O chief of Bharata's race.[5] In this connection is recited the ancient narrative, O Yudhishthira, of the discourse between the Grandsire and the chief of the celestials.[6] After the Daityas had been defeated and Çakra had become the lord of the three worlds, all creatures grew in prosperity and became devoted to the true religion.[7] Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rākshasas, the Deities, the Asuras, the winged creatures, and the Prajāpatis, O thou of Kuru's race, all assembled together and adored the Grandsire. There were Nārada and Parvata and Viçwāvasu and Hāhā-Huhu,[8-9] who sang in celestial strains for adoring that puissant lord of all creatures. The deity of wind bore thither the fragrance of celestial flowers.[10] The Seasons also, in their embodied forms, bore the perfumes of flowers peculiar to each, unto that conclave of celestials, that gathering of all creatures of the universe,[11] where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the deities and bowing his head unto him with reverence, asked him, saying,[12]—I desire, O Grandsire, to know why the region of kine is higher, O holy one, than the region of the deities themselves who are the lords of all the worlds.[13] What austerities, what Brahmacharyya, O lord, did kine perform in consequence of which they are able to reside happily in a region that is even above that of the deities?[14]—Thus addressed by Indra, Brahman said unto the slayer of Vala,—Thou hast always, O slayer of Vala, disregarded kine.[15] Hence, thou art not acquainted with the glorious pre-eminence of kine. Listen now to me, O puissant one, as I explain to thee the high energy and glorious pre-eminence of kine, O chief of the celestials![16] Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vāsava! Without them there can be no sacrifice.[17] With their milk and the Havi produced therefrom, they uphold all creatures.[18] Their male children are

engaged in assisting at tillage and thereby produce diverse kinds of paddy and other seeds.[19] From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence, O chief of the deities, kine are sacred. Afflicted by hunger and thirst, they bear diverse burthens.[20] Kine support the Munis. They uphold all creatures by diverse acts. O Vāsava, kine are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours.[21] I have thus explained to thee today, O thou of a hundred sacrifices, the reason, O Cakra, of kine residing in a place that is high above that of the deities.[22] Kine obtained many excellent forms, O Vāsava, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying.[23] Listen to me also, O slayer of Vala, as I tell thee in detail the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the deities.[24] In days of yore, O son, when in the Deva-yuga the high-souled Dānavas became lords of the three worlds, Aditi underwent the severest austerities and got Vishnu within her womb (as the reward thereof). Verily, O chief of the-celestials, she had stood upon one leg for many long years, desirous of having a son.*[25-26] Beholding the great goddess Aditi thus undergoing the severest austerities, the daughter of Daksha, *viz.*, the illustrious Surabhi,[27] herself devoted to righteousness, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailāsa that are resorted to by both the deities and the Gandharvas.[28] Established on the highest Yoga, she also stood upon one leg for eleven thousand years.[29] The deities with the Rishis and the great Nāgas all became scorched with the severity of her penances. Repairing thither with me, all of them began to adore that auspicious goddess.[30] I then addressed that goddess endued with penances, and said,—O goddess, O thou of faultless conduct, for what purpose dost thou undergo such severe austerities?[31] O highly blessed one, I am

* 'Devendreshu' is evidently a misreading for 'Daitendreshu.'—T.

gratified with thy penances, O beautiful one! Do thou, O goddess, solicit what boon thou desirest. I shall grant thee whatever thou mayst ask!—Even these were my words unto her, O Purandara.[32] Thus addressed by me, Surabhi answered me, saying,—I have no need, O Grandsire, of boons. Even this, O sinless one, is a great boon to me that thou hast been gratified with me![33]—Unto the illustrious Surabhi, O chief of the celestials, who said so unto me, O lord of Cachi, I answered even in these words, O foremost of the deities, *viz.*,[34]—O goddess, with this exhibition of thy freedom from cupidity and desire, and with these penances of thine, O thou of beautiful face, I have been exceedingly gratified. I, therefore, grant thee the boon of immortality.[35] Thou shalt dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka.[36] Thy offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, thy daughters will reside there.[37] All kinds of enjoyment, celestial and human, that thou mayst think of will immediately be thine. Whatever happiness exists in Heaven, will also be thine, O blessed one![38]—The regions, O thou of a hundred eyes, that are Surabhi's are endued with means for the gratification of every wish. Neither Death, nor Decrepitude, nor fire, can overcome its denizens.[39] No ill-luck, O Vāsava, exists there. Many delightful woods, and delightful ornaments and objects of beauty may be seen there.[40] There many beautiful cars, all excellently equipt and which move at the will of the rider, may be seen, O Vāsava. O thou of eyes like lotus petals, it is only by Brahmacharyya, by penances, by Truth, by self-restraint, by gifts, by diverse kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous acts well-performed, that one can attain to Goloka.[41-42] Thou hadst asked me, O Cakra, and I have answered thee in full. O slayer of Asuras, thou shouldst never disregard kine!—'[43]

"Bhishma continued,—'Having heard these words of the self-born Brahman, O Yudhishthira, Cakra of a thousand eyes began from that time to worship kine every day and to show them the greatest respect.[44] I have thus told thee everything

about the sanctifying character of kine, O thou of great splendour. The sacred and high pre-eminence and glory of kine,[45] that is capable of cleansing one from every sin, has, O chief of men, been thus explained to thee. That man who with senses withdrawn from every other object will recite this account unto Brāhmanas,[46] on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitris, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish.[47] That man who is devoted to kine succeeds in obtaining the fruition of every wish of his. Indeed, even those women that are devoted to kine succeed in obtaining the accomplishment of every wish of theirs.[48] He that desires sons obtains sons. He that desires daughters obtains daughters. He that desires wealth succeeds in acquiring wealth, and he that desires religious merit succeeds in winning religious merit.[49] He that desires knowledge acquires knowledge, and he that desires felicity succeeds in acquiring felicity. Indeed, O Bhārata, there is nothing that is unattainable to one that is devoted to kine.' "[50]

Section LXXXIV.

"Yudhishthira said,—'Thou hast, O grandsire, discoursed to me on the gift of kine that is fraught with great merit. In the case of kings observant of their duties, that gift is most meritorious.[1] Sovereignty is always painful. It is incapable of being borne by persons of uncleansed souls. In the generality of cases, kings fail to attain to auspicious ends.[2] By always making, however, gifts of earth, they succeed in cleansing themselves (of all their sins). Thou hast, O prince of Kuru's race, discoursed to me on many duties.[3] Thou hast discoursed to me on the gifts of kine made by king Nriga in days of old. The Rishi Nāchiketa, in ancient times, had discoursed on the merits of this act.[4] The Vedas and the Upanishads also have laid down that in all sacrifices,—in fact, in all kinds of religious acts,—the Dakshinā should be earth or kine or gold.[5] The Crutis, however, declare that of all Dakshinās, gold is very superior and is, indeed, the best. I desire, O grandsire,

to hear thee discourse truly on this topic.[6] What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things?[7] For what reason do men of wisdom applaud the gift of gold? For what reason is gold regarded as the best of Dakshinās in all sacrifices?[8] Why also is gold regarded as a cleanser superior to earth itself and kine? Why, indeed, is it regarded so superior as a Dakshinā? Do thou, O grandsire, discourse to me on all this!'[9]

"Bhishma said,—'Listen, O king, with concentrated attention to me as I recite to thee in detail the circumstances connected with the origin of gold as understood by me.[10] When my father Cāntanu of great energy departed from this world, I preceeded to Gangādwāra for performing his Crāddha.[11] Arrived there I commenced the Crāddha of my sire. My mother Jānhavi, coming there, rendered me great help.[12] Inviting many ascetics crowned with success and causing them to take their seats before me, I commenced the preliminary rites consisting of gifts of water and of other things.[13] Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake.[14] I then saw, O king, that a handsome arm, adorned with Angadas and other ornaments, rose up, piercing the ground, through the blades of Kuça grass which I had spread.[15] Beholding that arm rise from the ground, I became filled with wonder. Indeed, O chief of Bharata's race, I thought that my sire had come himself for accepting the cake I was about to offer.[16] Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Crāddha is performed. Even this was the conviction that took possession of my mind, *viz.*, that the obsequial cake should never be presented in this world by a man into the visible hand of the man whose obsequial rites are performed. The Pitris do not come in their visible forms for taking the cake. On the other hand, the ordinance provides that it should be presented on the blades

of Kuça grass spread on the earth for the purpose. I then, disregarding that hand which constituted an indication of my sire's presence,[17-19] and recollecting the true ordinance depending upon the authority of the scriptures respecting the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon those blades of Kuça grass that were spread before me.[20] Know, O prince of men, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my sire, O monarch. vanished in our very sight.[21] On that night as I slept, the Pitris appeared to me in a dream. Gratified with me they said, O chief of Bharata's race, even these words,—We have been pleased with thee,[22] for the indication thou hast afforded today of thy adherence to the ordinance. It has pleased us to see that thou hast not swerved from the injunctions of the scriptures. The scriptural ordinance, having been followed by thee, has become more authoritative, O king.[23] By such conduct thou hast honored and maintained the authority of thyself, the scriptures, the auditions of the Vedas, the Pitris and the Rishis, the Grandsire Brahman himself, and those seniors, *viz.*, the Prajāpatis. Adherence to the scriptures has been maintained. Thou hast today, O chief of the Bharatas, acted very properly.[24-25] Thou hast made gifts of earth and kine. Do thou make gifts of gold. The gift of gold is very cleansing. O thou that art well-conversant with duties, know that by such acts of thine, both ourselves and our fore-fathers will all be cleansed of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them!—Even these were the words that my ancestors, appearing unto me in a dream, said unto me. I then awoke, O king, and become filled with wonder.[26-28] Indeed, O chief of Bharata's race, I set my heart then upon making gifts of gold. Listen now, O monarch, to this old history.[29] It is highly praiseworthy and it extends the period of his life who listens to it. It was first recited to Rāma the son of Jamadagni. In former days Jamadagni's son Rāma, filled with great wrath,[30] exterminated the Kshatriyas from off the face of the Earth for thrice seven times. Having subjugated the entire Earth, the

heroic Rāma of eyes like lotus petals began to make preparations for performing a Horse-sacrifice, O king, that is praised by all Brāhmanas and Kshatriyas and that is capable of granting the fruition of every wish.[31-32] That sacrifice cleanses all creatures and enhances the energy and splendour of those who succeed in performing it. Endued with great energy, Rāma, by the performance of that sacrifice, became sinless.[33] Having, however, performed that foremost of sacrifices, the high-souled Rāma failed yet to attain to perfect lightness of heart.[34] Repairing unto Rishis conversant with every branch of learning as also the deities, Rāma of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying,—Ye highly blessed ones, do ye declare that which is more cleansing still for men engaged in fierce deeds?—Thus addressed by him, those great Rishis, fully acquainted with the Vedas and the scriptures, answered him, saying,[35-36]—O Rāma, guided by the authority of the Vedas, do thou honor all learned Brāhmanas. Following this conduct for sometime, do thou once more ask the regenerate Rishis as to what should be done by thee for cleansing thyself![37] Follow the advice which those persons of great wisdom would give!—Repairing then to Vaçishtha and Agastya and Kaçyapa,[38] that delighter of the Bhrigus, endued with great energy, asked them the very question.—Ye foremost of Brāhmanas, even this is the wish that has arisen in my heart. How, indeed, may I succeed in cleansing myself?[39] By what acts and rites may this be brought about? Or, if by gifts, what is that article by giving away which this wish of mine may be accomplished? Ye foremost of righteous persons, if your minds be inclined to do me a favour, then do tell me, ye that are endued with wealth of asceticism, what is that by which I may succeed in cleansing myself!—[40]

"'The Rishis said,—O delighter of the Bhrigus, the mortal that has sinned becomes cleansed by making gifts of kine, of earth, and of wealth. Even this is what we have heard.[41] There is another gift that is regarded as a great cleanser. Listen to us, O regenerate Rishi, as we discourse on it! That article is excellent and is endued with wonderful aspect and is,

besides, the offspring of Fire.[42] In days of yore, the god Agni burnt all the world. It has been heard by us that from his seed sprung gold of bright complexion. It came to be celebrated under the name of the good-complexioned. By making gifts of gold thou art sure to have thy wish crowned with fruition.[43]—Then the illustrious Vaçishtha in especial, of rigid vows, addressing him, said,—Hear, O Rāma, how gold, which has the splendour of fire, first sprang into existence.[44] That gold will confer merit on thee. In matters of gifts, gold is highly applauded. I shall also tell thee what is gold, whence it has come, and how it has come to be invested with superior attributes.[45] Listen to me, O thou of mighty arms, as I discourse upon these topics. Know this as certain that gold is of the essence of Fire and Soma.[46] The goat is Fire, (for if given, it leads to the region of the deity of fire); the sheep is is Varuna (for it leads to the region of Varuna the lord of waters); the horse is Surya (for it leads to the region of Surya); elephants are Nāgas (for they lead to the world of Nāgas); buffalos are Asuras (for they lead to the region of Asuras);[47] Cocks and boars are Rākshasas (for they lead to the regions of the Rākshasas), O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma, (for it leads to the merits of sacrifice, and to the region of kine, of the lord of waters, and of Soma.) Even these are the declarations of the Smritis.[48] Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O regenerate Rishi, compared to all these objects (which I have named above) gold is certainly superior. It is a precious thing, high and excellent.*[49] It is for this reason that the deities and Gandharvas and Uragas and Rākshasas and human beings and Piçāchas hold it with care.[50] All these beings, O son of Bhrigu's race, shine in splendour, with the aid of gold, after converting it into crowns and armlets and diverse kinds of ornaments.[51] It is also for this reason that gold is regarded as the most cleansing of all cleansing things such as earth and kine and all other kinds

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* The Commentator explains that hence, by making gifts of gold, one comes to be regarded as making gifts of the entire universe.—T.

of wealth, O prince of men.[52] The gift of gold, O puissant king, is the highest gift. It is distinguished above the gift of earth, of kine, and of all other things.[53] O thou that art endued with the effulgence of an immortal, gold is an eternal cleanser. Do thou make gifts of it unto the foremost of Brāhmanas as it is the foremost of cleansing things.[54] Of all kinds of Dakshinā, gold is the best. They who make gifts of gold are said to be givers of all things.[55] Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the deities in one, and gold has Agni for its essence.[56] Hence it is that the person who makes gifts of gold gives away all the deities. Hence, O chief of men, there is no gift higher than the gift of gold.—[57]

"'Vaçishtha continued,—Hear once more, O regenerate Rishi, as I discourse upon it, the pre-eminence of gold, O foremost of all wielders of weapons.[58] I heard this formerly in the Purāna, O son of Bhrigu's race. It represents the speech of Prajāpati himself.[59] After the wedding was over of the illustrious and high-souled Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his spouse, on the breast of that foremost of mountains, *viz.*, Himavat, the illustrious and high-souled deity wished to unite himself with the goddess. Thereupon all the deities, penetrated with anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahādeva and his boon-giving spouse Umā, both of whom were seated together, they addressed Rudra, O perpetuater of Bhrigu's race, saying,—This union, O illustrious and sinless one, of thine with the goddess,[60-62] is a union of one endued with penances with another of penances as severe! Verily, it is the union, O lord, of one possessed of very great energy with another whose energy is scarcely less! Thou, O illustrious one, art of energy that is irresistible. The goddess Umā also is possessed of energy that is equally irresistible.[63] The offspring that will result from a union like this, will, without doubt, O illustrious deity, be endued with very great might. Verily, O puissant lord, that offspring will consume all things in the three worlds without leaving a remnant.[64] Do thou then, O lord of all the universe, O thou of large eyes,

grant unto these deities prostrated before thee, a boon from desire of benefiting the three worlds![65] Do thou, O puissant one, restrain this high energy of thine which may become the seed of offspring.[66] Verily, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe![67] The offspring that will be born of you two will certainly be able to afflict the deities! Neither the goddess Earth, nor the Firmament, nor Heaven, O puissant one,[68] nor all of them together, will be able to bear thy energy, we firmly believe. The entire universe is certain to be burnt through the force of thy energy.[69] It behooveth thee, O puissant one, to show us favor, O illustrious deity. That favor consists in thy not begetting a son, O foremost of the deities, upon the goddess Umā.[70] Do thou, with patience, restrain thy fiery and puissant energy!—Unto the deities that said so, the holy Mahādeva having the bovine bull for his sign, O regenerate Rishi, answered, saying,—So be it!—Having said so, the deity that has the bull for his vehicle, drew up his vital seed.[71-72] From that time he came to be called by the name of *Urddharetas* (one that has drawn up the vital seed). The spouse of Rudra, however, at this endeavour of the deities to stop procreation, became highly incensed.[73] In consequence of her being of the opposite sex (and, therefore, endued with little control upon her temper) she used harsh words:—Since ye have opposed my lord in the matter of procreating an offspring when he was desirous of procreating one upon me,[74] as the consequence of this act, ye deities, ye all shall become sonless. Verily, since ye have opposed the birth of an offspring from me,[75] therefore, ye shall have no offspring of your own!—At the time this curse was denounced, O perpetuater of Bhrigu's race, the deity of fire was not there.[76] It is in consequence of this curse of the goddess that the deities have become childless. Rudra, solicited by them, held in himself his energy of incomparable puissance.[77] A small quantity, however, that came out of his body fall down on the Earth. That seed, falling on the Earth, leaped into a blazing fire and there began to grow (in size and power) most wonderfully.[78] The energy of Rudra, coming in contact with another energy of great puis-

sance, became identified with it in respect of essence. Meanwhile, all the deities having Cakra at their head,[79] were scorched a good deal by the Asura named Tāraka. The Ādityas, the Vasus, the Rudras, the Māruts, the Açwins,[80] and the Sāddhyas all became exceedingly afflicted in consequence of the prowess of that son of Diti. All the regions of the deities, their beautiful cars, and their palatial mansions,[81] and the retreats of the Rishis, were snatched away by the Asuras. Then the deities and the Rishis, with cheerless hearts, sought the protection of the illustrious and puissant Brahman of unfading glory.' "—[82]

Section LXXXV.

" '—The Deities said,—The Asura named Tāraka who has received boons from thee, O puissant one, is afflicting the deities and the Rishis. Let his death be ordained by thee![1] O Grandsire, great has been our fear from him. O illustrious one, do thou rescue us! We have no other refuge than thee?—[2]

" '—Brahman said,—I am equal in my behaviour towards all creatures. I cannot, however, approve of unrighteousness. Let Tāraka, that opponent of the deities and Rishis, be quickly destroyed.[3] The Vedas and the eternal duties shall not be exterminated, ye foremost of celestials! I have ordained what is proper, in this matter. Let the fever of your hearts be dispelled.—[4]

" '—The Deities said,—In consequence of thy having granted him boons, that son of Diti has been proud of his might. He is incapable of being slain by the deities. How then will his death be brought about?[5] The boon which, O Grandsire, he has obtained from thee is that he should not be slayable by deities or Asuras or Rākshasas.[6] The deities have also been cursed by the spouse of Rudra in consequence of their endeavour in former days to stop propagation. The curse denounced by her has been, O lord of the universe, even this, *viz.*, that they are not to have any offspring!'—[7]

" '—Brahman said,—Ye foremost of deities, Agni was not there at the time the curse was denounced by the goddess.

Even he will beget an offspring for the destruction of the enemies of the gods.[8] Transcending all the deities and Dānavas and Rākshasas and human beings and Gandharvas and Nāgas and feathery creatures,[9] the offspring of Agni with his dart, which in his hands will be a weapon incapable of being baffled if once hurled at the foe, will destroy Tāraka from whom your fear hath arisen. Verily, all other enemies of yours will also be slain by him.[10] Will is eternal. That Will is known by the name of Kāma and is identical with Rudra's seed a portion of which fell into the blazing form of Agni.[11] That energy, which is a mighty substence, and which resembles a second Agni, will be cast by Agni into Gangā for producing an offspring upon her in order to effect the destruction of the enemies of the gods.[12] Agni did not come within the range of Umā's curse. The eater of sacrificial libations was not present there when the curse was denounced.[13] Let the deity of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you what the means are for the destruction of Tāraka.[14] The curses of those that are endued with energy fail to produce any effect upon those that are endued with energy. Forces, when they come into contact with something that is endued with stronger force, become weakened.[15] They that are endued with penances are competent to destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire (which is identifiable with Agni) sprang in former times and is the most eternal of all creatures.[16] Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and existing in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, He is older than Rudra himself.[17] Let that eater of sacrificial libations, who is a mass of energy, be searched out. That illustrious deity will accomplish this desire of your hearts![18]—Hearing these words of the Grandsire, the high-souled gods then proceeded to search out the god of fire with hearts cheerful in consequence of their purpose having been crowned with success.[19] The gods and the Rishis then searched every part of the three worlds, their hearts filled with the thought of Agni and eagerly

desiring to obtain a sight of him.[20] Endued with penances, possessed of prosperity, celebrated over all the worlds, those high-souled ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race.[21] They failed, however, to find out the eater of sacrificial libations who had concealed himself by merging his self into self.* About this time, a frog, living in water, appeared on the surface thereof from the nethermost regions, with cheerless heart in consequence of having been scorched by the energy of Agni. The little creature addressed the deities who had become penetrated with fear and who were all very eager to obtain a sight of the deity of fire, saying,[22-23]—Ye gods, Agni is now residing in the nethermost regions. Scorched by the energy of that deity, and unable to bear it longer, I have come hither![24] The illustrious bearer of sacrificial libations, ye gods, is now under the waters. He has created a mass of waters within which he is staying. All of us have been scorched by his energy.[25] If, ye gods, ye desire to obtain a sight of him,—verily, if ye have any business with him,—do ye go to him thither![26] Do, indeed, repair thither. As regards ourselves, we shall fly from this place, ye deities, from fear of Agni!—Having said this much, the frog dived into the water.[27] The eater of sacrificial libations learnt the treachery of the frog. Coming to that animal, he cursed the whole race, saying,—Ye shall henceforth be deprived of the organ of taste![28]—Having denounced this curse on the frog, he left the spot speedily for taking up his abode elsewhere. Verily, the puissant deity did not show himself.[29] Seeing the plight to which the frogs were reduced for having done them a service, the deities, O best of the Bhrigus, showed favor unto those creatures. I shall tell thee everything regarding it. Do thou listen to me, O mighty-armed hero!—[30]

" '—The Deities said,—Though deprived of tongues through the curse of Agni and, therefore, reft of the sensation of taste, ye shall yet be able to utter diverse kinds of speech.[31] Living within holes, deprived of food, reft of consciousness, wasted

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* *I. e.*, into water for water is identical with Agni.—T.

and dried up, and more dead than alive, the Earth will yet hold you all.[32] Ye shall also be able to wander about at night-time when everything is enveloped in thick darkness!—Having said this unto the frogs, the deities once more went over every part of the Earth for finding out the deity of blazing flames. In spite of all their efforts, however, they failed to get at him.[33] Then, O perpetuater of Bhrigu's race, an elephant, as large and mighty as the elephant of Cakra, addressed the gods, saying,—Agni is now residing within this Açwattha tree![34]—Incensed with wrath, Agni cursed all the elephants, O descendant of Bhrigu, saying,—Your tongues will be bent back![35]—Having been pointed out by the elephants, the deity of fire cursed all elephants even thus and then went away and entered the heart of the Cami tree from desire of residing within it for sometime.[36] Listen now, O puissant hero, what favor was shown unto the elephants, O foremost one of Bhrigu's race, by the deities of unbaffled prowess who were all gratified with the service a representative of theirs had done to them.—[37]

" '—The Deities said,—With the aid of even your tongues bent inwards ye shall be able to eat all things, and with even those tongues ye shall be able to utter cries that will only be indistinct![38]—Having blessed the elephants in this way, the denizens of Heaven once more resumed their search after Agni. Indeed, having issued out of the Açwattha tree, the deity of fire had entered the heart of Cami.[39] This new abode of Agni was divulged by a parrot. The gods thereupon proceeded to the spot. Enraged with the conduct of the parrot, the deity of blazing flames cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of speech![40]—Indeed, the eater of sacrificial libations turned up the tongues of all the parrots. Beholding Agni at the place pointed out by the parrot, and witnessing the curse denounced upon him, the gods, feeling a compassion for the poor creature, blessed him, saying,[41]—In consequence of thy being a parrot, thou shalt not be wholly deprived of the power of speech. Though thy tongue has been turned backwards, yet speech thou shalt have, confined to the letter K.[42] Like that of a child or an

old man, thy speech shall be sweet and indistinct and wonderful!—Having said these words unto the parrot, and beholding the deity of fire within the heart of the Cami, the gods[43] made Cami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to reside in the heart of the Cami.[44] Men came to regard the Cami as a proper means for producing fire (in sacrifices).* The waters that occur in the nethermost regions had come into contact with the deity of blazing flames.[45] Those heated waters, O thou of Bhrigu's race, are vomited forth by the mountain springs. In consequence, indeed, of Agni having resided in them for sometime, they became hot through his energy.[46] Meanwhile Agni, beholding the gods, became grieved. Addressing the deities, he asked them,—What is the reason of your presence here?[47]—Unto him the deities and the great Rishis said,—We wish to set thee to a particular task. It behooveth thee to accomplish it![48] When accomplished, it will redound greatly to thy credit!—[49]

"'—Agni said,—Tell me what your business is. I shall, ye gods, accomplish it! I am always willing to be set by you to any task you wish! Do not scruple, therefore, to command me!—[50]

"'—The Deities said,—There is an Asura of the name of Tāraka who has been filled with pride in consequence of the boon he has obtained from Brahman. Through his energy he is able to oppose and discomfit us. Do thou ordain his destruction![51] O sire, do thou rescue these deities, these Prajāpatis, and these Rishis, O highly blessed Pāvaka![52] O puissant one, do thou beget a heroic son possessed of thy energy, who will dispel, O bearer of sacrificial libations, our fears from that Asura![53] We have been cursed by the great goddess Umā. There is nothing else than thy energy which can be our refuge now. Do thou, therefore, O puissant deity, rescue us all![54]—Thus addressed, the illustrious and irresistible bearer of sacrificial

* This refers to the practice of making the sacrificial fire by rubbing two sticks of Cami. It is a very inflammable wood and is used hence in all sacred rites.—T.

libations answered, saying,—Be it so !—and he then proceeded towards Gangā otherwise called Bhāgirathi.[55] He united himself in (spiritual) congress with her and caused her to conceive. Verily, in the womb of Gangā the seed of Agni began to grow even as Agni himself grows (when supplied with fuel and aided by the wind).[56] With the energy of that god, Gangā became exceedingly agitated at heart. Indeed, she suffered great distress and became unable to bear it.[57] When the deity of blazing flames cast his seed endued with great energy into the womb of Gangā, a certain Asura (bent on purposes of his own) uttered a frightful roar.[58] In consequence of that frightful roar uttered by the Asura for purposes of his own (and not for terrifying her), Gangā became very much terrified and her eyes rolled in fear and betrayed her agitation.[59] Deprived of consciousness, she became unable to bear her body and the seed within her womb. The daughter of Janhu, inseminated with the energy of the illustrious deity, began to tremble.[60] Overwhelmed with the energy of the seed she held in her womb, O learned Brāhmana, she then addressed the deity of blazing fire, saying,—I am no longer capable, O illustrious one, of bearing thy seed in my womb.[61] Verily, I am overcome with weakness by this seed of thine. The health I had in days before is no longer mine. I have been exceedingly agitated, O illustrious one, and my heart is dead within me, O sinless one.[62] O foremost of all persons endued with penances, I am incapable of bearing thy seed any longer. I shall cast it off, induced by the distress that has overtaken me, and not by caprice.[63] There has been no actual contact of my person with thy seed, O illustrious deity of blazing flames! Our union, having for its cause the distress that has overtaken the deities, has been subtile and not of the flesh, O thou of great splendour.[64] Whatever merit or otherwise there may be in this act (intended to be done by me), O eater of sacrificial libations, must belong to thee. Verily, I think, the righteousness or unrighteousness of this deed must be thine ![65]—Unto her the deity of fire said,—Do thou bear the seed ! Do, indeed, bear the fœtus endued with my energy. It will lead to great results.[66] Thou art, verily, capable of bearing the entire

Earth. Thou wilt gain nothing by not holding this energy.[67]—That foremost of streams, though thus dissuaded by the deity of fire as also by all the other deities, cast off the seed on the breast of Meru, that foremost of all mountains.[68] Capable (somehow) of bearing that seed, yet oppressed by the energy of Rudra (for Agni is identical with Rudra), she failed to hold that seed longer in consequence of its burning energy.[69] After she had cast it off, through sheer distress, that blazing seed having the splendour of fire, O perpetuater of Bhrigu's race, Agni saw her,[70] and asked that foremost of streams,—Is it all right with the fœtus thou hast cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be endued? Do thou tell me all about it'—[71]

"'—Gangā said,—The fœtus is endued with the complexion of gold. In energy it is even like thee, O sinless one! Of an excellent complexion, perfectly stainless, and blazing with splendour, it has illuminated the entire mountain.[72] O foremost of all persons endued with penances, the fragrance emitted by it resembles the cool perfume that is scattered by lakes adorned with lotuses and Nyphæa stellata, mixed with that of the Nauclea Cadamba.[73] With the splendour of that fœtus everything around it seemed to be transformed into gold even as all things on mountain and low land seem to be transformed into gold by the rays of the Sun.[74] Indeed, the splendour of that fœtus, spreading far, falls upon mountains and rivers and springs.[75] Indeed, it seems that the three worlds, with all their mobile and immobile creatures, are being illuminated by it. Even of this kind is thy child, O illustrious bearer of sacrificial libations.[76] Like unto Surya or thy blazing self, in beauty it is even like a second Soma!—Having said these words, the goddess disappeared there and then.[77] Pāvaka also, of great energy, having accomplished the business of the deities proceeded to the place he liked, O delighter of the Bhrigus.[78] It was in consequence of the result of this act that the Rishis and the deities bestowed the name of Hiranyaretas upon the deity of fire.*[79] And because the Earth held that seed (after

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* 'Hiranyaretas' implies 'having gold for his vital seed.—T.

the goddess Gangā had cast it upon her), she also came to be called by the name of Vasumati. Meanwhile, that fœtus, which had sprung from Pāvaka and been held for a time by Gangā,*[80] having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittikā beheld that form resembling the rising Sun.[81] She thenceforth began to rear that child as her son with the sustenance of her breast. For this reason that child of pre-eminent splendour came to be called Kārtikeya after her name.[82] And because he grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the solitude of a forest of reeds, concealed from everybody's view, led to his being called by the name of Guha. It was in this way that gold came into existence as the offspring of the deity of blazing flames.†[83] Hence it is that gold came to be looked upon as the foremost of all things and the ornament of the very gods. It was from this circumstance that gold came to be called by the name of Jātarupam.‡[84] It is the foremost of all costly things, and among ornaments also it is the foremost. The cleanser among all cleansing things, it is the most auspicious of all auspicious objects.[85] Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajāpatis. The most sacred of all sacred things is gold, O foremost of regenerate ones. Verily, gold is said to have for its essence Agni and Soma !—[86]

"'Vaçishtha continued,—This history also, O Rāma, called Brahma-darçana, was heard by me in days of yore, respecting the achievement of the Grandsire Brahman who is identifiable with the Supreme Soul.[87] To a sacrifice performed in days of yore by that foremost of gods, *viz.*, the Lord Rudra, O thou of

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* 'Vasumati' implies 'endued with wealth,' so called because the seed of Agni, identified with gold, is wealth of the highest kind and fell on the Earth who from that time began to hold it.—T.

† 'Skanda' is derived from 'Skanna' or fallen out. 'Guha' implies secret. The secresy of his birth in the wilderness led to the bestowal of this name. He has many other names.—T.

‡ 'Jātarupa' refers to the incident of its having assumed an excellent form after its birth from Agni.—T.

great might, who on that occasion had assumed the form of Varuna,[88] there came the Munis and all the deities with Agni at their head. To that sacrifice also came all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form.[89] All the Sāmans also and all the Yajushes, numbering by thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy.[90] The Lakshanas, the Suras, the Tomas, the Niruktas, the Notes arranged in rows, and the syllable Om, as also Nigraha and Pragraha, all came there and took their residence in the eye of Mahādeva.[91] The Vedas with the Upanishats, Vidyā and Sāvitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Civa.[92] The puissant Lord of All then poured libations himself into his own self. Indeed, the wielder of Pināka caused that Sacrifice of multifarious form to look exceedingly beautiful.[93] He is Heaven, Firmament, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose sway is owned by all obstacles. He is endued with Cree and He is identical with the deity of blazing flames.[94] That illustrious deity is called by various names. Even He is Brahman and Civa and Rudra and Varuna and Agni and Prajāpati. He is the auspicious Lord of all creatures.[95] Sacrifice (in his embodied form), and Penance, and all the union rites, and the goddess Dikshā blazing with rigid observances, the several Points of the compass with the deities that respectively preside over them, the spouses of all the deities, their daughters, and the celestial mothers, all came to Paçupati, O perpetuater of Bhrigu's race, together in a body.[96-97] Verily, beholding that sacrifice of the high-souled Mahādeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial damsels of great beauty, the seed of Brahman came out and fell upon the Earth.[98] In consequence of the seed having fallen on the dust, Pushan (Surya) took up that dust mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire.[99] Meanwhile, the sacrifice with the sacred fire of blazing flames was commenced and it went on. Brahman (as the Hotri) was pouring libations

on the fire. While thus employed, the Grandsire became excited with desire (and his seed came out).[100] As soon as that seed came out, he took it up with the sacrificial ladle and poured it as a libation of ghee, O delighter of the Bhrigus, with the necessary Mantras, on the blazing fire.[101] From that seed, Brahman of great energy caused the four orders of creatures to spring into existence. That seed of the Grandsire was endued with the three attributes of Sattwa, Rajas, and Tamas. From that element in it which represented the principle of Rajas, sprang all mobile creatures endued with the principle of Pravritti or action.*[102] From the element of Tamas in it, sprang all immobile creatures. The principle of Sattwa, however, which dwelt in that seed, entered both kinds of existences. That attribute of Sattwa is of the nature of Tejas or Light (being identical with Buddhi or the Understanding). It is eternal and of it is unending Space.†[103] In all creatures the attribute of Sattwa is present and is identical with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there sprang from it, O mighty one, three beings into existence.[104] They were three male persons, endued with bodies that partook of the characters of the circumstances from which they respectively sprang. One arose first from the flames of the fire (called Bhrik) and hence he came to be called by the name of Bhrigu. A second came from the burning charcoals (called Angāra) and hence he came to be called by the name of Angiras.[105] The third sprang from a heap of extinguished char-coals and he came to be called by the name of Kavi. It has been already said that the first came out with flames emanating from his body and hence he was called Bhrigu.[106] From the rays of the sacrificial fire sprang another called Marichi. From Marichi (afterwards) sprang Kaçyapa.

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* The Commentator explains,—'Pravrittipradhānam jangamamabhut.'—T.

† 'Sa guna' refers to Sattwa. Tejas is identical with Buddhi, because Buddhi, like Light, discovers all things. Sattwa, again, being of the nature of space, or rather being space itself, is of universal form; that is, Sattwa is all-pervading.—T.

It has been already said that from the (burning) char-coals sprang Angiras. The (diminutive) Rishis called Vālikhillyas sprang from the blades of Kuça grass spread out in that sacrifice.[107] From the same blades of Kuça grass, O thou of great puissance, sprang Atri. From the ashes of the fire sprang all those that are numbered among the regenerate Rishis,[108] *viz.*, the Vaikhānashas, endued with penances and devoted to Vedic lore and all excellent accomplishments.[109] From the eyes of Agni sprang the twin Açwins endued with great beauty of person. At last, from his ears, sprang all the Prajāpatis.[110] The Rishis sprang from the pores of Agni's body. From his sweat sprang Cchandas, and from his strength sprang Mind. For this reason Agni has been said to be all the deities in his individual self,[111] by Rishis endued with Vedic lore, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are regarded as the Months. The juices the fuel yields constitute the Fortnights.[112] The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatās.[113] From his smoke sprang the Vasus. From his flames sprang the Rudras as also the (twelve) Ādityas of great effulgence.[114] The Planets and Constellations and other stars that have been set in their respective orbits in the firmament, are regarded as the (burning) char-coals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal,[115] and the giver of all wishes. This is verily a mystery.

" '—After all these births had taken place, Mahādeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul,[116] said,—This excellent Sacrifice is mine. I am the Grahapati in it. The three beings that first sprang from the sacrificial fire are mine! Without doubt, they should be regarded as my offspring. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice![117]

" '—Agni said,—These offspring have sprung from my limbs. They have all depended upon me as the cause of their starting into life. They should, therefore, be regarded, as my

children. Mahādeva in the form of Varuna is in error in respect of this matter.*[118]—After this, the Master of all the worlds, the Grandsire of all creatures, *viz.*, Brahman, then said,—These children are mine! The seed was mine which I poured upon the sacrificial fire.[119] I am the accomplisher of this Sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The principal cause of these births is the seed owned by me![120]—The deities then repaired to the presence of the Grandsire and having bowed their heads unto him and joined their hands in reverence, they said unto him,[121]—All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are thy offspring. O sire, let Agni of blazing flames,[122] and the illustrious and puissant Mahādeva who has, for this sacrifice, assumed the form of Varuna, have their wish (in the matter of the offspring)!—At these words, although born of Brahman, the puissant Mahādeva in the form of Varuna, the ruler of all aquatic creatures[123] received the first-born one, *viz.*, Bhrigu endued with the effulgence of the Sun as his own child. The Grandsire then intended that Angiras should become the son of Agni.[124] Conversant with the truth in respect of everything, the Grandsire then took Kavi as his own son. Engaged in procreating creatures for peopling the Earth, Bhrigu who is regarded as a Prajāpati thence came to be called as Varuna's offspring.[125] Endued with every prosperity, Angiras came to be called as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras, who had sprung from the flame and the char-coals of Agni respectively, became the procreators of extensive races and tribes in the world.[126] Verily, these three, *viz.*, Bhrigu and Angiras and Kvi, regarded as Prajāpati, are the progenitors of many races and tribes. All are the children of these three. Know this, O puissant hero.[127] Bhrigu begat seven sons all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajraçirshan, Suchi, Urva,[128] Cukra, that giver of boons, Vibhu,

* 'Avaçātmaka' is explained by the Commentator as 'bhrāntā.'—T.

and Savana. These are the seven. They are children of Bhrigu and are hence Bhārgavas. They are also called Vārunas in consequence of their ancestor Bhrigu having been adopted by Mahādeva in the form of Varuna. Thou belongest to the race of Bhrigu.[129] Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utatthya, Payasya, Cānti,[130] Dhira, Virupa, Samvarta, and Sudhanwan the eighth. These eight are regarded also as the offspring of Agni. Freed from every evil, they are devoted to knowledge only.[131] The sons of Kavi who was appropriated by Brahman himself are also known as Vārunas. Numbering eight, all of them became progenitors of races and tribes (instead of betaking themselves to celebate lives). Auspicious by nature, they are all conversant with Brahma.[132] The names of the eight sons of Kavi are Kavi, Kāvya, Dhrishnu, Uçanas endued with great intelligence, Bhrigu, Viraja, Kāçi, and Ugra conversant with every duty.[133] These are the eight sons of Kavi. By them the whole world has been peopled. They are all Prajāpatis, and by them have been procreated many offspring.[134] Thus, O chief of Bhrigu's race, hath the whole world been peopled with the progeny of Angiras, and Kavi and Bhrigu.[135] The puissant and supreme Lord Mahādeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brāhmana, adopted both Kavi and Angiras. Hence, these two are regarded as of Varuna.[136] After that the eater of sacrificial libations, *viz.*, the deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni.[137] The Grandsire Brahman was, in olden days, gratified by all the deities who said unto him,—Let these lords of the universe (referring to Bhrigu and Angiras and Kavi and their descendants) rescue us all.[138] Let all of them become progenitors of offspring (for peopling the Earth). Let all of them become endued with penances. Through thy grace, let all these rescue the world (from becoming an uninhabited wilderness).[139] Let them become procreators and extenders of races and tribes and let them increase thy energy Let all of them become thorough masters of the Vedas and let them be achievers of great deeds.[140] Let all of them be friends

to the cause of the deities. Indeed, let all of them become endued with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be endued with high penances and let all of them be devoted to high Brahmacharyya.[141] All of us, as also all these, are thy offspring, O thou of great puissance. Thou, O Grandsire, art the Creator of both of deities and the Brahmanas.[142] Marichi is thy first offspring. All these also that are called Bhārgavas are thy progeny. (Ourselves also are so). Looking at this fact, O Grandaire, we shall all aid and support one another.[143] All these shall, in this way, multiply their progeny and establish thyself at the commencement of each creation after the universal destruction.[144]—Thus addressed by them, Brahman, the Grandsire of all the worlds, said unto them,—So be it! I am gratified with you all!—Having said so unto the deities he proceeded to the place he had come from.[145] Even this is what happened in days of old in that sacrifice of the high-souled Mahādeva, that foremost one of all the deities, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna.[146] Agni is Brahman. He is Paçupati. He is Sarva. He is Rudra. He is Prajāpati.* It is well known that gold is the offspring of Agni.[147] When fire is not obtainable (for the purposes of a sacrifice), gold is used as a substitute. Guided by the indications afforded by the auditions of the Veda, one that is conversant with authorities and that knows the identity of gold with fire, acts in this way.[148] Placing a piece of gold on some blades of Kuça grass spread out on the ground, the sacrificer pours libations upon it. Upon also the pores of an anthill, upon the right ear of a goat,[149] upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brāhmana, if libations are poured, the illustrious deity of fire becomes gratified and regards it as a source of his own aggrandisement as also that of the deities through his.[150] Hence, it is that we have heard that all the deities regard Agni as their refuge and are devoted to him. Agni sprang from Brahman, and from

* These are different names of Brahman and Mahādeva.—T.

Agni sprang gold.*[151] Hence, it has been heard by us, that those persons observant of righteousness that make gifts of gold are regarded as giving away all the deities.[152] The man who makes gifts of gold attains to a very high end. Regions of blazing effulgence are his. Verily, O Bhārgava, he becomes installed as the king of kings in Heaven.[153] That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams.[154] The man who, as soon as the Sun has risen, makes a gift of gold becomes cleansed of all his sins. He who makes a gift of gold at mid-day destroys all his future sins.[155] He who, with restrained soul, makes a gift of gold at the second twilight succeeds in attaining to a residence with Brahman and the deity of wind and Agni and Soma in their respective regions.[156] Such a man attains to auspicious fame in regions of great felicity that belong to Indra himself. Attaining to great fame in this world also, and cleansed of all his sins, he sports in joy and happiness.[157] Verily, such a man attains to many other regions of happiness and becomes unequalled for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will.[158] He has never to fall down from the regions to which he attains, and the glory he acquires becomes very great. Indeed, by making gifts of gold one attains to innumerable regions of felicity all of which he enjoys for eternity.[159] That man who, having ignited a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in attaining to the fruition of all his wishes.[160] It has been said that gold is identical with Agni. The gift of gold, therefore, is productive of great felicity. The gift of gold leads to the possession of those merits and accomplishments that are desired, and cleanses the heart.†[161] I have thus told thee, O sinless one, the origin of gold. O thou of puissance, know how Kār-

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* The 'hence' here does not refer to what precedes immediately, but has reference to what has been said of the identity of Agni with Brahmana and Rudra.—T.

† 'Pravarttakam' implies 'leading to Pravritti for righteous acts' or 'Chitta-çuddhi.'—T.

tikeya grew up, O delighter of Bhrigu's race.[162] After a long time Kārtikeya grew up. He was then, O perpetuater of Bhrigu's race, chosen by all the deities with Indra at their head, as the generalissimo of the celestial forces.[163] He slew the Daitya Tāraka as also many other Asuras, at the command of the chief of the celestials, O Brāhmana, and actuated also by the desire of benefiting all the worlds.[164] I have also, O thou of great might, discoursed to thee on the merits of making gifts of gold. Do thou, therefore, O foremost of all speakers, make gifts of gold.'—[165]

"Bhishma continued,—'Thus addressed by Vaçishtha, Jamadagni's son of great prowess then made gifts of gold unto the Brāhmanas and became cleansed of his sins.[166] I have thus told thee, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira![167] Do thou also, therefore, make abundant gifts of gold unto the Brāhmanas. Verily, O king, by making such gifts of gold, thou wilt surely be cleansed of all thy sins!'"[168]

Section LXXXVI.

"Yudhishthira said,—'Thou hast, O grandsire, discoursed to me, in detail, on the merits that attach to the gift of gold agreeably to the ordinances laid down in the scriptures and as indicated in the auditions of the Veda![1] Thou hast also narrated what the origin is of gold. Do thou tell me now how Tāraka met with destruction.[2] Thou hast said, O king, that that Asura had become unslayable by the gods. Do thou tell me in detail how his destruction was brought about.[3] O perpetuater of Kuru's race, I desire to hear this from thee, I mean the details of Tāraka's slaughter. Great is my curiosity to hear the narrative.'[4]

"Bhishma said,—'The gods and the Rishis, O monarch, reduced to great distress (by Tāraka's prowess and the conduct of Gangā in casting off Agni's seed), urged the six Krittikās to rear that child.[5] Amongst the celestial ladies there were none, save these, that could, by their energy, bear the seed of Agni in their wombs.[6] The god of fire became exceedingly

gratified with those goddesses for their readiness to sustain the conception caused by the cast off seed of Agni which was endued with his own high energy.[7] When the energy of Agni, O king, was divided into six portions and placed within the channels (leading to the womb), the six Krittikās began to nourish the portion that each held in her womb.[8] As the high-souled Kumāra, however, began to grow within their wombs, their bodies being afflicted by his energy, they failed to obtain peace anywhere (in Heaven or on Earth).[9] Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happend, O prince of men, delivered at the same time.[10] Though held in six defferent wombs, yet when all the portions, as they came out, united into one. The goddess Earth held the child, taking it up from a heap of gold.[11] Verily, the child, endued with excellent form, blazed with splendour even like the god of Fire. Of beautiful features, he began to grow in a delightful forest of reeds.[12] The six Krittikās beheld that child of theirs looking like the morning Sun in splendour. Filled with affection for him,—indeed, loving him very much,—they began to rear him with the sustenance of their breasts.[13] In consequence of his having been born of the Krittikās and reared by them, he came to be known throughout the three worlds as Kārtikeya. Having sprung from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha (the secret-born).[14] The gods numbering three and thirty, the points of the compass (in their embodied forms) together with the deities presiding over them, and Rudra and Dhātri and Vishnu and Yama and Pushan and Aryyaman and Bhaga,[15] and Angça and Mitra and the Sādhyas and Vāsava and the Vasus and the Açwins and the Waters and the Wind and the Firmament and Chandramas and all the Constellations and the Planets and Surya,[16] and all the Richs and Sāmans and Yajushes in their embodied forms, came there to behold that wonderful child who was the son of the deity of blazing flames.[17] The Rishis uttered hymns of praise and the Gandharvas sang in honor of that child called Kumāra of six heads, twice six eyes, and

exceedingly devoted to the Brāhmanas.[18] His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of fire and Āditya. As he lay stretched on a clump of heath, the gods with the Rishis, beholding him,[19] became filled with great delight and regarded the great Asura as already slain. The deities then began to bring him diverse kinds of toys and articles that could amuse him.[20] As he played like a child, diverse kinds of toys and birds were given unto him. Garuda of excellent feathers gave unto him a child of his, *viz.*, a peacock endued with plumes of variegated hue.[21] The Rākshas gave unto him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour.[22] Chandramas gave him a sheep, and Āditya gave him some dazzling rays of his. The mother of all kine, *viz.*, Surabhi, gave him kine by hundreds and thousands.[23] Agni gave him a goat possessed of many good qualities. Ilā gave him an abundant quantity of flowers and fruits. Sudhanwan gave him a riding chariot and a car of immeasurable Kuvara.[24] Varuna gave him many auspicious and excellent products of the Ocean, with some elephants. The chief of the celestials gave him lions and tigers and pards and diverse kinds of feathery denizens of the air,[25] and many terrible beasts of prey and many umbrellas also of diverse kinds. Rākshasas and Asuras, in large bands, began to walk in the train of that puissant child.[26] Beholding the son of Agni grow up, Tāraka sought, by various means, to effect his destruction, but he failed to do anything unto that puissant deity.[27] The gods in time invested Agni's son born in the solitude (of a forest of reeds) with the command of their forces. And they also informed him of the oppressions committed upon them by the Asura Tāraka.[28] The generalissimo of the celestial forces grew up and became possessed of great energy and puissance. In time Guha slew Tāraka, with his irresistible dart.[29] Verily, Kumāra slew the Asura as easily as if in sport. Having accomplished the destruction of Tāraka he re-established the chief of the deities in his sovereignty of the three worlds.[30] Endued with mighty prowess, the celestial generalissimo blazed with beauty and splendour. The puissant Skanda became the protector of the deities and did what

was agreeable to Cankara.[31] The illustrious son of Pāvaka was endued with a golden form. Verily, Kumāra is always the leader of the celestial forces.[32] Gold is the puissant energy of the god of fire and was born with Kārtikeya (from the same seed). Hence is Gold highly auspicious and, as a valuable, is excellent and endued with inexhaustible merit.[33] Even thus, O son of Kuru's race, did Vaçishtha recite this discourse unto Rāma of Bhrigu's race in days of old. Do thou, therefore, O king of men, try to make gifts of Gold.[34] By making gifts of Gold, Rāma became cleansed of all his sins, and finally attained to a high place in Heaven that is unattainable by other men.' "[35]

Section LXXXVII.

" Yudhishthira said,—'Thou hast discoursed to me, O thou of righteous soul, on the duties of the four orders. Do thou, after the same manner, O king, discourse to me now on all the ordinances respecting the Crāddha (of deceased ancestors).' "[1]

Vaiçampāyana continued,—"Thus addressed by Yudhishthira, the son of Cāntanu set himself to declare unto him the following ritual, consistent with the ordinances, of the Crāddha.[2]

"Bhishma said,—'Listen, O king, with close attention, to me as I discourse to you on the ritual of the Crāddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of foes, in honor of the Pitris.[3] Gods or Asuras or human beings, Gandharvas or Uragas or Rākshasas, Piçāchas or Kinnaras, every one should always worship the Pitris.[4] It is seen that people worship the Pitris first, and gratify the deities next by offering them their adorations. Hence, one should always worship the Pitris with every care.*[5] It is said, O king, that the

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* The Commentator explains that the Pitris should be worshipped on the day of the New moon, the deities should then be worshipped on the first day of the lighted fortnight. Or, on any other day of the lighted fortnight, the Pitri-sacrifice or Crāddha should be performed first: the Deva sacrifice or Ishti should then be performed.—T.

Crāddha performed in honor of the Pitris is performable afterwards. But this general rule is restrained by an especial one (which directs that the Crāddha in honor of the Pitris should be performed on the afternoon of the day of the New moon).*[6] The (deceased) grandsires become gratified with the Crāddha that may be performed on any day. I shall, however, tell thee now what the merits and demerits are of the respective lunar days (in view of their adaptability to the performance of the Crāddha).[7] I shall discourse to thee, O sinless one, on what fruits are attained on what days by performing the Crāddha. Do thou listen to me with close attention.[8] By adoring the Pitris on the first day of the lighted fortnight, one obtains in one's abode beautiful spouses capable of producing many children all possessed of desirable accomplishments.[9] By performing the Crāddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many steeds. By performing it on the fourth day, one gets a large herd of smaller animals (such as goats and sheep) in one's house.[10] They, O king, who perform the Crāddha on the fifth day, get many sons. Those men who perform the Crāddha on the sixth day acquire great splendour.[11] By performing it on the seventh day, O monarch, one acquires great fame. By performing it on the eighth day one makes great profits in trade.[12] By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day one acquires much wealth in kine.[13] By performing it on the eleventh day one becomes the possessor of much wealth in cloths and utensils (of brass and other metals). Such a man also obtains many sons all of whom become endued with Brahma splendour.[14] By performing the Crāddha on the twelfth day one always beholds, if one desires, diverse

* 'Anwāhāryyam,' the Commentator explains, is 'paçchātkartavyam.' *i. e.*, subsequently performable (subsequent, *i. e.*, to the worship of the gods). There is an especial ordinance, however, which lays down that the Crāddha should be performed on the afternoon of the day of the new Moon. The gods should be adored on the first day of the lighted fortnight. Hence, owing to this especial ordinance, the Crāddha must precede the worship of the gods, without succeeding it.—T.

kinds of beautiful articles made of silver and gold.[15] By performing the Crāddha on the thirteenth day one attains to eminence over one's kinsmen. Without doubt, all the young men in the family of him who performs the Crāddha on the fourteenth day meet with death. Such a man becomes entangled in war. By performing the Crāddha on the day of the new moon, one obtains the fruition of every wish.[16-17] In the dark fortnight, all the days commencing with the tenth (and ending with that of the new moon), leaving only the fourteenth day out, are laudable days for the performance of the Crāddha. Other days of that fortnight are not so.[18] Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the Crāddha.' "[19]

SECTION LXXXVIII.

"Yudhishthira said,—'O thou of great puissance, tell me what that object is which if dedicated to the Pitris, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which (if presented) becomes eternal?'[1]

"Bhishma said,—'Listen to me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Crāddha regard as suitable in view of the Crāddha and what the fruits are that attach to each.[2] With sesame seeds and rice and barley and Māsha and water and roots and fruits, if given at Crāddhas, the Pitris, O king, remain gratified for the period of a month.*[3] Manu has said that if a Crāddha is performed with a copious measure of sesame, such Crāddha becomes inexhaustible. Of all kinds of food, sesame seeds are regarded as the best.[4] With fishes offered at Crāddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four.[5] With the flesh of the goat, O king, they remain gratified for five months, with becon for six

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* 'Māsha' is the Phaseolus Roxburghii.—T.

months, and with the flesh of birds for seven.[6] With venison obtained from those deer that are called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months.[7] With the meat of the buffalo their gratification lasts for eleven months. With beef presented at the Crāddha, their gratification, it is said, lasts for a full year.[8] Pāyasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vādhrinasa the gratification of the Pitris lasts for twelve years.*[9] The flesh of the Rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible. The potherb called Kālaçāka, the petals of the Kānchana flower, and meat of the goat also, thus offered, prove inexhaustible.†[10] In this connection, O Yudhishthira, there are some Verses, originally sung by the Pitris, that are sung (in the world). They were communicated to me in former days by Sanatkumāra.[11]—He that has taken birth in our race should give us Pāyasa mixed with ghee on the thirteenth day (of the dark fortnight), under the constellation Maghā, during the Sun's southward course.[12] One born in our race should, under the constellation Maghā, as if in the observance of a vow, offer the meat of goat or the petals of the Kānchana flower. One should also offer us, with due rites, Pāyasa mixed with ghee, dedicating it on a spot covered by the shadow of an elephant.[13]—Many sons should be coveted so that even one may go to Gayā (for performing the Crāddha of his ancestors), where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible.‡[14] Even a little of water, roots, fruits,

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* It is difficult to understand what is meant by 'Vādhrinasa' here. It means either a large bull, or a kind of bird, or a variety of the goat. Probably, the bull is intended.—T.

† 'Pitrikshaye' is 'mrita-tithau.' 'Kālaçāka' is explained by Nilakantha as identical with the common potherb called 'Chuka' or the country sorrel (Rumex visicarius, Linn). Some hold that it is something like the sorrel. 'Lauham' is the petals of the Kānchana flower (Bauhinia acuminata, Linn).—T.

‡ To this day the sanctity of Gya is universally recognised by all

meat, and rice, mixed with honey, if offered on the anniversary of the day of death, becomes inexhaustible.' "[16]

Section LXXXIX.

"Bhishma continued,—'Listen to me, O Yudhishthira, as I tell thee what those optional Crāddhas are that should be performed under the different constellations and that were first spoken of by Yama unto king Caçavindu.*[1] That man who always performs the Crāddha under the constellation Krittikā is regarded as performing a sacrifice after establishing the sacred fire. Such a person, freed from fever, ascends to Heaven with his children.[2] He that is desirous of children should perform the Crāddha under the constellation Rohini, while he that is desirous of energy should do it under the constellation Mrigaçiras. By performing the Crāddha under the constellation Ardrā, a man becomes the doer of fierce deeds.[3] A mortal, by performing the Crāddha under Punarvasu, makes much gain by agriculture. The man that is desirous of growth and advancement should perform the Crāddha under Pushyā.[4] By doing it under the constellation Açleshā one begets heroic children. By doing it under the Maghās one attains to pre-eminence among kinsmen.[5] By doing it under the (prior) Phālgunis, the doer of it becomes endued with good fortune. By doing the Crāddha under the later Phālgunas one attains to many children; while by performing it under Hastā, one attains to the fruition of one's wishes.[6] By performing it under the constellation Chitrā one obtains children endued with great beauty. By doing it under the constellation Swāti, one makes much profit by trade.[7] The man that desires children acquires the fruition of his wish by performing the Crāddha

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Hindus. Crāddhas are performed there under the banian called the 'Akshaya' or inexhaustible banian.—T.

* All religious acts are either 'nitya' or 'kāmya.' The former imply acts that are obligatory and by doing which no particular merit is acquired but by not doing which sin is incurred. The latter imply those optional acts which, if done, produce merit but which if omitted leads to no sin.—T.

under the constellation Viçākhā. By doing it under Anurādhā one becomes a king of kings.*[8] By making offerings in honor of the Pitris under the constellation Jeshthyā, with devotion and humility, one attains to sovereignty, O foremost one of Kuru's race.[9] By doing the Crāddha under Mulā one attains to health, and by doing it under the prior Āshāda, one acquires excellent fame. By performing it under the later Āshāda one succeeds in roving over the whole world, freed from every sorrow.[10] By doing it under the constellation Abhijit one attains to high knowledge. By doing it under Cravanā one, departing from this world, attains to a very high end.[11] The man that performs the Crāddha under the constellation Dhanisthā becomes the ruler of a kingdom. By doing it under the constellation presided over by Varuna (*viz.*, Catavishā), one attains to success as a physician.[12] By performing the Crāddha under the constellation of the prior Bhādrapada one acquires a large property in goats and sheep: while by doing it under the later Bhādrapada one acquires thousands of kine.[13] By performing the Crāddha under the constellation Revati one acquires much wealth in utensils of white brass and copper. By doing it under Açwini one acquires many steeds, while under Bharani one attains to longevity.[14] Listening to these ordinances about the Crāddha, king Caçavindu acted accordingly, and succeeded in easily subjugating and ruling the whole Earth.' "[15]

SECTION XC.

"Yudhishthira said,—'It behooves thee, O foremost one of Kuru's race, to tell me unto what kind of Brāhmanas, O grandsire, should the offers made at Crāddhas be given away.'[1]

"Bhishma said,—'The Kshatriya who is conversant with the ordinances about gift should never examine Brāhmanas (when making gifts unto them). In all acts, however, that relate to the worship of the deities and the Pitris, an examination has been said to be proper.[2] The deities are worshipped on Earth

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* Literally, 'set in motion a body of kings,' *i. e.*, become an Over-lord.—T.

by men only when they are filled with devotion that comes from the deities themselves. Hence, one should, approaching them, make gifts unto all Brāhmanas (without any examination of their merits), regarding such gifts as are made to the deities themselves.[3] In Çrāddhas, however, O monarch, the man of intelligence should examine the Brāhmanas (to be employed for assisting the doers of the Çrāddha in getting through the ritual and making gifts unto them of the offerings made to the Pitris). Such examination should concern itself with their birth and conduct and age and appearance and learning and nobility (or otherwise) of parentage.[4] Amongst the Brāhmanas there are some that pollute the line and some that sanctify it. Listen to me, O king, as I tell thee who those Brāhmanas are that should be excluded from the line.*[5] He that is full of guile, or he that is guilty of fœticide, or he that is ill of consumption, or he that keeps animals, or is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all articles,[6] or he that is guilty of arson, or he that is a poisoner, or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ of the king, or he that is a seller of oil, or he that is a cheat and false swearer,[7] or he that has a quarrel with his father, or he that tolerates a paramour of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art,[8] or he that puts on disguises, or he that is deceitful in his behaviour, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Çudras, or he that has betaken himself to the profession of arms,[9] or he that wanders with dogs (for hunting), or he that has been bit by a dog, or he that has wedded before his elder brothers. or he that seems to have undergone circumcision,† he that violates the bed of his preceptor,[10] he that is an actor or mime, he that lives by setting up a deity, and he that

* When Brāhmanas are fed, they are made to sit in long lines. They that are stained with vices are excluded from the line. Such exclusion from the line is regarded as equal to complete outlawry.—T.

† *I. e.*, who have undergone a natural circumcision.—T.

lives by calculating the conjunctions of stars and planets and asterisms,* are regarded as fit to be excluded from the line.[11] Persons conversant with the Vedas say that the offerings made at Crāddhas, if eaten by such Brāhmanas, go to fill the stomachs of Rākshasas (instead of filling those of the Pitris), O Yudhishthira.[12] That person who having eaten at a Crāddha does not abstain that day from study of the Vedas or who has sexual congress that day with a Cudrā woman, must know that his Pitris, in consequence of such acts of his, have to lie for a month on his on dung.[13] The offerings made at Crāddhas if presented to a Brāhmana who sells Soma, become converted into human ordure; if presented to a Brāhmana who is engaged in the practice of Medicine, they become converted into puss and blood; if presented to one who lives by setting up a deity, they fail to produce any fruit; if presented to one who lives upon the interest of loans, they lead to infamy;[14] if presented to one who is engaged in trade, they become productive of no fruits either here or hereafter. If presented to a Brāhmana who is born of a widowed mother (by a second husband), they become as fruitless as libations poured on ashes.†[15] They who present the Havya and Kavya (offered at Crāddhas) unto such Brāhmanas as are divested of the duties ordained for them and of those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter.[16] That man of little intelligence who makes gifts of such articles unto such men knowing their dispositions, obliges, by such conduct, his Pitris to eat human ordure in the next world.[17] Thou shouldst know that these wretches among Brāhmanas deserve to be excluded from the line. Those Brāhmanas also of little energy who are engaged in instructing Cudras are of the same class.[18] A Brāhmana that is blind stains sixty individuals of the line; one that is destitute of virile powers stains a hundred; while one that is afflicted

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* Implying soothsayers.—T.

† This is a common form of expression to imply the fruitlessness of an act. Libations should be poured on the blazing fire. If poured on the ashes, they lead to no merit, for only Agni in his blazing form can bear them to the intended places.—T.

with white leprosy stains as many as he looks upon, O king.[19] Whatever offerings made at Crāddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on, all goes to gratify the Asuras.[20] Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahman himself as the portion of the prince of Asuras (*viz.*, Vali).[21] Dogs, and such Brāhmanas as are polluters of lines, should not be allowed to cast their eyes upon the offerings made at Crāddhas. For this reason, Crāddhas should be performed in a spot that is properly hedged around or concealed from the view. That spot should also be strewn with sesame seeds.[22] That Crāddha which is performed without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rākshasas and Piçāchas.[23] Commensurate with the number of Brāhmanas seen by one that deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Crāddha who invites him to the feast.[24]

"'I shall now, O chief of Bharata's race, tell thee who are sanctifiers of the line. Do thou find them out by examination.[25] All those Brāhmanas that are cleansed by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything.[26] I shall now tell thee who deserve to sit in the line. Thou shouldst know them to be such whom I shall indicate presently. He that is conversant with the three Nāchiketas, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six branches (called Angas) of the Veda,[27] he that is a descendant of sires who were engaged in teaching the Vedas and is himself engaged in teaching, he that is well conversant with the Cchandas, he that is acquainted with the Jeshthya Sāman, he that is obedient to the sway of his parents, he that is conversant with the Vedas, and whose ancestors have been so for ten generations,[28] he that has congress with only his wedded wives and this at their seasons, and he who has been cleansed by knowledge, by the Veda, and by vows and observances,—

even such a Brāhmana,—sanctifies the line.[29] He who reads the Atharva-çiras, who is devoted to the observance of Brahmacharyya practices, and who is steady in the observance of righteous vows, who is truthful and of righteous conduct, and who is duly observant of the duties laid down for his order,[30] they also that have undergone fatigue and labour for bathing in the waters of *tirthas*, that have undergone the final bath after performing sacrifices with proper Mantras,[31] that are freed from the sway of wrath, that are not restless, that are endued with forgiving dispositions, that are self-restrained masters of their senses, and they that are devoted to the good of all creatures,—these should be invited to Crāddhas.[32] Anything given to these becomes inexhaustible. These, indeed, are sanctifiers of lines. There are others also, highly blessed, that should be regarded as sanctifiers of the line.[33] They are Yatis and those that are conversant with the religion of Moksha, and they that are devoted to Yoga, and they that properly observe excellent vows, and they that, with collected mind, recite (sacred) histories unto foremost of Brāhmanas.[34] They that are conversant with Bhāshyas, they also that are devoted to grammatical studies, they that study the Purānas and they that study, the Dharmaçāstras[35] and having studied them (*i. e.*, the Purānas and Dharmaçāstras) act up to the standard laid down in them, he that has lived (for the stated period) in the abode of his preceptor, he that is truthful in speech, he that is a giver of thousands,[36] they that are foremost in (their knowledge of) all the Vedas and the scriptural and philosophical aphorisms,—these sanctify the line as far they look at it.[37] And because they santify all who sit in the line, therefore are they called sanctifiers of lines. Utterers of Brahma say that even a single person that happens to be the descendant of sires who were teachers of the Veda and that is himself a Vedic teacher, sanctifies full seven miles around him.[38] If he that is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Crāddha, with even the permission of the other Ritwiks there present, he is said to take (by that act of his) the sins of all who may be sitting in the line.[39] If, on the other hand, he happens to be conversant with the Vedas and

freed from all those faults that are regarded as capable of polluting the line, he shall not, O king, be regarded as fallen (by taking the foremost seat in a Crāddha). Such a man would then be really a sanctifier of the line.[40] For these reasons, O king, thou shouldst properly examine the Brāhmanas before inviting them to Crāddhas. Thou shouldst invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are possessed of great learning.[41] He who performs Crāddhas for feeding only his friends and whose Havi does not gratify the deities and the Pitris, fails to ascend to Heaven.[42] He who collects his friends and relatives only on the occasion of the Crāddha he performs (without keeping an eye on properly honoring deserving persons by inviting and feeding them), fails to proceed (after death) by the path of the deities (which is a lighted one and free from all afflictions and impediments). The man who makes the Crāddha he performs an occasion for only gathering his friends, never succeeds in ascending to Heaven. Verily, the man who converts the Crāddha into an occasion for treating his friends, becomes dissociated from Heaven even like a bird dissociated from the perch when the chain tying it breaks.*[43] Therefore, he that performs a Crāddha should not honor (on such occasions) his friends. He may make gifts of wealth unto them on other occasions by collecting them together. The Havi and the Kavi offered at Crāddhas should be served unto them that are neither friends nor foes but are only indifferent or neutral.[44] As seed sown on a sterile soil does not sprout forth, or as one that has not sown does not get a share of the produce, even so that Crāddha the offerings in which are eaten by an unworthy person, yields no fruit either here or hereafter.†[45] That Brāhmana

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* The idea is that Heaven is the result of one's deeds. It is attached to the fruits of one's acts. The man falling off from Heaven is identical with Heaven being dissociated from the fruits of his acts. Hence such a falling off at the man or the dissociation of Heaven is likened to a bird's dissociation from its perch when the chain tying it to the perch is broken. The simile seems to be far-fetched.—T.

† It is painful to see how very careless the Vernacular versions of

who is destitute of Vedic study is like a fire made by burning grass or straw; and becomes soon extinguished even like such a fire. The offerings made at Crāddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire.[46] When the offerings made at Crāddhas are exchanged by the performers with one another (instead of being given away unto worthy persons), they come to be regarded as Piçācha presents. Such offerings gratify neither the gods nor the Pitris. Instead of reaching the other world, they wander about even here like a cow that has lost her calf wandering about within the fold.[47] As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the Pitris, after the same manner a gift that is made to a dancer or a singer or a Dakshinā presented to a lying or deceitful person, produces no merit.[48] The Dakshinā that is presented to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any respect. Such a Dakshinā is destructive and highly censurable. The Pitris of the person making it have to fall down from the path of the deities.[49] The gods know them to be Brāhmanas who always tread, O Yudhishthira, within the bounds set up by the Rishis who are conversant with all duties, and who have a firm faith in their efficacy.[50] Those Brāhmanas that are devoted to Vedic study, to knowledge, to penances, and to acts, O Bhārata, should be known as Rishis.[51] The offerings made at Crāddhas should be given unto those that are devoted to knowledge. Verily, they are to be regarded as men who never speak ill of the Brāhmanas.[52] Those men should never be fed on occasions of Crāddhas who

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the Anuçāsana have been. From want of space the numerous errors that have been committed have not been pointed out. At times, however, the errors appear to be so grave that one cannot pass them by in silence. In the second half of the first line, whether the reading be 'vāvaptā' as in the Bengal texts or 'chāvaptā' as in the Bombay texts, the meaning is that the 'Avaptā' or one that has not sown 'na vijabhāgam prāpnuyāt,' *i. e.*, would not get a share of the produce. The Burdwan translators make a mess of it, while K. P. Singha skips over it.—T.

speak ill of Brāhmanas in course of conversation in the midst of assemblies. If Brāhmanas, O king, be caluminated, they would destroy three generations of the caluminater.*[53] This is the declaration, O king, of the Vaikhānasa Rishis. Brāhmanas conversant with the Vedas should be examined from a distance.[54] Whether one likes them or feels a dislike for them, one should give unto such Brāhmanas the offerings made at Crāddhas. That man who feeds thousands upon thousands of false Brāhmanas acquires merit that is attainable by feeding even one Brāhmana if the latter happens to be possessed of a knowledge of the Vedas, O Bhārata !' "[55]

Section XCI.

"Yudhishthira said,—'By whom was the Crāddha first conceived and at what time ? What also is its essence ? In the time when the world was peopled by only the descendants of Bhrigu and Angiras ; who was the Muni that established the Crāddha ?[1] What acts should not be done at Crāddha ? What are those Crāddhas in which fruits and roots are to be offered ? What species also of paddy should be avoided in Crāddhas. Do thou tell me all this, O grandsire !'[2]

"Bhishma said,—'Listen to me, O ruler of men, as I tell thee how the Crāddha was introduced, the time of such introduction, the essence of the rite, and the Muni who conceived it ![3] From the Self-born Brahman sprang Atri, O thou of Kuru's race. In Atri's race was born a Muni of the name of Dattātreya.[4] Dattātreya got a son of the name of Nimi possessed of wealth of asceticism. Nimi got a son named Crimat who was endued with great beauty of person.[5] Upon the expiration of a full thousand years, Crimat, having undergone the severest austerities, succumbed to the influence of Time and departed from this world.[6] His sire Nimi, having performed the purificatory rites according to the ritual laid down in the ordinance, became filled with great grief, think-

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* The sense is that the caluminater, his sire, and son meet with destruction in consequence of such an act.—T.

ing continually of the loss of his son.*[7] Thinking of that cause of sorrow. the high-souled Nimi collected together various agreeable objects (of food and drink) on the fourteenth day of the moon. The next morning he rose from bed.[8] Pained as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His understanding succeeded in busying itself with other matters.[9] With concentrated attention he then conceived the idea of a Crāddha. All those articles of his own food, consisting of fruits and roots,[10] and all those kinds of staple grains that were agreeable to him, were carefully thought of by that sage possessed of wealth of penances.[11] On the day of the New moon he invited a number of adorable Brāhmanas (to his asylum). Possessed of great wisdom, Nimi caused them to be seated on seats (of Kuça grass) and honored them by circumambulating their persons.[12] Approacaing seven such Brāhmanas whom he had brought to his abode together, the puissant Nimi gave unto them food consisting of Cyāmāka rice, unmixed with salt.[13] Towards the feet of those Brāhmanas engaged in eating the food that was served unto them a number of Kuça blades was spread out, on the seats they occupied, with the top-ends of the blades directed towards the south.[14] With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice unto his dead son, uttering his name and family.[15] Having done this, that foremost of Munis became filled with regret at the idea of having achieved an act that had not (to his knowledge) been laid down in any of the scriptures. Indeed, filled with regret, he began to think of what he had done.†[16] Never done before by the Munis, alas, what have I done! How shall I (for having done an act that has not been ordained) avoid being cursed by the Brāhmanas (as an introducer of

* These purificatory rites, after the usual period of mourning, consists in shaving and bathing and wearing new clothes.—T.

† The act, as explained by the Commentator, consisted in the father's doing that with reference to the son which, as the ordinance went, was done by sons with reference to sires.—T.

strange rites)?[17]—He then thought of the original progenitor of his race. As soon as he was thought of, Atri endued with wealth of penances came there.[18] Beholding him exceedingly afflicted with grief on account of the death of his son, the immortal Atri comforted him with agreeable counsels.[19] He said unto him,—O Nimi, this rite that thou hast conceived, is a sacrifice in honor of the Pitris. Let no fear be thine, O thou that art possessed of the wealth of asceticism! The Grandsire Brahman himself, in days of old, laid it down![20] This rite that thou hast conceived has been ordained by the Self-born himself. Who else than the Self-born could ordain this ritual in Çrāddhas?[21] I shall presently tell thee, O son, the excellent ordinance laid down in respect of Çrāddhas. Ordained by the Self-born himself, O son, do thou follow it. Listen to me first![22] Having first performed the Karana on the sacred fire with the aid of Mantras, O thou that art possessed of wealth of penances, one should always pour libations next unto the deity of fire, and Soma, and Varuna.[23] Unto the Viçwedevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings.[24] The Earth also, as the goddess that sustains the offerings made at Çrāddhas, should then be praised under the names of Vaishnavi, Kāçyapi, and the inexhaustible.*[25] When water is being fetched for the Çrāddha, the deity Varuna of great puissance should be praised. After this, both Agni and Soma should be invoked with reverence and gratified (with libations), O sinless one.[26] Those deities that are called by the name of Pitris were created by the Self-born. Others also, highly blessed, *viz.*, the Ushmapas, were created by him. For all these shares have been ordained of the offerings made at Çrāddhas.[27] By adoring all these deities at Çrāddhas, the ancestors of the persons performing them become freed from all sins. The Pitris referred to above as those created by the Self-born number seven.[28] The Viçwedevas, having Agni for their mouth, (for it is through Agni that they feed), have been mentioned before.

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* In one of the Vernacular versions, the wrong reading 'Kshamā' is adopted for 'Akshayā.'—T.

I shall now mention the names of those high-souled deities who deserve shares of the offerings made at Crāddhas.[29] Those names are Vala, Dhriti, Vipāpmā, Punyakrit, Pāvana, Pārshni, Ksheman, Samuha, Divyasānu,[30] Vivaswat, Viryyavat, Hrimat, Kirtimat, Krita, Jitātman, Muniviryya, Diptroman, Bhayankara,[31] Anukarman, Pratita, Pradātri, Angçumat, Cailābha, Parama, Krodhi, Dhiroshni, Bhupati,[32] Srajas, Vajrin, and Vari,—these are the eternal Viçwedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryaçri by name.[33] Others also are numbered amongst them, *viz.*, Somapa, Suryasāvitra, Dattātman, Pundariyaka, Ushninābha, Nabhoda, Viçwāyu, Dipti,[34] Chāmuhara, Sureça, Vyomāri, Cankara, Bhava, Iça, Karttri, Kriti, Daksha, Bhuvana, Divyakarmakrit,[35] Ganita, Panchaviryya, Āditya, Raçmimat, Saptakrit, Somavarchas, Viçwakrit, Kavi,[36] Anugoptri, Sugoptri, Naptri, and Içwara,—These highly blessed ones are numbered as the Viçwedevas. They are eternal and conversant with all that occurs in Time.[37] The species of paddy which should not be offered at Crāddhas are those called Kodrava, and Pulaka. Assafœdita also, among articles used in cooking, should not be offered, as also onions and garlics,[38] the produce of the Moringa pterygosperma, Bauhinia Variegata, the meat of animals slain with envenomed shafts, all varieties of Cucurbita Pepo, Cucurbita lagenaria, and black salt.[39] The other articles that should not be offered at Crāddhas are the flesh of the domesticated hog, the meat of all animals not slaughtered at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Citapāki,[40] all sprouts (like those of the bambu), and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Crāddhas, and also the fruits of the Eugenia Jambolana.[41] All articles, again, upon which any one has spat or upon which tears have fallen should not be offered at Crāddhas. Among offerings made to the Pitris or with the Havya and Kavya offered to the deities, the potherb called Sudarçana (Menispermum tomentosum, Rox). should not be included.[42] Havi mixed with this is not acceptable to the Pitris. From the place where the Crāddha is being performed, the Chandāla and the Cwapacha should be excluded.[43]

as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brāhmana of mixed descent, or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Crāddha is being performed.[44]—Having said these words in days of old unto the Rishi Nimi of his own race, the illustrious Atri possessed of wealth of penances then went back to the Grandsire's assembly in Heaven.' "[45]

SECTION XCII.

"Bhishma said,—'After Nimi had acted in the way described above, all the great Rishis began to perform the sacrifice in honor of the Pitris (called the Crāddha) according to rites laid down in the ordinance.[1] Firmly devoted to the discharge of all duties, the Rishis, having performed Crāddhas, began to also offer oblations (unto the Pitris) of sacred waters, with attention.[2] In consequence, however, of the offerings made by persons of all classes (unto the Pitris), the Pitris began to digest that food.[3] Soon they, and the deities also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they repaired to the presence of Soma.[4] Approaching Soma they said,—Alas, great is our affliction in consequence of the food that is offered to us at Crāddhas. Do thou ordain what is necessary for our ease![5]—Unto them Soma answered, saying,—If, ye gods, ye are desirous of obtaining ease, do ye repair then into the abode of the Self-born. Even he will do what is for your good![6]—At these words of Soma, the deities and the Pitris then proceeded, O Bhārata, to the Grandsire where he was seated on the summit of the mountains of Meru.[7]

" 'The deities said,—O illustrious one, with the food that is offered us in sacrifices and Crāddhas, we are being exceedingly afflicted. O lord, show us grace and do what would be for our good![8]—Hearing these words of theirs, the Self-born said unto

them in reply,—Here, the god of fire is sitting beside me. Even he will do what is for your benefit !—[9]

"'Agni said,—Ye sires, when a Crāddha comes, we shall together eat the offerings made to us. If ye eat those offerings with me, ye shall then, without doubt, succeed in digesting them easily ![10]—Hearing these words of the deity of fire, the Pitris became easy of heart. It is for this reason also that in making offerings at Crāddhas a share is first offered to the deity of fire, O king.[11] If a portion of the offerings be first made to the deity of fire at a Crāddha, O prince of men, Rākshasas of regenerate origin cannot then do any injury to such a Crāddha.*[12] Beholding the deity of fire at a Crāddha Rākshasas fly away from it. The ritual of the Crāddha is that the cake should first be offered to the (deceased) sire. Next, one should be offered to the grandsire.[13] Next should one be offered to the great-grandsire. Even this is the ordinance in respect of the Crāddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Sāvitri Mantras.[14] This other Mantra also should be uttered, *viz.*, unto Soma who is fond of the Pitris. A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Crāddha is being performed. Nor should a woman (for cooking the rice to be offered in the Crāddha) be brought from a Gotra other than that of the person who is performing the Crāddha.†[15] While crossing a river, one should offer oblations of water unto one's Pitris, naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water.[16] Having offered oblations of water first unto the ancestors of one's own race, one should next offer such oblations to one's (deceased) friends and relatives.[17] When one crosses a stream on a car unto which is yoked a couple of oxen of variegated hue, or from

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* Rāvana and other Rākshasas who sprang from Pulastya's line are known as 'Brahma-Rākshasas' or Rākshasas of regenerate origin.—T.

† To this day, none but a woman who is of the same Gotra or family with the person performing the Crāddha is allowed to cook the rice for offering.—T.

them that cross a stream on boats, the Pitris expect oblations of water.[18] Those that know this always offer oblations of water with concentrated attention unto the Pitris. Every fortnight, on the day of the New moon, one should make offerings unto one's deceased ancestors.[19] Growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris. The Grandsire Brahman, Pulastya, Vaçishtha, Pulaha,[20] Angiras, Kratu, and the great Rishi Kaçyapa,—these, O prince of Kuru's race, are regarded as great masters of Yoga.[21] They are numbered among the Pitris. Even this is the high ritual in respect of the Crāddha, O monarch! Through Crāddhas performed on Earth, the deceased members of one's race become freed from a position of misery.[22] I have thus, O prince of Kuru's race, expounded to thee, agreeably to the scriptures, the ordinances in respect of Crāddhas. I shall once more discourse to thee on gifts.' "[23]

Section XCIII.

"Yudhishthira said,—If Brāhmanas that are in the observance of a vow (*viz.*, fast) eat, at the invitation of a Brāhmana, the Havi (offered at a Crāddha), can they be charged with the transgression of a violation of their vow (or should they refuse the invitation of a Brāhmana when such invitation is received by them)? Tell me this, O grandsire!'[1]

"Bhishma said,—'Let those Brāhmanas eat, impelled by desire, who are observant of such vows as are not indicated in the Vedas. As regards those Brāhmanas, however, that are observant of such vows as are indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Crāddha at the request of him who performs the Crāddha.'[2]

"Yudhishthira said,—'Some people say that fast is a penance. Is penance really identifiable with fast or is it not so? Tell me this, O grandsire!'[3]

"Bhishma said,—'People do regard a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies one's own body is not to be regarded either

as an ascetic or as one conversant with duty.*[4] Renunciation, however, is regarded as the best of penances. A Brāhmana should always be an abstainer from food, and observe the vow called Brahmacharyya.†[5] A Brāhmana should always practise self-denial restraining even speech, and recite the Vedas. The Brāhmana should marry and surround himself with children and relatives, from desire of achieving righteousness. He should never sleep.[6] He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-denial.[7] He should eat Vighasa, (*viz.*, what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his abode. He should always eat Amrita, (*viz.*, the food that remains in the house after all the family, including guests and servants, have eaten.) He should duly observe all rites and perform sacrifices.'[8]

"Yudhishthira said,—'How may one come to be regarded as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of Vighasa? By doing what may one be said to be fond of guests!'[9]

"Bhishma said,—'He who takes food only morning and evening at the prescribed hours and abstains from all food during the interval between, is said to be an abstainer from food.[10] He who has congress with only his wedded wife and that only at her season, is said to be observant of the vow of Brahmacharyya. By always making gifts, one comes to be regarded as truthful in speech.[11] By abstaining from all meat obtained from animals slaughtered for nothing, one becomes an

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* *I. e.*, that fast which mortifies the body is not to be regarded as equivalent to penance. True penance is something else. An observer of such a fast is not to be regarded as an ascetic. Such fasts, again, are sinful instead of being meritorious.—T.

† By 'Upavāsa' in the second line is meant abstention from food between the two prescribed hours for eating, and not that fast which mortifies the body. One may, again, eat the most luxurious food without being attached to it. One also, by repining at one's abstinence, may come to be regarded as actually enjoying the most luxurious food.—T.

abstainer from meat.* By making gifts one becomes cleansed of all sins, and by abstaining from sleep during day time one comes to be regarded as always awake.[12] He who always eats what remains after serving the needs of guests and servants, know, O Yudhishthira, is said to always eat Amrita.[13] He who abstains from eating till Brāhmanas have eaten (of that food), is regarded as conquering Heaven by such abstention.[14] He who eats what remains after serving the deities, the Pitris, and relatives and dependants, is said to eat Vighasa.[15] Such men acquire many regions of felicity in the abode of Brahman himself. There, O king, they dwell in the company of Apsaras and Gandharvas.[16] Indeed, they sport and enjoy all sorts of delight in those regions, with the deities and guests and the Pitris in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.'[17]

"Yudhishthira said,—'People are seen to make diverse kinds of gifts unto the Brāhmanas. What, however, is the difference, O grandsire, between the giver and the receiver?' [18]

"Bhishma said,—'The Brāhmana accepts gifts from him that is righteous, and from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If, on the other hand, the giver happens to be unrighteous, the receiver sinks in hell.[19] In this connection is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bhārata.[20] Kaçyapa and Atri and Vaçishtha and Bharadwāja and Gautama and Viçwāmitra and Jamadagni, and the chaste Arundhati (the wife of Vaçishtha),[21] all had a common maid-servant whose name was Gandā. A Cudra of the name of Paçusakha married Gandā and became her husband.[22] Kaçyapa and others, in days of old, observed the austerest penances and roved over the world, desirous of attaining to the eternal region of Brahman by the aid of Yoga-meditation.[23] About that time, O delighter of the Kurus, there occurred a severe drought. Afflicted by hunger, the whole world of living

* Meat of animals slaughtered in sacrifices is allowable. By taking such meat, one does not become an eater of meat. In fact, one may &c.—T.

creatures become exceedingly weak.[24] At a sacrifice which had been performed in former times by Civi's son, he had given away unto the Ritwiks a son of his as the sacrificial present.[25] About this time, unendued with longevity as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat surrounding him.[26] Indeed, those foremost of Rishis, beholding the son of him at whose sacrifice they had officiated, O Bhārata, thus dead of starvation, began to cook the body in a vessel, impelled by the pangs of hunger.[27] All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of sustenance, to such a miserable shift.[28] While they were thus employed, Vrishādarbha's son, *viz.*, king Caivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, impelled by the pangs of hunger.[29]

"'The son of Vrishādarbha said,—The acceptance of a gift (from me) will immediately relieve you all. Do you, therefore, accept a gift for the support of your bodies! Ye ascetics endued with wealth of penances, listen to me as I declare what wealth I have![30] That Brāhmana who solicits me (for gifts) is ever dear to me. Verily, I shall give unto you a thousand mules. Unto each of you I shall give a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, yielding milk.[31] I shall also give unto you a thousand bulls of white complexion and of the best breed and capable of bearing heavy burthens. I shall also give you a large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.*[32] Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more costly jewels. Do not seek to eat this food that is inedible. Tell me what I should give unto you for the support of your bodies!—'[33]

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* 'Prashthauhi' means a cow pregnant with her second calf. 'Grishti' means a cow that has brought forth only her first calf.—T.

" 'The Rishis said,—O king, an acceptance of gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers ?[34] The body of the Brāhmana is the field of the deities. By penance, it is purified. Then again, by gratifying the Brāhmana, one gratifies the deities.[35] If a Brāhmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise acquire by his penances that day. Indeed, such acceptance consumes that merit even as a blazing conflagration consumes a forest.[36] Let happiness be thine, O king, as the result of the gifts thou makest to those that solicit thee !—Saying these words unto them, they left the spot, proceeding by another way.[37] The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the woods in search of food.[38] After this, the ministers of the king, urged by their master, entered those woods and plucking certain figs endeavoured to give them away unto those Rishis.[39] The officers of the king filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them.[40] Atri took up some of those figs, and finding them heavy refused to take them. He said,—We are not destitute of knowledge. We are not fools ![41] We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead being asleep. If accepted in this world, those will produce bitter consequences hereafter. He who seeks happiness both here and hereafter should never accept these !—[42]

" 'Vaçishtha said.—If we accept even one gold coin, it will be counted as a hundred or even a thousand (in assigning the demerit that attaches to acceptance). If, therefore, we accept many coins, we shall surely attain to an unhappy end hereafter !—[43]

" 'Kaçyapa said,—All the paddy and barley on Earth, all the gold and animals and women that occur in the world, are incapable of gratifying the desire of a single person. Hence, one possessed of wisdom should, dispelling cupidity, adopt tranquillity !—[44]

" 'Bharadwāja said,—The horns of a Ruru, after their first appearance, begin to grow with the growth of the animal. The cupidity of man is even like this. It has no measure !—[45]

" 'Gautama said,—All the objects that exist in the world are incapable of gratifying even a single person. Man is even like the ocean, for he can never be filled (even as the ocean can never be filled by all the waters that are discharged into it by the rivers).[46]

" 'Viçwāmitra said,—When one desire cherished by a person becomes gratified, there springs up immediately another whose gratification is sought and which pierces him like a shaft.—[47]

" 'Jamadagni said,—Abstention from accepting gifts supports penances as their foundation. Acceptance, however, destroys that wealth (*viz.*, the merit of penances).—[48]

" 'Arundhati said,—Some people are of opinion that things of the world may be stored with a view to spend them upon the acquisition of righteousness (by gifts and sacrifices). I think, however, that the acquisition of righteousness is better than that of worldly wealth !—[49]

" 'Gandā said,—When these my lords, who are endued with great energy, are so very much afraid of this which seems to be a great terror, weak as I am, I fear it the more !—[50]

" 'Paçusakha said,—The wealth there is in righteousness is very superior. There is nothing superior to it. That wealth is known to the Brāhmanas. I wait upon them as their servant, only for learning to value that wealth !—[51]

" 'The Rishis (all together) said,—Let happiness be his, as the result of the gifts he makes, who is the king of the people of this land ! Let his gift be successful who has sent these fruits to us, enclosing gold within them !'—[52]

"Bhishma cantinued,—'Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that spot and proceeded whither soever they liked.[53]

" 'The ministers said,—O king, coming to know of the existence of gold within the figs, the Rishis have gone away ! Let this be known to thee !'—[54]

"Bhishma continued,—'Thus addressed by his ministers,

king Vrishādarbhi became filled with wrath against all those Rishis. Indeed, to take vengeance upon them, the monarch entered his own chamber.[55] Observing the austerest of penances, he poured on his sacred fire libations of ghee, accompanying each with Mantras uttered by him.[56] From that fire there then arose, as the result of the incantation, a form capable of striking every one with fear. Vrishādarbhi named her as Yātudhāni.[57] That form which had being from the incantations of the king, looking as terrible as the Last Night, appeared with joined hands before the monarch. Addressing king Vrishādarbhi, she said,—What shall I accomplish ?—[58]

" 'Vrishādarbhi said,—Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and comprehend what the meanings are of their names.[59] Having ascertained their names, do thou slay all of them. After slaying them thou mayst go whithersoever thou likest !'*—[60]

"Bhishma continued,—'Saying,—So be it !—The Rākshasi who had been named Yātudhāni, in her proper form, proceeded to that forest in which the great Rishis wandered in search of food.[61] Indeed, O king, those great Rishis, with Atri among them, roved within the forest, subsisting upon fruits and roots.[62] In course of their wanderings they saw a mendicant of broad shoulders, and plump arms and legs and well-nourished face and abdomen. Of limbs that were all adipose, he was wandering with a dog in his company.[63] Beholding that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, addressing the Rishis,—None of you will ever be able to show such well-developed features !—[64]

" 'Vaçishtha said,—The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us are able to do the same. It is for this reason that we see both him and his dog so well-developed !—†[65]

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* The Commentator explains that the direction about ascertaining the names of the Rishis and the meanings of those names proceeded from the king's desire of cautioning the Rākshasi lest in going to destroy them she might herself meet with destruction.—T.

† In other words, Vaçishtha attributes the leanness or emaciation

"'Atri said,—This man does not, like us, feel the pangs of hunger. His energy has not sustained, like ours, any diminution. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-developed !—[66]

"'Viçwāmitra said,—This man is not, like us, unable to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so well-developed ![67]

"'Jamadagni said,—This man has not to think of storing his annual grain and fuel as we are compelled to do. Hence I see both him and his dog so well-developed !—[68]

"'Kaçyapa said,—This man has not, like us, four brothers of the whole blood who are begging from house to house, uttering the words,—Give—Give !—Hence it is that I see him and his dog so well-developed !—[69]

"'Bharadwāja said,—This man hath no regret like ours for having condemned and cursed his spouse. He hath not acted so wickedly and senselessly. Hence I see both him and his dog so well-developed !—[70]

"'Gautama said,—This man hath not like us only three pieces of covering made of Kuça grass, and a single Ranku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-developed !'—[71]

"Bhishma continued,—'The wandering mendicant, beholding those great Rishis, approached them, and accosted them all by touching their hand, according to the custom.[72] Conversing then with each other about the difficulty of obtaining sustenance in that forest and the consequent necessity of bearing the pangs of hunger, all of them left that spot.[73] Indeed, they wandered through that wilderness, all bent upon a common purpose, *viz.*, the plucking of fruits and the extraction of roots for sustenance.[74] One day, as they were wandering, they beheld a beautiful lake overgrown with lotuses. Its banks

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of himself and his companions to the failure to discharge their daily rites of religion.—T.

were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent.[75] Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the complexion of *lapis lazuli*.[76] Diverse kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not miry, and the access to the water was easy.[77] Urged by Vrishādarbhi, the Rākshasi of frightful mien who had sprung from his incantations and who had been named Yātudhāni, guarded the lake.[78] Those foremost Rishis, with Paçusakha in their company, proceeded towards the lake, which was thus guarded by Yātudhāni, for the object of gathering some lotus-stalks.*[79] Beholding Yātudhāni of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying,[80]—Who art thou that thus standest alone in these solitary woods? For whom dost thou wait here? What, indeed, is thy purpose? What dost thou do here on the banks of this lake adorned with lotuses?—[81]

"'Yātudhāni said,—It matters not who I am. I deserve not to be questioned (respecting my name and race and purposes). Ye that are possessed of ascetic wealth, know that I am the guard set to watch this lake!—[82]

"'The Rishis said,—All of us are hungry. We have nothing else to eat. With thy permission we would gather some lotus-stalks!—[83]

"'Yātudhāni said,—Agreeably to a compact, do ye take the lotus-stalks as ye please. Ye must, one by one, give me your names. Ye may then, without delay, take the stalks!—'[84]

"Bhishma continued,—'Ascertaining that her name was Yātudhāni and that she stood there for slaying them (after knowing, from the meanings of their names, what the extent was of their power), Atri, who was famishing with hunger, addressed her, and said these words.[85]

"'Atri said,—I am called Atri because I cleanse the world from sin. For, again, thrice studying the Vedas every day,

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* Lotus-stalks are eaten in India and are mentioned by Charaka as heavy food.—T.

I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O beautiful lady!—[86]

"'Yātudhāni said,—O thou of great effulgence, the explanation thou hast given me of thy name is incapable of being comprehended by me. Do thou, therefore, go and plunge into this tank filled with lotuses!—[87]

"'Vaçishtha said,—I am endued with the wealth (that consists of the Yoga attributes of puissance, &c). I lead, again, a domestic mode of life, and am regarded as the foremost of all persons that lead such a mode of life. In consequence of being endued with (such) wealth, of my living as a householder, and of my being regarded as the foremost of all house-holders, I am called Vaçishtha!—[88]

"'Yātudhāni said,—The etymological explanation of thy name is perfectly incomprehensible to me, inasmuch as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses!—[89]

"'Kaçyapa said,—I always protect my body, and in consequence of my penances I have become endued with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I have come to be called by the name of Kāçyapa!—[90]

"'Yātudhāni said,—O thou of great effulgence, the etymological explanation thou hast given of thy name is incapable of being comprehended by me. Go and plunge into this lake filled with lotuses!—[91]

"'Bharadwāja said,—I always support my sons, my disciples, the deities, the Brāhmanas, and my wife. In consequence of thus supporting all with ease, I am called Bharadwāja!—[92]

"'Yātudhāni said,—The etymological explanation thou hast given me of thy name is perfectly incomprehensible to me, in consequence of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses!—[93]

"'Gotama said,—I have conquered Heaven and Earth by the aid of self-restraint. In consequence of my looking upon all creatures and objects with an equal eye, I am like a smoke-

loss fire. Hence I am incapable of being subjugated by thee. When, again, I was born, the effulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama !—[94]

"'Yātudhāni said,—The explanation thou hast given me of thy name, O great ascetic, is incapable of being understood by me. Go and plunge into this lake of lotuses !—[95]

"'Viçwāmitra said,—The deities of the universe are my friends. I am also the friend of the universe. Hence, O Yātudhāni, know that I am called Viçwāmitra !—[96]

"'Yātudhāni said,—The explanation thou hast given of thy name is incomprehensible to me in consequence of the inflections the root has undergone. Go and plunge into this lake of lotuses !—[97]

"'Jamadagni said,—I have sprung from the sacrificial fire of the deities. Hence am I called Jamadagni, O thou of beautiful features !—[98]

"'Yātudhāni said,—The etymological explanation thou hast given me, O great ascetic, of thy name, is incomprehensible to me (in consequence of the diverse inflections the root has undergone). Do thou go and plunge into this lake of lotuses !—[99]

"'Arundhati said,—I always stay by the side of my husband, and hold the Earth jointly with him. I always incline my husband's heart towards me. I am, for these reasons, called Arundhati !—[100]

"'Yātudhāni said,—The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections the roots have undergone. Go and plunge into this lake of lotuses !—[101]

"'Gandā said,—The *Ganda* means a portion of the cheek. As I have that portion a little elevated above the others, I am, O thou that hast sprung from the sacrificial fire of Caivya, called by the name of Gandā !—[102]

"'Yātudhāni said,—The explanation which thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the root has undergone. Go and plunge into this lake of lotuses !—[103]

" 'Paçusakha said,—I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Paçusakha, O thou that hast sprung from the (sacrificial) fire (of king Vrishādarbhi) !—[104]

" 'Yātudhāni said,—The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the roots have undergone. Go and plunge into this lake of lotuses !—[105]

" 'Cunasakha said,*—I am incapable of explaining the etymology of my name after the manner of these ascetics. But know, O Yātudhāni, that I am called by the name of Cunasakha-sakhā !—[106]

" 'Yātudhāni said,—Thou hast mentioned thy name only once. The explanation thou hast offered I have not been able to catch. Do thou, therefore, mention it again, O regenerate one !—[107]

" 'Cunasakha said,—Since thou hast been unable to catch my name in consequence of my having mentioned it only once, I shall strike thee with my triple stick ! Struck with it, be thou consumed into ashes without delay !—'[108]

"Bhishma continued,—'Struck then, on the head, by the Sanyāsin, with his triple stick which resembled the chastisement inflicted by a Brāhmana, the Rākshasi who had sprung from the incantations of king Vrishādarbhi fell down on the Earth and became reduced to ashes.†[109] Having thus destroyed the mighty Rākshasi, Cunasakha thrust his stick into the earth and sat himself down on a grassy plot of land.[110] The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from

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* 'Cunasakha' implies 'a friend of dogs.' The new comer who had joined the roving Rishis had a dog with him. Hence, he is called by the name of 'Cunasakha.'—T.

† 'Brahma-danda' literally means the stick in the hand of a Brāhmana. Figuratively, it implies the chastisement inflicted by a Brāhmana in the form of a curse. As such it is more effective than the thunder-bolt in the hands of Indra himself, for the thunder-bolt blasts only those objects that lie within its immediate range. The Brāhmana's curse, however, blasts even those that are unborn.—T.

the lake, filled with joy.[111] Throwing on the ground the heap of lotuses which they had gathered with great labour, they plunged once more into it for offering oblations of water to the Pitris.[112] Coming up, they proceeded to that part of the bank where they had deposited the lotus-stalks. Reaching that spot, those foremost of men found that the stalks were nowhere to be seen.[113]

" 'The Rishis said,—What sinful and hard-hearted man has stolen away the lotus-stalks gathered by our hungry selves from desire of eating ?—'[114]

"Bhishma continued,—'Those foremost of regenerate persons, suspecting one another, O crusher of foes, said,—We shall each have to swear to our innocence ![115] All those ascetics then, famishing with hunger and worn out with exertion, agreeing to the proposal, took these oaths.[116]

" 'Atri said,—Let him who has stolen the lotus-stalks touch kine with his foot, make water facing the sun, and study the Vedas on excluded days !—[117]

" 'Vaçishtha said,—Let him who has stolen the lotus-stalks abstain from studying the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a slayer of persons that seek his protection, or live upon the proceeds of the sale of his daughter, or solicit wealth from those that are low and vile !—[118-119]

" 'Kaçyapa said,—Let him who has stolen the lotus-stalks utter all kinds of words in all places, give false evidence in a court of law, eat the flesh of animals not slain in sacrifices, make gifts to undeserving persons or to deserving persons at unseasonable times, and have sexual congress with women during daytime !—[120-121]

" 'Bharadwāja said,—Let him who has stolen the lotus-stalks be cruel and unrighteous in his conduct towards women and kinsmen and kine. Let him humiliate Brāhmanas, in disputations, by displaying his superior knowledge and skill. Let him study the Richs and the Yajushes, disregarding his preceptor ! Let him pour libations upon fires made with dry grass or straw !*—[122-123]

* Libations should always be poured upon a blazing fire. Fires

" 'Jamadagni said,—Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all persons. Let him derive his maintenance from the earnings of his wife! Let him have no friends and let him have many foes! Let him be another's guest for receiving in return those acts of hospitality which he has done to that other !*—[124-125]

" 'Gotama said,—Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having studied them! Let him cast off the three sacred fires! Let him be a seller of the Soma (plant or juice)! Let him live with that Brāhmana who resides in a village which has only one well from which water is drawn by all classes and who has married a Cudra woman!—[126-127]

" 'Viçwāmitra said,—Let him who has stolen the lotus-stalks be fated to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children![128] Let him be always impure and a wretch among Brāhmanas! Let him be proud of his possessions! Let him be a tiller of the soil and let him be filled with malice![129] Let him wander in the season of rains. Let him be a paid servant! Let him be the priest of the king! Let him assist at the sacrifices of such impure persons as do not deserve to be assisted at their sacrifices!—[130]

" 'Arundhati said,—Let her who has stolen the lotus-stalks always humiliate her mother-in-law! Let her be always vexed with her husband! Let her eat whatever good things come to

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made with dry grass or straw blaze up quickly and become soon extinguished. By pouring libations, therefore, upon such fires, one practically pours them upon ashes and gains no merit.—T.

* To derive the means of sustenance from a wife was always viewed with feelings of aversion in this country. It seems, therefore, that the custom of domesticating sons-in-law was not unknown in ancient times. To receive acts of hospitality in return for those rendered was regarded as not only meanness but also destructive of merit.—T

her house without sharing them with others ![131] Disregarding the kinsmen of her lord, let her live in her husband's house and eat, every evening, the flour of fried barley ! Let her come to be regarded as unenjoyable (in consequence of the stains that would tarnish her) ! Let her be the mother of a heroic son ![*132]

" 'Gandā said,—Let her who has stolen the lotus-stalks be always a speaker of falsehoods ! Let her always quarrel with her kinsmen ! Let her bestow her daughter in marriage for a pecuniary consideration ![133] Let her eat the food which she has cooked, alone and without sharing it with anybody ! Let her pass her whole life in slavery ! Indeed, let her who has stolen the lotus-stalks be quick with child in consequence of sexual congress under circumstances of guilt.—[134]

" 'Paçusakha said,—Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless ! And let him never bow to the deities !—[135]

" 'Cunasakha said,—Let him who has removed the lotus-stalks obtain the merit of bestowing his daughter in marriage upon a Brāhmana who has studied all the Sāmans and the Yajushes and who has carefully observed the vow of Brahmacharyya. Let him perform the final ablutions after having studied all the Atharvans !—[136]

" 'All the Rishis said,—The oath thou hast taken is no oath at all, for all the acts which thou hast mentioned are very desirable for the Brāhmanas ! It is evident, O Cunasakha, that thou hast appropriated our lotus-stalks !—[137]

" 'Cunasakha said,—Not seeing the lotus-stalks deposited by you, what you say is perfectly true, for it is I who have actually stolen them.[138] In the very sight of all of you I have caused the disappearance of those stalks ! Ye sinless ones, the act was done by me from desire of testing you ![139] I came hither for protecting you. That woman who lies slain

* 'Jnātinām' is an instance of the genetive in what is called 'Anādara.' The meaning, therefore, is 'disregarded them.' For a Brāhmani woman to bring forth a son devoted to heroic deeds is a reproach.—T.

there was called Yātudhāni. She was of fierce disposition. Sprung from the incantations of king Vrishādarbhi, she had come here from the desire of slaying all of you![140] Ye ascetics endued with wealth of penances, egged on by that king, she had come, but I have slain her. That wicked and sinful creature, sprung from the sacrificial fire, would otherwise have taken your lives.[141] It was for killing her and saving you that I came here, ye learned Brāhmanas! Know that I am Vāsava! Ye have completely freed yourselves from the influence of cupidity. In consequence of this, ye have won many eternal regions fraught with the fruition of every wish as soon as it rises in the heart! Do ye rise, without delay, from this place and repair to those regions of beatitude, ye regenerate ones, that are reserved for you!—'[142]

"Bhishma continued,—'The great Rishis, highly gratified at this, replied unto Purandara, saying,—So be it!—They then ascended to Heaven in the company of Indra himself.[143] Even thus, those high-souled persons, though famishing with hunger and though tempted at such a time with the offer of diverse kinds of enjoyable articles, refrained from yielding to temptation. As the result of such self-denial, they attained to Heaven. It seems, therefore, that one should, under all circumstances, cast off cupidity from oneself.[144-145] Even this, O king, is the highest duty. Cupidity should be cast off. The man who recites this account (of the deeds of the righteous Rishis) in assemblies of men,[146] succeeds in acquiring wealth. Such a man has never to attain to a distressful end. The Pitris, the Rishis, and the deities become all pleased with him. Hereafter, again, he becomes endued with fame and religions merit and wealth!' "[147]

Section XCIV.

"Bhishma said,—'In this connection is cited the old history of the oaths (taken by many Rishis one after another) on the occasion of a sojourn to the sacred waters.[1] O best of the Bharatas, the act of theft had been done by Indra, and the oaths were taken by many royal and regenerate Rishis.[2] Once

on a time, the Rishis, having assembled together, proceeded to the western Prabhāsa. They held a consultation there which resulted in a resolve on their part to sojourn to all the sacred waters on Earth.[3] There were Cakra and Angiras and Kavi of great learning and Agastya and Nārada and Parvata; and Bhrigu and Vaçishtha and Kaçyapa and Gautama and Viçwāmitra and Jamadagni, O king![4] There were also the Rishi Gālava, and Ashtāka and Bharadwāja and Arundhati and the Vālikhilyas; and Civi and Dilipa and Nahusha and Amvarisha and the royal Yayāti and Dhundhumāra and Puru.[5] These foremost of men, placing the high-souled Catakratu, the slayer of Vritra at their head, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kauçiki on the day of the full moon in the month of Māgha.[6] Having cleansed themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis endued with energy like that of fire began to gather and eat the stalks of the lotus.[7] Amongst those Brāhmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphœa stellata. Soon they found that the stalks extracted by Agastya (and deposited on the bank) had been taken away by somebody.[8] The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have done the act. Let him who has taken them away give them back to me. It behooves you not to thus misappropriate my stalks![9] It is heard that Time assails the energy of Righteousness. That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to Heaven for good, before unrighteousness assails the world and establishes itself fully here!*[10] Before the time comes when Brāhmanas, loudly uttering the Vedas, within the precincts of

* The scriptures declare that Righteousness loses its strength as Time advances. In the Krita age, it exists in entirety. In the Tretā, it loses a quarter. In the Dwāpara, another quarter is lost. In the Kali age, full three quarters are lost and only a quarter is all that remains.—T.

villages and inhabited places, cause the Cudras to hear them, before the time comes when kings offered against the rules of Righteousness from motives of policy, I shall go to Heaven for good![11] Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to Heaven for good. Before Ignorance assails the world and envelops all things in darkness, I shall go to Heaven for good.*[12] Before the time comes when the strong begin to lord it over the weak and treat them as slaves, I shall go to Heaven for good. Indeed, I dare not remain on Earth for witnessing these things![13]—The Rishis, much concerned at what he said, addressed that great ascetic and said,—We have not stolen thy stalks! Thou shouldst not harbour these suspicions against us. O great Rishi, we shall take the most frightful oaths![14]—Having said these words, conscious as they were of their own innocence, and desirous of upholding the cause of righteousness, those Rishis and sages of royal descent then began to swear, one after another, the following oaths.[15]

"'Bhrigu said,—Let him who has stolen thy stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals (staughtered in sacrifices)!†—[16]

"'Vaçishtha said,—Let him who has stolen thy stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town!‡—[17]

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* The Rishis think that the distinctions between the lower, the middling, and the higher classes of society are eternal, and nothing can be a greater calamity than the effacement of those distinctions. Equality of men, in their eyes, is an unmitigated evil.—T.

† Forgiveness is the duty of the Brâhmana. To fall off from forgiveness is to fall off from duty. To censure when censured and assail the assailer, are grave transgressions in the case of a Brâhmana. The idea of retaliation should never enter the Brâhmana's heart; for the Brâhmana is the friend of the universe. His behaviour to friend and foe should be equal. To eat the flesh that attaches itself to the backbone of a slaughtered animal is also a grave transgression.—T.

‡ A religious mendicant should always wander over the Earth, sleeping where night overtakes him. For such a man to reside in a city or town is sinful.—T.

"'Kaçyapa said,—Let him who has stolen thy stalks sell all things in all places, misappropriate deposits, and give false evidence!—[18]

"'Gautama said,—Let him who has stolen thy stalks live, displaying pride in all things, with an understanding that does not see all creatures with an equal eye, and always yielding himself to the influence of desire and wrath! Let him be a cultivator of the soil, and let him be inspired by malice!*[19]—

"'Angiras said,—Let him who has stolen thy stalks be always impure! Let him be a censurable Brāhmana (for his misdeeds). Let him leash hounds. Let him be guilty of Brāhmanicide. Let him be averse to expiations after having committed transgressions!—[20]

"'Dhundhumāra said,—Let him who has stolen thy stalks be ungrateful to his friends! Let him take birth in a Cudra woman! Let him eat alone any good food (coming to the house, without sharing it with others)!†—[21]

"'Dilipa said,—Let him who has stolen thy stalks attain to those regions of misery and infamy which are reserved for that Brāhmana who resides in a village having but one well and who has sexual congress with a Cudra woman!‡—[22]

"'Puru said,—Let him who has stolen thy stalks adopt the occupation of a physician! Let him be supported by the earnings of his wife! Let him draw his sustenance from his father-in-law!—[23]

"'Cukra said,—Let him who has stolen thy stalks eat the flesh of animals not slain in sacrifices! Let him have sexual congress at daytime! Let him be a servant of the king!—[24]

"'Jamadagni said,—Let him who has stolen thy stalks study the Vedas on forbidden days or occasions. Let him feed friends at Crāddhas performed by him! Let him eat at the Crāddha of a Cudra!—[25]

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* To till the soil is a transgression for a Brāhmana.—T.

† Good food should never be taken alone. It should always be shared with children and servants.—T.

‡ A village having only one well should be abandoned by a Brāhmana, for he should not draw water from such a well which is used by all classes of the population.—T.

" 'Civi said,—Let him who has stolen thy stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the performance of sacrifices by others! Let him quarrel with those that are observant of penances!—[26]

" 'Yayāti said,—Let him who has stolen thy stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!—[27]

" 'Nahusha said,—Let him who has stolen thy stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases (and without restraint of any kind), after having undergone the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary gratification for prelections to disciples (on any branch of knowledge that the latter come to learn)!—[28]

" 'Amvarisha said,—Let him who has stolen thy stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine! Let him be guilty also of Brāhmanicide!—[29]

" 'Nārada said,—Let him who has stolen thy stalks be one that identifies the body with the soul! Let him study the scriptures with a preceptor that is censurable! Let him chaunt the Vedas, offending at each step against the rules of orthoepy! Let him disregard all his seniors!—[30]

" 'Nābhāga said,—Let him who has stolen thy stalks always speak falsehoods and quarrel with those that are righteous! Let him bestow his daughter in marriage after accepting a pecuniary gratification offered by his son-in-law!—[31]

" 'Kavi said,—Let him who has stolen thy stalks be guilty of striking a cow with his foot. Let him make water, facing the sun! Let him cast off the person that seeks shelter at his hands!—[32]

" 'Viçwāmitra said,—Let him who has stolen thy stalks become a servant that behaves with deciet towards his master! Let him be the priest of a king! Let him the Ritwik of one that should not be assisted at his sacrifices!—[33]

" 'Parvata said,—Let him who has stolen thy stalks be the chief of a village! Let him make journeys on asses! Let him leash hounds for a living!—[34]

" 'Bharadwāja said,—Let him who has stolen thy stalks be guilty of all the demerits that become his who is cruel in his behaviour and untruthful in speech!—[35]

" 'Ashtaka said,—Let him who has stolen thy stalks be a king destitute of wisdom, capricious and sinful in his behaviour, and disposed to rule the Earth unrighteously!—[36]

" 'Gālava said,—Let him who has stolen thy stalks be more infamous than a sinful man! Let him be sinful in his acts towards his kinsmen and relatives! Let him proclaim the gifts he makes to others?—[37]

" 'Arundhati said,—Let her who has stolen thy stalks speak ill of her mother-in-law! Let her feel disgust for her lord. Let her eat alone any good food that comes to her house!—[38]

" 'The Vālakhilyas said,—Let him who has stolen thy stalks stand on one foot at the entrance of a village (for earning his subsistence)! Let him, while knowing all duties, be guilty of every breach!*—[39]

" 'Çunasakha said,—Let him who has stolen thy stalks be a Brāhmana that sleeps in happiness, having disregarded his daily *Homa*! Let him, after becoming a religious mendicant, behave in whatever way he pleases, without observing any restraint!—[40]

" 'Surabhi said,—Let her who has stolen thy stalks be milked, with her (hind) legs bound with a rope of human hair, and with the aid of a calf not her own, and, while milked, let her milk be held in a vessel of white brass!'†[41]

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* The penance that is involved in standing on one foot should be practised, like all other penances, in the woods. To practise a penance on the way leading to a village so that people may be induced to make gifts, is a transgression of a grave kind.—T.

† Some kine that are vicious have their hind legs tied with a rope while they are milked. If the rope be made of human hair, the pain felt is supposed to be very great. To obtain the aid of a calf belonging to another cow is regarded as sinful. To the cow also, the process

"Bhishma continued,—'After the Rishis and the royal sages had sworn these diverse oaths, O Kuru king, the thousand-eyed chief of the deities, filled with joy, cast his looks on the angered Rishi Agastya.[42] Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Maghavat thus declared what was passing in his mind. Hear, O king, what the words were that Indra spoke in the midst of those regenerate and celestial Rishis and royal sages.[43]

" 'Cakra said,—Let him who has stolen thy stalks be possessed of the merit of him who bestows his daughter in marriage upon a Brāhmana that has duly observed the vow of Brahmacharyya or that has duly studied the Sāmans and the Yajushes! Let him also have the merit of one that undergoes the final bath after completing one's study of the Atharva Veda![44] Let him who has stolen thy stalks have the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his behaviour! Indeed, let him go to the region of Brahman!—[45]

" 'Agastya said,—Thou hast, O slayer of Vala, uttered a benediction instead of a curse! (It is evident, thou hast taken my stalks!) Give them to me, for that is the eternal duty!—[46]

" 'Indra said,—O holy one, I did not remove thy stalks, led by cupidity! Indeed, I removed them from desire of hearing this conclave recite what the duties are that we should observe. It behooveth thee not to give way to anger![47] Duties are the foremost of Crutis. Duties constitute the eternal path (for crossing the sea of the world)! I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that transcends all change!*[48] Do thou then, O foremost of learned Brāhmanas, take back these stalks of thine! O holy one, it behooves thee to forgive my transgression, O thou that art free from every fault!'—[49]

"Bhishma continued,—'Thus addressed by the chief of the deities, the ascetic, *viz.*, Agastya, who had been very angry,

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of sucking cannot be agreeable. If the milk is held in a vessel of white brass, it becomes unfit for gods and guests.—T.

* The discourse is called eternal and immutable because of its subject being so. Duties are eternal truths.—T.

took back his stalks. Endued with great intelligence, the Rishi became cheerful.[50] After this, those denizens of the woods proceeded to diverse other sacred waters. Indeed, repairing to those sacred waters they performed their ablutions everywhere.[51] The man who reads this narrative with close attention on every Parva day, will not have to become the progenitor of an ignorant and wicked son. He will never be destitute of learning.[52] No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to Heaven.[53] He who studies this Cāstra observed by the Rishis, is sure, O prince of men, to attain to the eternal region of Brahman that is full of felicity!' "*[54]

Section XCV.

"Yudhishthira said,—'O chief of Bharata's race, by whom was the custom of giving umbrellas and sandals at obsequial ceremonies introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at obsequial ceremonies but also at other religious rites. They are given on many occasions with the view of acquiring religious merit. I wish to know, in detail, O regenerate one, the true meaning of this custom!'[1-3]

"Bhishma said,—'Do thou, O prince, attentively listen to the details I shall recite in respect of the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced.[4] I shall also tell thee in full, O prince, how it acquired the force of a permanent observance and how it came to be viewed as a meritorious act.[5] I shall, in this connection, recite the narrative of the discourse between Jamadagni and the high-souled Surya. In ancient

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* This discourse on duties delivered by the Rishis is called a çāstra. Literally, anything that governs men, *i. e.*, regulates their behaviour, is called a çāstra. As such, the enumeration of duties occurring in this Lesson, although it has been made by a reference to their breaches, is, therefore, a çāstra.—T.

times, the illustrious Jamadagni, O puissant king, of Bhrigu's race, was engaged in practising with his bow.[6] Taking his aim, he shot arrow after arrow. His wife Renukā used to pick up the shafts when shot and repeatedly bring them back to that descendant, endued with blazing energy, of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly discharging his arrows which Renukā brought back unto him. One day, at noontide, O monarch, in that month when the Sun was in Jyesthāmula,[7-9] the Brāhmana, having discharged all his arrows, said to Renukā,—O large-eyed lady, go and fetch me the shafts I have shot from my bow.[10] O thou of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree,[11] in consequence of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renukā, having rested for only a moment, feared the curse of her husband and, therefore, addressed herself again to the task of cellecting and bringing back the arrows. Taking them with her, the celebrated lady of graceful features came back,[12-13] distresed in mind and her feet smarting with pain. Trembling with fear, she approached her husband.[14] The Rishi, filled with wrath, repeatedly addressed his fair-faced spouse, saying,—O Renukā, why hast thou been so late in returning?—[15]

" 'Renukā said,—O thou that art endued with wealth of penances, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I had betaken myself to the shade of a tree![16] Even this has been the cause of the delay! Informed of the cause, do thou, O lord, cease to be angry with me![17]

" 'Jamadagni said,—O Renukā, this very day shall I destroy, with the fiery energy of my weapons, the star of day with his blazing rays, that has afflicted thee in this way!—'[18]

"Bhishma continued,—'Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved (in his diurnal course).[19] Then, O son of Kunti, beholding him addrest for

fight, Surya approached him in the guise of a Brāhmana, and said unto him,—What has Surya done to displease thee ?[20] Cursing through the firmament, he draws up the moisture from the Earth, and in the form of rains he pours it down once more on her.[21] It is through this, O regenerate one, that the food of human beings springs up,—food that is so agreeable to them ! The Vedas say that it is food that constitutes the life-breaths.[22] O Brāhmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven islands with showers of rain.[23] O puissant one, the moisture, thus poured, diffusing itself into the leaves and fruits of vegetables and herbs, is transformed into food.[24] O son of Bhrigu, the rites of nativity, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union (between man and man), and the acquisition of wealth, have their origin in food ! Thou knowest this well ![25-26] All the good and agreeable things in the universe, and all the efforts made by living creatures, flow from food. I duly recite what is well known to thee ! Indeed, thou fully knowest all that I have said ![27] Do thou, therefore, O regenerate Rishi, appease thy anger ! What wilt thou gain by annihilating the Sun ?—' "[28]

Section XCVI.

"Yudhishthira said,—'What did that foremost of ascetics, *viz.*, Jamadagni endued with great energy, do when thus besought by the maker of day ?'[1]

"Bhishma said,—'O descendant of Kuru, despite all the supplications of Surya, the sage Jamadagni, endued with the effulgence of fire, continued to cherish his anger.[2] Then, O king, Surya, in the guise of a Brāhmana, bowed his head unto him and addressed him, with folded hands, in these sweet words,[3]—O regenerate Rishi, the Sun is always in motion ! How shalt thou pierce the Lord of day who is continually moving forward ?—[4]

"'Jamadagni said,—With the eye of knowledge I know

thee to be both moving and motionless! I shall surely read thee a lesson this day.[5] At midday thou seemest to stay in the heavens for a moment. It is then, O Surya, that I shall pierce thee with my arrows! There is no swerving from this my resolution!—[6]

"'Surya said,—O regenerate Rishi, without doubt, thou knowest me, O best of archers! But, O holy one, though I have offended, behold, I am a suppliant for thy protection!—'[7]

"Bhishma continued,—'At this, the adorable Jamadagni smilingly addressed the maker of day, saying,—O Surya, when thou hast sought my protection, thou hast nothing to fear![8] He would transcend the simplicity that exists in Brāhmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the Sun, who would slay a suppliant for protection![9-10] The man that can slay a suppliant is capable of violating the bed of his preceptor, of slaying a Brāhmana, and of drinking alcohol.[11] Do thou, therefore, think of some remedy for this evil, by which people may be relieved when heated by thy rays!—'[12]

"Bhishma continued,—'So saying, that excellent descendant of Bhrigu remained silent for a while, and Surya forthwith made over to him an umbrella and a pair of sandals.[13]

"'Surya said,—Do thou, O great Rishi, take this umbrella wherewith the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet.[14] From this day forth the gift of these articles in all religious rites shall be established as an inflexible usage!—'[15]

"Bhishma continued,—'This custom of giving umbrellas and shoes was introduced by Surya! O descendant of Bharata, these gifts are considered meritorious in the three worlds.[16] Do thou, therefore, give away umbrellas and shoes to Brāhmanas. I have no doubt that thou shalt then acquire great religious merit by the act.[17] O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brāhmana, attains to eternal felicity after death and resides in the region of Indra, respected by Brāhmanas, Apsaras, and Devas.[18-19] O puissant one, he who gives shoes to Snātaka

Brāhmanas as also to Brāhmanas practising the rites of religion whose feet have become sore with the heat of the Sun, attains to regions coveted by the very deities.[20] Such a man, O Bhārata, dwells in happiness in the highest Heaven after his death.[21] O foremost one of Bharata's race, I have thus recited to thee, in full, the merits of giving away shoes and umbrellas at religious ceremonies !' "[22]

Section XCVII.

"Yudhishthira said,—'O foremost one of Bharata's race, do thou relate to me all the duties of the household mode and tell me all that a man should do in order to attain to prosperity in this world !'[1]

"Bhishma said,—'O Bhārata, I shall, in this connection, recite to thee the old story of Vāsudeva and the goddess Earth.[2] The puissant Vāsudeva, O excellent prince of Bharata's race, after hymning the praises of the goddess Earth, questioned her about this very topic that thou hast enquired about.[3]

" 'Vāsudeva said,—Having adopted the state of a householder, what acts should I, or one like me, perform and how are such acts to fructify in good ?—[4]

" 'The goddess Earth said,—O Mādhava, the Rishis, the deities, the Pitris, and men should be worshipped, and sacrifices should be performed, by a householder.[5] Do thou also learn this from me that the deities are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should gratify them with such objects as they desire.[6] By such acts, O slayer of Madhu, the Rishis also are gratified. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings.[7] The deities, O slayer of Madhu, are gratified with such acts. The householder should daily offer oblations of food and water,[8] or of fruits, roots and water, for the gratification of the Pitris, and give boiled food unto the Vaiçwadevas, and oblations of clarified butter unto Agni, Soma, and Dhanwantari.[9-10] He should offer separate and distinct oblations unto Prajāpati. He should make sacri-

ficial offerings in due order; to Yama in the Southern region, to Varuna in the Western region,[11] to Soma in the Northern region, to Prajāpati within the homestead, to Dhanwantari in the North-eastern region, and to Indra in the Eastern region.[12] He should offer food to men at the entrance of his house. These, O Mādhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house.[13] To the Viçwedevas it should be offered in open air, and to the Rākshasas and spirits the offerings should be made at night.[14] After making these offerings, the householder should make offerings unto Brāhmanas, and if no Brāhmana be present, the first portion of the food should be thrown into the fire.[15] When a man desires to offer Crāddha to his ancestors, he should, when the Crāddha ceremony is concluded, gratify his ancestors and then make the Vali offerings in due order.[16] He should then make offerings unto the Vaiçwedevas. He should next invite Brāhmanas, and then properly regale guests arrived at his house, with food.[17] By this act, O prince, are guests gratified. He who does not stay in the house long, or, having come, goes away after a short time, is called a guest.[18] To his preceptor, to his father, to his friend and to a guest, a householder should say,[19]—I have got this in my house to offer thee today!—And he should offer it accordingly everyday.[20] The householder should do whatever they would bid him do. This is the established usage. The householder, O Krishna, should take his food the last of all, after having offered food to all of them.[21] The householder should worship, with offerings of Madhuparka, his king, his priest, his preceptor, and his father-in-law, as also Snātaka Brāhmanas even if they were to stay in his house for a whole year.[22] In the morning as well as in the evening, food should be offered on the ground to dogs, Cwapachas,* and birds. This is called the Vaiçwedeva offering.[23] The householder, who performs these ceremonies with mind unclouded by passion, obtains the blessings of the Rishis in this world, and after death attains to the heavenly regions.—'[24]

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* Literally, they who cook for dogs, *i. e.*, keep dogs as companions; meaning members of the lowest cast.—T.

"Bhishma continued,—'The puissant Vāsudeva, having listened to all this from the goddess Earth, acted accordingly. Do thou also act in the same way.[25] By performing these duties of a householder, O king, thou shalt acquire fame in this world and attain to Heaven after death!' "[26]

Section XCVIII.

"Yudhishthira said,—'Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits that attach to it? Do thou tell me all this!'[1]

"Bhishma said,—'In this connection, O Bhārata, is recited the old narrative of the discourse between Manu, that lord of creatures, and Suvarna.[2] There was in days of yore an ascetic, O Bhārata, of the name of Suvarna. His complexion was like that of gold and hence he was called Suvarna (the gold-complexioned).[3] Endued with a pure lineage, good behaviour, and excellent accomplishments, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in transcending many persons of high lineage.[4] One day that learned Brāhmana saw Manu, the lord of all creatures, and approached him. Meeting with each other, they made the usual enquiries of politeness.[5] Both of them were firm in the observance of truth. Having met each other, they sat down on the delightful breast of Meru, that mountain of gold.[6] Seated there they began to converse with each other on diverse subjects connected with the high-souled deities and regenerate Rishis and Daityas of ancient times.[7] Then Suvarna, addressing the Self-born Manu, said these words:—It behooveth thee to answer one question of mine for the benefit of all creatures![8] O lord of all creatures, the deities are seen to be worshipped with presents of flowers and other good scents. What is this? How has this practice been originated? What also are the merits that attach to it? Do thou discourse to me on this topic!—[9]

"'Manu said,—In this connection is recited the old history of the discourse between Cukra and the high-souled (Daitya)

Vali.[10] Once on a time, Cukra of Bhrigu's race approached the presence of Vali the son of Virochana while he was ruling the three worlds.[11] The chief of the Asuras, that giver of sacrificial presents in abundance, having worshipped the descendant of Bhrigu with the Arghya (and offered him a seat), sat down after his guest had seated himself.[12] This very topic that thou hast started relating to the merits attaching to the gift of flowers and incense and lamps, came up on the occasion. Indeed, the chief of the Daityas put this high question to Cukra that most learned of all ascetics.[13]

"'—Vali said,—O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? It behooveth thee, O foremost of Brāhmanas, to discourse to me on this!—[14]

"'—Cukra said,—Penance first sprang into life. Afterwards came Dharma (or compassion and other virtues). In the interval between started into life many creepers and herbs.*[15] Innumerable were the species of those. All of them have (the deity) Soma for their lord. Some of these creepers and herbs came to be regarded as Amrita and some came to be regarded as Poison. Others that were neither this nor that formed one class.[16] That is Amrita which gives immediate gratification and joy to the mind. That is Poison which tortures the mind exceedingly by its scent.[17] Know again that Amrita is highly auspicious and that Poison is highly inauspicious. All the (deciduous) herbs are Amrita. Poison is born of the energy of fire.[18] Flowers gladden the mind and confer prosperity. Hence men of righteous deeds bestowed the name *Sumanas* on them.[19] That man who in a state of purity offers flowers unto the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him.[20] O ruler of the Daityas, those deities unto whom worshippers offer flowers, O lord, uttering their names the while, become gratified with the offerers in consequence of

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* The Commentator takes 'Tapah' or Penance as indicative of the duties of the four orders of life, and 'Dharma' as indicative of compassion and other virtues.—T.

their devotion.[21] The (deciduous) herbs are of diverse kinds and possess diverse kinds of energy. They should be classed as fierce, mild, and powerful.[22] Listen to me as I tell thee which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the deities.[23] I shall also set forth in their due order what garlands are agreeable to the Rākshasas, what to the Uragas, what to the Yakshasas, what to human beings, and what to the Pitris, in proper order.[24] Flowers are of diverse kinds. Some are wild, some are from trees that grow in the midst of human habitations; some belong to trees that never grow unless planted on well-tilled soil; some are from trees growing on mountains; some are from trees that are not prickly; and some from trees that are prickly. Fragrance, beauty of form, and taste also may offer grounds of classification.[25] The scent that flowers yield is of two kinds, agreeable and disagreeable. Those flowers that are endued with agreeable scent should be offered to the deities.[26] The flowers of trees that are destitute of thorns are generally white in hue. Such flowers are always acceptable to the deities, O lord![27] One possessed of wisdom should offer garlands of aquatic flowers, such as the lotus and the like, unto the Gandharvas and Nāgas and Yakshas.[28] Such plants and herbs as produce red flowers, as are possessed of keen scent, and as are prickly, have been laid down in the Atharvans as fit for all acts of incantation for injuring foes.[29] Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings.[30] Such flowers as gladden the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to human beings.[31] Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy.[32] Such flowers as are born on mountains and in vales, and as are agreeable in scent and aspect, should be

offered unto the deities. Sprinkling them with sandal-paste, such agreeable flowers should be duly offered according to the ordinances of the scriptures.[33] The deities become gratified with the scent of flowers ; the Yakshas and Rākshasas with their sight ; the Nāgas with their touch : and human beings with all three, *viz.*, scent, sight, and touch.[34] Flowers, when offered to the deities, gratify them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when gratified with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately accomplished.[35] Gratified, they gratify their worshippers. Honored, they cause their worshippers to enjoy all honors. Disregarded and insulted, they cause those vilest of men to be ruined and consumed.[36] I shall, after this, speak to thee of the merits that attach to the ordinances about the gift of incense. Know, O prince of Asuras, that incenses are of diverse kinds. Some of them are auspicious and some inauspicious.[37] Some incenses consist of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of diverse articles mixed together. Their scent is of two kinds, *viz.*, agreeable and disagreeable. Listen to me as I discourse on the subject in detail.*[38] All exudations except that of the Boswellia serrata are agreeable to the deities. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul.[39] Of all Dhupas of the Sāri class, the Aquilaria Agallocha is the best. It is very agreeable to the Yakshas, the Rākshasas, and Nāgas. The exudation of the Boswellia serrata, and others of the same class, are much desired by the Daityas.[40] Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, ordained for human beings.[41] Such Dhupas are said to immediately gratify the

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* 'Dhupas' are incenses offered to the deities. Being of inflammable substances, they are so made that they may burn slowly or smoulder silently. They are the inseparable accompaniments of a worship of the deities.—T.

deities, the Dānavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment.[42] All the merits that have been spoken of as attaching to the offer of flowers should be known to equally attach to the gift of such Dhupas as are productive of gratification.[43] I shall now speak of the merits that attach to the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered.[44] Light is said to be energy and fame and has an upward motion. Hence the gift of light, which is energy, enhances the energy of men.*[45] There is a hell of the name of Andhatamas. The period also of the Sun's southward course is regarded as dark. For escaping that hell and the darkness of this period, one should give lights during that period when the Sun is in his northward course. Such an act is applauded by the good.†[46] Since, again, light has an upward course and is regarded as a remedy for darkness, therefore, one should be a giver of light. Even this is the conclusion of the scriptures.[47] It is by giving lights that the deities have become endued with beauty, energy, and resplendence. By abstention from such an act, the Rākshasas have become endued with the opposite attributes. Hence, one should always give lights.[48] By giving lights a man becomes endued with keen vision and resplendence. One that gives lights should not be an object of jealousy with others. Lights, again, should not be stolen, nor extinguished when given by others.[49] One that steals a light becomes blind. Such a man has to grope through darkness (in the next world) and becomes destitute of resplendence. One that gives lights shines in beauty in the celestial regions like a row of lights.[50] Among lights, the best are those in which ghee is burnt. Next in order are

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* 'Tejas' is explained by the Commentator, as used here for 'Kānti' or beauty, and 'prakāçam' for 'kirti'; there is no necessity, however, for rejecting the ordinary meaning of 'Tejas' which is energy.—T.

† The sense seems to be that if a man dies during that period when the Sun is in his southwards course, he is dragged through a thick darkness. For escaping that darkness, one should give lights at the period mentioned.—T.

those in which the juice of (the fruits yielded by) deciduous herbs is burnt. One desirous of advancement and growth should never burn (for light) fat or marrow or the juice that flows from the bones of creatures.*[51] The man who desires his own advancement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human habitations, and in crossings of streets.[52] The man who gives lights always illumines his race, attains to purity of soul and effulgence of form. Verily, such a man, after death, attains to the companionship of the luminous bodies in the firmament.[53] I shall now discourse to thee upon the merits, with the fruits they bring about, that attach to Vali offerings made to the deities, the Yakshas, the Uragas, human beings, spirits, and Rākshasas.[54] Those unscrupulous and wicked men that eat without first serving Brāhmanas and deities and guests and children, should be known as Rākshasas.[55] Hence, one should first offer the food one has got ready unto the deities after having worshipped them duly with restrained senses and concentrated attention. One should offer the Vali unto the deities, bending his head in reverence.[56] The deities are always supported by food that householders offer. Verily, they bless such houses in which offerings are made to them. The Yakshas and Rākshasas and Pannagas, as also guests and all homeless persons, are supported by the food that offered by persons leading the domestic mode of life.[57] Indeed, the deities and the Pitris derive their sustenance from such offerings. Gratified with such offerings they gratify the offerer in return with longevity and fame and wealth.[58] Clean food, of agreeable scent and appearance, mixed with milk and curds, should, along with flowers, be offered to the deities.[59] The Valis that should be offered to Yakshas and Rākshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with coatings of fried paddy.†[60] Valis mixed

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* What is meant by the juice of deciduous herbs is oil of mustard seeds and sesame and castor seeds, &c.—T.

† Well-fried paddy, reduced to powder, is sometimes used for giving a coating to dishes of meat.—T.

with lotuses and Utpalas are very agreeable to the Nāgas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings.[61] He who never takes any food without first serving therefrom the Brāhmanas and deities and guests, becomes entitled to first portions of food. Such a man becomes endued with strength and energy. Hence one should never take any food without first offering a portion thereof to the deities after worshipping them with reverence.[62] One's house always blazes forth with beauty in consequence of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the household deities by offering them the first portion of every food![63]—Even thus did the learned Kavi of Bhrigu's race discourse to Vali the chief of the Asuras. That discourse was next recited by Manu unto the Rishi Suvarna. Suvarna, in his turn, recited it to Nārada.[64] The celestial Rishi Nārada recited unto me the merits that attach to the several acts mentioned. Informed of those merits, do thou, O son, perform the several acts mentioned!' "[65]

Section XCIX.

"Yudhishthira said,—'I have, O chief of the Bharatas, heard what the merits are that are won by presenters of flowers and incense and lights. I have heard thee speak also of the merits that attach to a due observance of the ordinances in respect of the presentation of the Vali. It behooveth thee, O grandsire, to discourse unto me once more on this subject![1] Indeed, tell me, O sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by persons leading the domestic mode of life?'[2]

"Bhishma said,—'In this connection is recited the old narrative of the discourse between Nahusha and Agastya and Bhrigu.[3] The royal sage Nahusha, O monarch, possessed of wealth of penances, acquired the sovereignty of Heaven by his own good deeds.[4] With restrained senses, O king, he dwelt in Heaven, engaged in doing diverse acts of both human and celestial nature.[5] From that high-souled monarch flowed

diverse kinds of human acts and diverse kinds of celestial acts also, O chief of men.[6] The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of Kuça grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy (reduced to powder), and the offer of incense and of light,[7]—all these, O monarch, occurred daily in the abode of that high-souled king while he dwelt in Heaven. Indeed, though dwelling in Heaven, he performed the sacrifice of Yapa (or silent recitation) and the sacrifice of meditation.[8] And, O chastiser of foes, Nahusha, although he had become the chief of the deities, yet worshipped all the deities, as he used to do in days of yore, with due rites and ceremonies.[9] Sometime after, Nahusha realised his position as the chief of all the deities. This filled him with pride. From that time all his acts (of the kind spoken of) were suspended.[10] Filled with arrogance in consequence of the boon he had received from all the deities, Nahusha caused the very Rishis to bear him on their shoulders. In consequence, however, of his abstention from all religious acts, his energy began to sustain a diminution.[11] The time was very long for which Nahusha, filled with pride, continued to employ the foremost of Rishis, possessed of wealth of penances, as the bearers of his vehicles.[12] He caused the Rishis to discharge by turns this humiliating work. The day came when it was Agastya's turn to bear the vehicle, O Bhārata.[13] At that time, Bhrigu, that foremost of all persons conversant with Brahma, repaired to the presence of Agastya while the latter was seated in his asylum, and addressing him, said,[14]—O great ascetic, why should we patiently put up with such indignities inflicted on us by this wicked-souled Nahusha who has become the chief of the deities !—[15]

" 'Agastya said,—How can I succeed in cursing Nahusha, O great Rishi ? It is known to thee how the Boon-giving (Brahman) himself has given Nahusha the best of boons ![16] Coming to Heaven, the boon that Nahusha solicited was that whoever would come within the range of his vision would, deprived of all energy, come within his sway.[17] The Self-born Brahman granted him even this boon, and it is for that reason

that neither thyself nor I have been able to consume him. Without doubt, it is for this reason that none else amongst the foremost of Rishis has been able to consume or hurl him down from his high position.[18] Formerly, O lord, nectar, was given by Brahman to Nahusha for quaffing. For that reason also we have become powerless against him.[19] The supreme deity, it seems, gave that boon to Nahusha for plunging all creatures into grief. That wretch among men behaves most unrighteously towards the Brāhmanas.[20] O foremost of all speakers, do thou tell us what should be done in view of the situation. Without doubt, I shall do what thou wilt advise !—[21]

" 'Bhrigu said,—It is at the command of the Grandsire that I have come to thee with the view of counter-acting the puissance of Nahusha who is possessed of great energy but who has been stupefied by fate.[22] That exceedingly wicked-souled wight who has become the chief of the deities will today yoke thee to his car. With the aid of my energy I shall today hurl him down from his positon as Indra in consequence of his having transcended all restraints ![23] I shall today, in thy very sight, re-establish the true Indra in his position,—him, *viz.*, who has performed a hundred horse sacrifices,—having hurled the wicked-souled and sinful Nahusha from that seat ![24] That unrighteous chief of the deities will today insult thee by a kick, in consequence of his understanding being afflicted by fate and for bringing about his own downfall.[25] Incensed at such an insult I shall today curse that sinful wretch, that enemy of the Brāhmanas, that has transcended all restraints, saying,—Be thou transformed into a snake ![26]—In thy very sight, O great ascetic, I shall today hurl down on the Earth the wicked-souled Nahusha who shall be deprived of all energy in consequence of the cries of *Fie* that will be uttered from all sides.*[27] Verily, I shall hurl down Nahusha today, that wight of unrighteous deeds, who has, besides, been stupefied by lordship and power. I shall do this, if it be acceptable to thee, O ascetic ![28]—Thus addressed by Bhrigu, Mitrāvaruna's

* It will be remembered that the only chastisement that was in vogue in the Krita age was the crying of Fie on an offender.—T.

son Agastya of unfading puissance and glory, became highly gratified and freed from every anxiety.' "[29]

SECTION C.

"Yudhishthira said,—'How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the gods? It behooveth thee to recite everything to me!'[1]

"Bhishma said,—'Even thus did those two Rishis, *viz.*, Bhrigu and Agastya, converse with each other. I have already told thee how Nahusha, when he first become the chief of the gods, acted in a becoming way. Verily, all acts of human and celestial nature flowed from that high-souled royal sage.[2] Gifts of light, and all other rites of a similar kind, the due presentation of Valis, and all rites as are performed on especially sacred days,[3]—all these were properly observed by the high-souled Nahusha who had become the sovereign of the deities.* Pious acts are always observed by those that are possessed of wisdom, in both the world of men and that of the deities. Verily, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the deities.[4-5] When food is cooked, the first portion thereof should be offered to a Brāhmana. The particular offerings called Vali should also be presented to the household deities. The deities become gratified with such gifts.†[6] It is also well known that the measure of gratification which the deities derive from such offerings is a hundred times as great as that which the householder himself derives from making them.[7] Persons endued with piety and wisdom make offerings of incense and lights, accompanying them with bows and prostrations. Such acts

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* The Bombay text has 'vatsakah' for 'utsavāh.' If the former reading be adopted, it would mean those rites that are performed for the prosperity and longevity of children. Of course, in such rites also the deities are worshipped and propitiated.—T.

† For D vijāya' some texts read 'Grahāya' meaning guests.—T.

are always fraught with advancement and prosperity to those that do them.[8] Those rites which the learned go through in course of their ablutions, and with the aid of waters, accompanied with bows unto the gods, always contribute to the gratification of the gods.[9] When worshipped with proper rites, the highly-blessed Pitris, Rishis possessed of wealth of asceticism, and the household deities, all become gratified.[10] Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the deities, observed all these rites and duties fraught with great glory.[11] Sometime after, the good fortune of Nahusha waned, and as the consequence thereof, he disregarded all these observances and began to act in defiance of all restraints in the manner I have already adverted to.[12] The chief of the deities, in consequence of his abstention from observing the ordinances about the offers of incense and light, began to decline in energy.[13] His sacrificial rites and presents were obstructed by Rākshasas. It was at this time that Nahusha yoked that foremost of Rishis, *viz.*, Agastya, to his car.[14] Endued with great strength, Nahusha, smiling the while, set that great Rishi quickly to the task, commanding him to bear the vehicle from the banks of the Saraswati (to the place he would indicate). At this time, Bhrigu, endued with great energy, addressed the son of Mitrāvaruna, saying,[15]—Do thou close thy eyes till I enter into the matted locks on thy head!—Having said this, Bhrigu of unfading glory and mighty energy entered into the matted locks of Agastya who stood still like a wooden post, for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his vehicle.[16-17] Beholding the lord of the deities, Agastya addressed him, saying,—Do thou yoke me to thy vehicle without delay! To what region shall I bear thee?[18] O lord of the deities I shall bear thee to the spot which thou mayst be pleased to direct!—Thus addressed by him, Nahusha caused the ascetic to be yoked to his vehicle.[19] Bhrigu, who was staying within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to cast his eyes upon Nahusha.[20] Fully acquainted with the energy which the illustrious Na-

husha had acquired in consequence of the boon which Brahman had granted him, Bhrigu conducted himself in this way. Agastya also, though treated by Nahusha in this way, did not give way to wrath.[21] Then, O Bhārata, king Nahusha urged Agastya on with his goad. The righteous-souled Rishi did not still give way to anger. The lord of the deities, himself giving way to anger, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was staying within Agastya's matted locks,[22-23] became incensed and cursed Nahusha of sinful soul, saying,—Since thou hast struck with thy foot on the head of this great Rishi,[24] do thou, therefore, fall down on the Earth, transformed into a snake, O wretch of wicked understanding!—Thus cursed by Bhrigu who had not been seen, Nahusha immediately became transformed into a snake and fell down on the Earth, O chief of Bharata's race!—If, O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his energy, in hurling the former down on the Earth. In consequence of the various gifts that Nahusha had made, as also his penances and religious observances,[25-27] though hurled down on the Earth, O king, he succeeded in retaining his memory. He then began to propitiate Bhrigu with a view to the working out of the curse.[28] Agastya also, filled with compassion, joined Nahusha in pacifying Bhrigu for bringing about an end of the curse. At last Bhrigu felt compassion for Nahusha and provided for the working out of the curse.[29]

"'Bhrigu said,—There will appear a king (on Earth) of the name of Yudhishthira, the foremost of his race. Even he will rescue thee from this curse!—Having said this, the Rishi vanished in the very sight of Nahusha.[30] Agastya also, of mighty energy, having thus accomplished the business of the true Indra, that performer of a hundred sacrifices, returned to his own asylum, worshipped by all members of the regenerate order.[31] Thou hast, O king, rescued Nahusha from Bhrigu's curse. Verily, rescued by thee, he ascended to the region of Brahman in thy sight.[32] As regards Bhrigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandsire of it.[33] The Grandsire, having called

Indra back, addressed the deities, saying,—Ye deities, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven.[34] Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth, Ye deities, ye will not succeed in living without a chief![35] Do ye, therefore, once more install Indra in the sovereignty of Heaven!—Unto the Grandsire, O son of Prithā, who said so unto them, the deities, filled with joy, replied, saying,—So be it! The divine Brahman then, O best of monarchs, installed Indra in the sovereignty of Heaven. Made once more the chief of the deities, Vāsava began to shine in beauty and resplendence. Even this is what occurred in days of yore through the transgressions of Nahusha.[36-38] In consequence, however, of the merits he had acquired through acts of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life should give lights.[39] The giver of lights is sure to acquire celestial sight after death. Verily, givers of light become as resplendent as the full moon.[40] The giver of lights becomes endued with beauty of form and strength for as many years as correspond with the number of twinkles for which the lights given by him burn or blaze.' "*[41]

Section CI.

"Yudhishthira said,—'Where do those foolish, wretched, and sinful men go, O chief of men, that steal or misappropriate such articles as belong to Brāhmanas?'[1]

"Bhishma said,—'I shall, in this connection, O Bhārata, recite to thee the old narrative of a conversation between a Chandāla and a low Kshatriya.†[2]

" 'The person of the royal order said,—Thou seemest, O

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* 'Jwalante' has 'dwipāh' for its nominative understood. A twinkle occupies an instant of time. What is said here is that the giver of lights becomes endued with beauty and strength for as many years as the number of instants for which the lights given by him are seen to burn.—T.

† 'Kshatrabandhu' implies a low or vile Kshatriya.—T.

Chandāla, to be old in years, but thy conduct seems to be like that of a boy! Thy body is besmeared with the dust raised by dogs and asses, but without minding that dust thou art anxious about the little drops of vaccine milk that have fallen upon thy body![3] It is plain that such acts as are censured by the righteous are ordained for the Chandāla. Why, indeed, dost thou seek to wash off the spots of milk from thy body?*[4]

"'The Chandāla said,—Formerly, O king, certain kine belonging to a Brāhmana were stolen. While they were being carried away, some milk from their udders fell upon a number of Soma plants that grew by the road-side. Those Brāhmanas that drank the juice of the plants thus bedewed with milk,[5] as also the king who performed the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated something that had belonged to a Brāhmana, the king with all the Brāhmanas that had assisted him had to go to hell.[6] All those men also, Brāhmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brāhmana's kine, had to fall into hell.[7] The stolen kine also, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen although the latter treated the animals with great care and attention.[8] As regards myself, O king, I used to live in the observance of the vow of Brahmacharyya in that place where these kine were placed after they had been stolen away. The food I had obtained by begging became sprinkled over with the milk of those kine.[9] Having taken that food, O thou of the royal order, I have, in this life, become a Chandāla. The king who had stolen the kine belonging to a Brāhmana obtained an infamous end.[10] Hence, one should never steal or appropriate anything that belongs to a Brāhmana. Behold, to what state I am reduced in consequence of my having eaten food that had been sprinkled over with milk belonging to a Brāhmana![11] It is for this reason that Soma plants become unsaleable by a person possessed of wisdom.

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* Literally, 'Why doest thou dip such parts of thy body into a pond of water?'—T.

They who sell the Soma plant are censured by the wise.[12] Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava when, departing from this world, they repair to the region of Yama.[13] That man who, possessing a knowledge of the Vedas, duly sells Soma becomes in his next life a usuer and quickly meets with destruction.[14] For three-hundred times he has to sink into hell and become transformed into an animal that subsists upon human ordure. Serving a person that is vile and low, pride, and rape upon a friend's wife,[15] if weighed against one another in a balance, would show that pride, which transcends all restraints, is the heaviest. Behold this dog, so sinful and disagreeably pale and lean![16] (He was a human being in his former life). It is through pride that living creatures attain to such a miserable end. As regards myself, I was born in a large family,[17] in a former birth of mine, O lord, and I was a thorough master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride,[18] I became blinded and ate the meat attached to the vertebral columns of animals. In consequence of such conduct and such food,[19] I have attained to this state. Behold the reverses brought about by Time! Like a person whose cloth has taken fire at one end, or who is pursued by bees,[20] behold, I am running, penetrated with fear, and smeared with dust! They that lead the domestic mode of life are rescued from all sins by a study of the Vedas,[21] as also by gifts of other kinds, as declared by the wise.* O thou of the royal order, a Brāhmana that is sinful in conduct, becomes rescued from all his sins by study of the Vedas, if he betakes himself to the forest mode of life and abstains from attachment of every kind. O chief of Kshatriyas, I am, in this life, born in a sinful order![22-23] I fail to see clearly how I may succeed in cleansing myself from all sins. In consequence of some meritorious act of a former life, I have not lost the memory of my previous trives.[24] O king, I throw myself on thy mercy! I ask thee! Do thou resolve

* The study of the Vedas is regarded as equivalent in merit to gifts. Hence actual gifts of articles are spoken of as 'gifts of other kinds.'—T.

my doubt. By what auspicious course of conduct should I wish to achieve my emancipation? O foremost of men, by what means shall I succeed in getting rid of my status as a Chandāla?—[25]

" 'The person of the royal order said,—Know, O Chāndāla, the means by which thou mayst be able to attain to emancipation. By casting off thy life-breaths for the sake of a Brāhmana, thou mayst attain a desirable end![26] By throwing thy body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brāhmana, indeed, by casting off thy life-breaths thus, thou mayst achieve emancipation! By no other means wilt thou succeed in achieving it!—'[27]

"Bhishma continued,—'Thus addressed, that Chandāla, O scorcher of foes, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brāhmana's wealth and as the consequence of that act attained to a very desirable end.[28] Hence, O son, thou shouldst always protect the property of the Brāhmanas, if, O chief of Bharata's race, thou desirest, O thou of mighty arms, an end consisting of eternal felicity!'[29]

Section CII.

"Yudhishthira said,—'O grandsire, it has been said that all righteous men attain to the same region after death. It is true, O Bhārata, that there is difference of position or status among them?'[1]

"Bhishma said,—'By different deeds, O son of Prithā, men attain to different regions. They who are righteous in conduct attain to regions of felicity, while they who are sinful attain to regions that are fraught with misery.[2] In this connection is cited the old narrative of the discourse, O son, between the ascetic Gautama and Vāsava.[3] A certain Brāhmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, beheld an infant elephant that had lost his mother and that was exceedingly cheerless on that account.[4] Full of compassion and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and mighty elephant.[5]

One day, Indra, assuming the form of king Dhritarāshtra, seized that mighty elephant which was as huge as a hill and from whose rent temples the juice was trickling down.[6] Beholding the elephant dragged away, the great ascetic Gautama of rigid vows addressed king Dhritarāshtra and said,[7]—O ungrateful Dhritarāshtra, do not rob me of this elephant. It is looked upon by me as a son and I have reared it with much pain. It is said that between the righteous, friendship springs up if only they exchange seven words.* Thou shouldst see, O king, that the sin of injuring a friend does not touch thee![8] It behooveth thee not, O king, to take away by force this elephant that brings me my fuel and water, that protects my asylum when I am away, that is exceedingly docile and obedient to his instructor, that is mindful of doing all the offices that his preceptor commands, that is mild and well-broken, and that is grateful and very dear to me! Indeed, thou shouldst not bear it away, disregarding my protestations and cries!—[9-10]

"'Dhritarāshtra said,—I shall give thee a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give thee diverse other kinds of wealth. What use can Brāhmanas have with elephants?—[11]

"'Gautama said,—Keep, O king, thy kine and maid-servants and coins of gold and various gems and diverse other kinds of wealth! What, O monarch, have Brāhmanas to do with wealth?—[12]

"'Dhritarāshtra said,—Brāhmanas have no use for elephants. Verily, O learned Brāhmana, elephants are meant for persons of the royal order. In taking away an animal, *viz.*, this foremost of elephants, for my use as a vehicle, I cannot be regarded as committing any sin. Do thou cease obstructing me in this way, O Gautama!—[13]

"'Gautama said,—O illustrious king, repairing even to that

* Literally, 'friendship is seven-worded.' Sometimes the same expression is understood as meaning 'seven-paced.' The sense, of course, is that if the righteous meet and exchange seven words (or, walk with each other for only seven steps), they become friends.—T.

region of Yama where the righteous live in joy and the sinful in grief, I shall take from thee this my elephant !—[14]

"'Dhritarāshtra said,—They that are destitute of (religious) acts, they that have no faith and are atheists, they that are of sinful souls and are always engaged in gratifying their senses, only they have to go to the region of Yama and endure the misery he inflicts. Dhritarāshtra shall go to a higher region, and not thither !—[15]

"'Gautama said,—The region of Yama is such that men are there controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Repairing thither I shall force thee to yield up this elephant to me !—[16]

"'Dhritarāshtra said,—Only those persons that, intoxicated with pride, conduct themselves towards their eldest sister and father and mother as towards foes, have to repair, O great ascetic, to such a region. I shall repair to a higher region. Indeed, Dhritarāshtra shall not have to go thither !—[17]

"'Gautama said,—The region, called Mandākini, of king Vaiçravana is attained by those highly blessed persons for whom are every joy and comfort. There Gandharvas and Yakshas and Apsaras live, (gladdening all the denizens with enchanting dances and music). Repairing even thither, O king, I shall force thee to yield up this elephant to me !—[18]

"'Dhritarāshtra said,—Those persons who regard hospitality to guests as a vow, who are observant of good vows (having other objects), who give shelter to Brāhmanas, and who eat what remains after distribution among all those that are dependent upon them, adorn the region called Mandākini of Kuvera. (I shall not go thither, for a higher region is reserved for me !)—[19]

"'Gautama said,—If thou repairest to those delightful woods, decked with flowers, that stand on the summit of Meru, that echo with the melodious voice of Kinnaris, and that are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even thither and force thee to yield up this elephant to me !—[20]

"'Dhritarāshtra said,—Those Brāhmanas that are endued with mild dispositions, that are devoted to truth, that are

possessed of great learning in the scriptures, that are compassionate unto all creatures, that study the Purānas with all the histories, that pour libations on the sacred fire and make gifts of honey unto the Brāhmanas,[21] repair to such regions, O great Rishi! I shall repair to a region that is higher. Indeed, Dhritarāshtra shall not go thither. If thou art acquainted with any other well-known region of felicity, speak unto me, for I shall repair even thither!—[22]

"'Gautama said,—If thou proceedest to the woods owned by Nārada and held dear by him, that are adorned with flowers and that echo with the melodious songs of the prince of Kinnaras, and that are the eternal abode of Gandharvas and Apsaras, I shall follow thee thither and force thee to yield up this elephant to me!—[23]

"'Dhritarāshtra said,—They who never solicit alms, they who cultivate music and dancing, and always rove about in joy, proceed to such regions. O great Rishi, I shall repair to a region that is higher. Indeed, Dhritarāshtra shall not have to go thither!—[24]

"'Gautama said,—If thou goest to that region where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very deities, where those beings that have their origin in fire, those that have their origin in water, and those having their origin in mountains, reside in happiness,[25] and where Cakra raineth down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating their conduct or motions, and where there is no feeling of jealousy among both the sexes,—if thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!—[26]

"'Dhritarāshtra said,—Those men that are freed from desire with respect to all articles of enjoyment, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on mobile and immobile creatures, that have constituted themselves the souls of all creatures,[27] that never accost others by pronouncing blessings upon them, that are entirely freed from the idea of *meum*, that have cast off attachments of every kind, that regard gain and loss as also

praise and blame as equal,—only those men, O great Rishi, repair to such regions. I shall repair to a higher region. Verily, Dhritarāshtra shall not go thither !—[28]

" 'Gautama said,—Next to these blaze in beauty those eternal regions, redolent with excellent perfumes, that are free from passions of every kind and that are destitute of sorrow. These constitute the abode of the high-souled king Soma. If thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me !—[29]

" 'Dhritarāshtra said,—Those men that always make gifts without receiving any gift, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to every one,[30] who are endued with forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their behaviour,—only those men, O great Rishi, proceed to such regions. I shall proceed to a higher region. Verily, Dhritarāshtra shall not go there !—[31]

" 'Gautama said,—Next to these blaze in beauty other regions that are eternal, free from passion and Darkness and sorrow, and that lie at the foot of the high-souled deity of the Sun. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me !—[32]

" 'Dhritarāshtra said,—Those men that are attentive to the study of the Vedas, that are devoted to the service of their preceptors, that are observant of penances and excellent vows, that are firm in truth, that never utter anything that smacks of disobedience or enmity to their preceptors, that are always alert, and ever ready in the service of seniors and preceptors,[33] —they repair, O great Rishi, to such regions, they that are pure (of mind and body), that are endued with cleansed souls, that are of restrained speech, that are firm in truth, and that are well versed in the Vedas. I shall proceed to a higher region ! Verily, Dhritarāshtra shall not go thither !—[34]

" 'Gautama said,—Next to those are the eternal regions that blaze in beauty, that are redolent with excellent perfumes, that are free from passion, and that are destitute of

every sorrow. They constitute the abode of the high-souled king Varuna. If thou proceedest thither, even thither shall I go and force thee to yield up this elephant to me !—[35]

"'Dhritarāshtra said,—Those men who worship the deities by observing the vow called Chāturmāsya, that perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three years agreeably to the ordinances declared in the Vedas,[36] that bear without flinching the burthen of all duties, that walk steadily along the way trod by the righteous, that steadily sustain the course of conduct followed by the righteous-souled,—only they repair to such regions. I shall repair to a higher region. Verily, Dhritarāshtra shall not go thither !—[37]

"'Gautama said,—Above them are the regions of Indra, free from passion and sorrow, that are difficult of access and coveted by all men. Proceeding even to the abode of Indra himself of mighty energy, I shall, O king, force thee to yield up this elephant to me !—[38]

"'Dhritarāshtra said,—He who lives for a hundred years, who is endued with heroism, who studies the Vedas, and who performs sacrifices with devotion, verily, such men proceed to the region of Cakra. I shall repair to a higher region. Verily, Dhritarāshtra shall not go there !—[39]

"'Gautama said,—Above the Heavens are the regions of the Prajāpatis, of superior felicity, abounding in every happiness, and divested of sorrow. Belonging to those puissant ones from whom the creation has sprung, they are coveted by all persons. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me !—[40]

"'Dhritarāshtra said,—Those kings that have bathed upon the completion of the Rājasuya sacrifice, that are endued with righteous souls, that have protected their subjects properly, and that have washed their limbs with sanctified water upon the completion of the Horse-sacrifice, repair to such regions. Verily, Dhritarāshtra shall not go there !—[41]

"'Gautama said,—Next to those, blaze in beauty those eternal regions, redolent with declicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of

kine, difficult of attainment, where oppression can never be. If thou repairest thither, I shall proceed even thither and force thee to yield up this elephant to me !—[42]

"'Dhritarāshtra said,—He who, owning a thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year to the best of his might, or owning only ten or even five kine gives away therefrom one cow,[43] and they who attain to a mature old age practising the vows of Brahmacharyya all their days, who obey the declarations of the Vedas, and who, endued with energy of mind, betake themselves to sojourns to sacred waters and shrines, dwell in felicity in the region of kine.[44] They who repair to Prabhāsa and Mānasa, the lakes of Pushkara, the large lake called Mahatsara, the sacred woods of Naimisha, Vāhudā, Karatoyā,[45] Gangā, Gayaçiras, Vipāçā, Sthulavālukā, Krishnā, the five rivers (of the Punjab), the extensive lake called Mahāhrada,[46] Gomati, Kauçiki, Champā, Saraswati, Driçadwati, and Yamunā,—indeed those illustrious Brāhmanas, steady in the observance of vows, who sojourn to these sacred waters,—repair to the regions of which thou speakest. Endued with celestial bodies and adorned with celestial garlands, those blessed individuals, always emitting the most delightful perfumes, repair to those regions of joy and gladness. Verily, Dhritarāshtra shall not go there !—[47-48]

"'Gautama said,—Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy,[49] no one that is agreeable or disagreeable, no friend, and no enemy ; where decrepitude and death are not, and where there is neither righteousness nor sin. Proceeding even to that region which is freed from passion, which abounds with equable happiness, and where there is wisdom and the attribute of Sattwa,—verily, proceeding to even that sacred abode of the self-born Brahman,—I shall force thee to yield up this elephant to me !—[50-51]

"'Dhritarāshtra said,—They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the Yoga that depends on tranquilising the mind, and who have

(in this life) attained to the happiness of Heaven,—those persons wedded to the attribute of Sattwa—attain to the sacred region of Brahman. O great ascetic, thou shalt not be able to discover Dhritarāshtra there !—[52-53]

"'Gautama said,—There where the foremost of Rathantaras is sung, where altars are strewn with the sacred Kuça, blades, for the performance of Pundarika sacrifices, there where Soma-drinking Brāhmanas sojourn on vehicles drawn by excellent steeds,* proceeding even thither I shall force thee to yield up this elephant.[54] I think thou art the slayer of Vritra, *viz.*, the deity that has performed a hundred sacrifices, engaged in roving through all the regions of the universe ! I hope I have not, through mental weakness (in not recognising thee before) committed any fault by the words I have addressed thee !—[55]

"'The deity of a hundred sacrifices said,—Yes, I am Maghavat. I came to the world of human beings, for seizing this elephant. I bow to thee. Do thou command me ! I shall readily accomplish all that thou mayst be pleased to say !—[56]

"'Gautama said,—Do thou give me, O chief of the deities, this elephant that is of white complexion and that is so young, for it is only ten years of age. I have brought it up as a child of my own. Dwelling in these woods, it has grown under my eye and has been to me a dear companion. Do thou set free this my child that thou hast seized and wishest to drag away !—[57]

"'The deity of a hundred sacrifices said,—This elephant that has been a son to thee, O foremost of Brāhmanas, cometh to thee, looking wistfully at thee ! Behold, it scents thy feet with its nostrils ! My salutations to thee ! Do thou pray for my welfare !—[58]

"'Gautama said,—O chief of the deities, I do always think of thy good ! I always offer thee worship ! Do thou also,

* The Bombay text has 'Somapithi' and 'upayāti' instead of 'upayānti.' The Bengal texts read 'Somavithi' which seems to be inaccurate. The sense seems to be that of 'Somapithi' or drinker of (sacrificial) Soma.—T.

O Cakra, bestow thy blessings on me! Given by thee, I accept this elephant !—[59]

" 'The deity of a hundred sacrifices said,—Amongst all those high-souled and foremost of Rishis that firmly adhere to truth and that have the Vedas planted in their heart, thou alone hast been able to recognise me. For this reason I am exceedingly gratified with thee![60] Do thou, therefore, O Brāhmana, come with me quickly, accompanied by this thy son! Thou deservest to attain to diverse regions of great felicity without the delay of even a single day !—'[61]

"Bhishma continued,—'Having said these words, the wielder of the thunderbolt, taking Gautama with him and placing him before, along with his son, *viz.*, that elephant, proceeded to Heaven, that is difficult of attainment by even the righteous.[62] He who would listen to this history every day or would recite it, restraining his senses the while, proceeded (after death) to the region of Brahman even as Gautama himself.' "[63]

Section CIII.

"Yudhishthira said,—'Thou hast discoursed to us on diverse kinds of gift, on tranquillity of soul, on Truth, on compassion, on contentment with one's wedded wife, and the merits of gift.[1] It is known to thee, O grandsire, that there is nothing whose puissance is superior to that of Penances. It behooveth thee to expound to us what constitutes the highest penance!'[2]

"Bhishma said,—'I tell thee, O Yudhishthira, that one attains to a region of felicity that corresponds with the kind of penances that one observes. This is what I hold, O son of Kunti, that there is no Penance that is superior to abstention from food![3] In this connection is recited the ancient narrative of the discourse between Bhagiratha and the illustrious Brahman (the Grandsire of the Creation).[4] It has been heard by us, O Bhārata, that Bhagiratha attained to that region which transcends that of the deities, of kine, and of the Rishis.[5] Beholding this, O monarch, the Grandsire Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, hast thou attained to this region that is so difficult of attainment?[6]

Neither the deities, nor Gandharvas, nor human beings, O Bhagiratha, succeed in coming here without having practised the severest austerities. How, indeed, hast thou attained to this region?—[7]

"'Bhagiratha said,—I used to make gifts of hundred thousands of gold coins unto the Brāhmanas, observing the Brahmacharyya vow all the while. It is not through the merit of those gifts, O learned one, that I have attained to this region.[8] I performed the Ekarātri sacrifice for ten times, and the Pancharātri sacrifice for as many times. The Ekādaçarātri sacrifice was performed by me eleven times. The great sacrifice of Jyotishtoma was performed by me a hundred times. It is not, however, through the merits of those sacrifices that I have attained to this region of felicity.*[9] For a hundred years I lived continuously by the side of the holy Jāhnavi, all the while practising the severest austerities. There I made gifts unto the Brāhmanas of thousands of males and innumerable female slaves.[10] By the side of the Pushkara lakes I made gifts unto the Brāhmanas, for a hundred thousand times, a hundred thousand steeds, and two hundred thousand kine.[11] I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more, decked with ornaments of pure gold. It is not, however, through the merits of those acts that I have succeeded in attaining to these regions.†[12] O lord of the universe, performing those sacrifices known by the name of Gosava, I gave away ten Arvudas of

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* The 'Ekarātri,' 'Pancharātri,' and 'Ekādaçarātri' sacrifices consist of fasts and gifts for the periods indicated by the names, *viz.*, one night, five nights, and eleven nights.—T.

† 'Golden moons' imply those well-carved and beautifully fringed discs of gold that are worn by Hindu ladies on the forehead and that hang by thin chains of gold attached to the hair. In Bengal, ladies of respectable houses wear a kind of ornament called 'Chandrahāra' or the moon-wreath. This ornament is worn round the waist, on the hip. Several chains of gold, from half a dozen to a dozen, having a large disc of well-carved gold to which they are attached, constitute this really very beautiful ornament. The disc is divided into two halves, attached to each other by hinges, so that in sitting down, the ornament produces no inconvenience.—T.

kine, presenting each Brāhmana with ten kine, each of whom was accompanied with her calf, each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her.[13] Performing many Soma sacrifices, I gave away unto each Brāhmana ten kine each of whom yielded milk, and each of whom had brought forth only her first calf, besides making presents unto them of hundreds of kine belonging to that species which is known by the name of Rohini.[14] I also gave away unto the Brāhmanas twice ten Prayutas of other kine, all yielding milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in attaining to this region of felicity.[15] I also gave away a hundred thousand horses of the Vālhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those acts that I have attained to this region.[16] I gave away eight crores of golden coins unto the Brāhmanas, O Brahman, and then another ten crores also, in each sacrifice that I performed. It is not, however, through the merits of those acts that I have attained to this region of felicity.[17] I also gave away ten and then seven crores of steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold.[18] I also gave away ten and seven thousand elephants of huge size, of teeth as large as plough-shares, each having those whirls on its body which are called Padmas, and each adorned with garlands of gold.[19] I gave away ten thousand cars, O Grandsire, whose limbs were made of gold, and which were adorned with diverse ornaments of gold.[20] I also gave away seven thousand other cars with steeds yoked unto each. All the steeds that were yoked unto them were adorned with ornaments of gold. Those cars represented the Dakshinas of a sacrifice and were of exactly that kind which is indicated in the Vedas.[21] In the ten great Vājapeya sacrifices that I performed, I gave away a thousand heroes each endued with the puissance of Indra himself, judged by their prowess and the sacrifices they had performed.[22] Spending a vast sum of money, O Grandsire, and performing eight Rājasuya sacrifices, I gave away (unto the Brāhmanas that officiated in them)[23] a

thousand kings whose necks were adorned with garlands of gold, after having vanquished them in battle. It is not, however, through the merits of those acts that I have attained to this region.[24] In those sacrifices, O Lord of the universe, the presents that flowed from me were as copious as the stream of Gangā herself. Unto each Brāhmana I gave two thousand elephants decked with gold, as many steeds adorned with golden ornaments, and a hundred villages of the best kind.[25] Verily, I gave these unto each Brāhmana for three times in succession. observant of penances, subsisting on regulated diet, adopting tranquillity of soul, and restraining speech,[26] I dwelt for a long time on the breast of Himavat by the side of that Gangā whose irresistible current (as it fell from Heaven) was borne by Mahādeva on his head. It is not through the merit of these acts, O Grandsire, that I have attained to this region.[27] Throwing the Cami, I adored the gods in myriads of such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this region through the merits of any of those sacrifices.*[28] I gave unto the Brāhmanas eight thousands of white-complexioned bulls, each graced with a beautiful hump, and each having one of its horns covered with gold. Unto them I also gave beautiful wives whose necks were adorned with chains of gold.[29] I also gave away large heaps of gold and wealth of other kinds. Verily, I gave away hills of gems and precious stones. Villages, numbering by thousands and teeming with wealth and corn, were also given away by me.[30] With all my senses about me, I gave away unto the Brāhmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I performed. It is not, however, through the merits of those acts that I have attained to this region.[31] I adored

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* In the Cānti Parvan it has been explained that in ancient times kings sometimes performed sacrifices causing altars to be raised at small distances from one another. These distances were measured by hurling a heavy piece of wood called Cami, so that throwing the Cami from one altar, the next altar would be created upon the spot where it fell.—T.

the deities in a sacrifice that is completed in eleven days. Twice I adored them in sacrifices that are completed in twelve days. I adored them also many a time in the Horse-sacrifices. Six and ten times I performed the Arkāyana sacrifice. It is not through the merits of those acts that I have attained to this region.[32] I also gave unto each Brāhmana a forest of Kānchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that act that I have attained to this region.[33] For thirty years, with heart perfectly freed from wrath, I observed the Turāyana vow that is possessed of very superior merit, and gave away unto the Brāhmanas every day nine hundred kine.[34] Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species and yielded milk at the time I gave them away. It is not through the merits of those acts, O chief of the deities, that I have attained to this region.[35] I worshipped thirty fires, O Brahman, every day. I adored the deities in eight sacrifices in which the fat of all animals was poured on the fire. I adored them in seven sacrifices in which the fat of human beings was poured on the fire.[36] I adored them in a thousand and twenty-eight Viçwajit sacrifices. It is not through the merits of those sacrifices, O lord of all the deities, that I have attained to this region.[37] On the banks of Sarayu and Vāhudā and Gangā, as also in the woods of Naimisha, I gave away millions of kine unto the Brāhmanas. It is not through the merits of those acts that I have attained to this region.[38] The vow of fast had been known to Indra. He had, however, kept it a secret. Çukra, the descendent of Bhrigu, obtained a knowledge of it by means of spiritual sight acquired through penances. Blazing with energy as he does, it is Uçanas who first made it known to the universe. I observed that vow, O boon-giving Deity![39] When I accomplished that very superior vow, the Brāhmanas became all gratified with me. A thousand Rishis came thither.[40] All those Brāhmanas and Rishis, O puissant lord, gratified with me, said,—Do thou repair to the region of Brahman!—It is in consequence of the merits of that vow that I have succeeded in attaining to this region of very

superior felicity. There is no doubt in this.[41] Asked by the supreme Ordainer of all things, I have duly expounded the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to thee, O foremost of all the deities! Be thou gratified with me!—'[42]

"Bhishma continued,—'King Bhagiratha, who had said so and who deserved every honor, was, on the conclusion of his speech, honored by Brahman according to the rites ordained for that purpose.[43] Do thou, therefore, O Yudhishthira, observe the vow of fast and worship the Brāhmanas every day. The words uttered by Brāhmanas can accomplish everything both here and hereafter.[44] Indeed, the Brāhmanas should ever be gratified with gifts of robes and food and white-complexioned kine and good dwelling houses and mansions. The very deities should gratify the Brāhmanas. Freeing thyself from cupidity, do thou practise this vow of very superior merit that is not known to all!' "[45]

Section CIV.

"Yudhishthira said,—'Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young?[1] By what does a man become endued with longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity?[2] Is it by penances, or Brahmacharyya, or silent recitation of sacred Mantras, or drugs? Is it by his acts, or mind, or speech? Do thou explain to me this, O grandsire!—[3]

"Bhishma said,—'I shall, tell thee what thou askest me. In fact, I shall tell thee what the reason is for which one becomes short-lived, and what the reason is for which one becomes endued with longevity.[4] I shall also explain to thee the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall

enlighten thee as to the manner in which one must live in order to be endued with all that is beneficial for him.[5] It is by conduct that one acquires longevity, and it is by conduct that one acquires wealth and prosperity. Indeed, it is by conduct that one acquires the fame that rests upon great achievements both here and hereafter.[6] The man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him.[7] If, therefore, one wishes one's own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of even one that is sinful.*[8] Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous.[9] People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.[10] They that are atheists, they that are destitute of all acts, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, therefore, unobservant of duties, and they that are wicked of conduct, become short-lived.[11] They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become shortlived here and have to go to Hell hereafter.[12] Even those men live for a hundred years who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice.[13] He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years.[14] He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very

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* *I. e.*, if a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.—T.

restless, never succeeds in acquiring a long life.*[15] One should wake up from sleep at the hour known as the Brāhma Muhurta and then think of both religion and profit. Getting up from bed, one should then wash one's face and mouth, and joining one's hands in an attitude of reverence, then say the morning prayers.†[16] In this way, one should, when evening comes, say one's evening prayers also, restraining speech (with other people) the while. One should never look at the rising sun, nor at the setting sun.‡[17] Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity.[18] Hence one should, restraining speech, say one's prayers regularly at the two twilights. As regards those Brāhmanas that do not say their prayers at the two twilights, a righteous king should set them to accomplish such acts as are ordained for the Cudras. Persons of every order should never have sexual congress with other people's wives.[19-20] There is nothing that shortens life so effectually as sexual congress with other people's wives.[21] For as many thousand years shall the adulterer have to live in Hell as the number of pores on the bodies of the women with whom he may commit the offence.[22] One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the deities, in the forenoon.[23] One should not gaze at urine or fæces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at midday, or in the evening twilight,[24] or with a companion

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* What is said here is this: certain persons have the ugly habit of picking up little clods of earth and pound them into dust, while sitting on the ground and engaged in talking. The habit also of tearing the grass while sitting on the ground may be marked. It should be remembered that the people of India in ancient times used aften to sit on the bare ground. As to cutting off the nails with the teeth, it is an ugly habit with many young men.—T.

† The 'Brāhma Muhurta' is that when the Sun is just below the horizon.—T.

‡ The prayers said in the morning and the evening are also spoken of as adoring the two twilights.—T.

that is unknown, or with a Cudra, or alone. While going along a road, one should, standing aside, always give way to a Brāhmana, to kine, to kings,[25] to an old man, to one that is weighted with a burthen, to a woman quick with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon a spot where four roads meet, walk round it before pursuing one's journey. At midday, or at midnight, or at night in general,[26] or at the two twilights, one should not proceed to spots where four roads meet. One should never wear sandals or clothes that have been worn by another.[27] One should always observe the vow of Brahmacharyya, and should never cross one's legs. One should observe the vow of Brahmacharyya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not slain in sacrifices. One should never eat the flesh of the back of an animal. One should avoid censuring and caluminating others, as also all kinds of deceitful behaviour.*[28-30] One should never pierce others with wordy shafts. Indeed, one should never utter any cruel speech. One should never accept anything in gift from a person that is low and vulgar. One should never utter such words as trouble other people or as are inauspicious or as are sinful.[31] Wordy shafts fall from the mouth. Pierced therewith, the victim grieves day and night. The man of wisdom should never shoot them for piercing the vitals of other people.[32] A forest, pierced with shafts or cut down with the axe, grows again. The man, however, that is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death.†[33] Barbed arrows and *Nālikas* and broad-headed shafts are capable of being extracted from the body. Wordy shafts, however, are incapable of being extracted, for

* 'One should always observe the vow of Brahmacharyya' means that one should abstain from sexual congress except with one's wedded wives and in the proper season.—T.

† The Bombay text reads the second line differently. What is meant, the man not growing, is that the wounds inflicted by wordy shafts rankle and fester and lead to death.—T.

they lie embedded in the very heart.[34] One should not taunt a person that is defective of a limb or that has a limb in excess, or one that is destitute of learning, or one that is miserable, or one that is ugly or poor, or one that is destitute of strength.[35] One should avoid atheism, calumniating the Vedas, censuring the deities, malice, pride, arrogance, and harshness.[36] One should not, in wrath, take up the rod of chastisement for laying it upon another. Only the son or the pupil, it has been said, can be mildly chastised for purposes of instruction.[37] One should not speak ill of Brāhmanas; nor should point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life becomes shortened.[38] Having answered calls of nature or having walked over a road, one should wash one's feet. One should also wash one's feet before sitting to recite the Vedas or to eat any food.[39] These are the three things which are regarded as pure and sacred by the deities and as such fit for the Brāhmana's use, *viz.*, that whose impurity is unknown, that which has been washed in water, and that which has been well spoken of.[40] Samyāva, Kriçara, meat, Cashakuli, and Pāyasa should never be cooked for one's ownself. Whenever cooked, these should be offered to the deities.*[41] One should attend every day to one's fire. One should every day give alms. One should, restraining speech the while, clean one's teeth with the tooth-stick.[42] One should never be in bed when the sun is up. If one fails any day to be up with the Sun, one should then purform an expiation. Rising from bed, one should first salute one's parents,[43] and preceptors, or other seniors deserving of respect. By so doing one attains to long life. The tooth-stick should be cast off when done with, and a new one should be used every day.[44] One should eat only such food as is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the

* 'Samyāva' is a thin cake of unleavened bread, fried with ghee, pounded and again made up into an oblong form with fresh bread, sugar and spices, and again fried with ghee. Kriçara is a kind of liquid food made of milk, sesame, rice, sugar, and spices. Cashkuli is a kind of pie. Pāyasa is rice boiled in sugar and milk.—T.

full moon. One should, with senses restrained, answer calls of nature, facing the north.[45] One should not worship the deities without having first washed one's teeth. Without also worshipping the deities first,[46] one should never repair to any person save one's preceptor or one that is old in years or one that is righteous or one that is possessed of wisdom. They that are wise should never see themselves in an unpolished or dirty mirror.[47] One should never have sexual congress with a woman that is unknown or with one that is quick with child.[48] One should never sleep with head turned towards the north or the west. One should not lie down upon a bed-stead that is broken or ricketty.[49] One should not sleep on a bed without having examined it first with the aid of a light. Nor should one sleep on a bed with another (such as wife) by one's side. One should never sleep in a transverse direction. One should never make a compact with atheists or do anything in conjunction with them.*[50] One should never drag a seat with the foot and sit on it. One should never bathe in a state of nudity, nor at night.[51] One possessed of intelligence should never suffer one's limbs to be rubbed or pressed after bathing. One should never smear unguents upon one's body without having first undergone a bath. Having bathed, one should never wave one's cloth in the air (for drying it).[52] One should not wear wet clothes every day. One should never take off one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments.[53] One should never even talk with a woman during the period of her functional change. One should not answer a call of nature on a field (where crops are grown) or at a place too near an inhabited village.[54] One should never answer a call of nature on a piece water. One should first wash one's mouth thrice with water before eating any food.[55] Having finished one's meals, one should wash one's mouth thrice with water and twice again. One should eat, with face turned eastwards, one's food, restraining speech the while and without censuring the food that is eaten.[56] One

* 'Antarddhāne' implies 'in darkness;' hence, one should always examine the bed with a light before one lies down on it.—T.

should always leave a remnant of the food that is placed before one for eating. Having finished one's meals, one should mentally touch fire. If one eats with face turned eastwards, one becomes endued with longevity. By eating with face turned southwards, one acquires great fame.[57] By eating with face turned westwards, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech. Having finished one's meals, one should wash all the upper holes of one's body with water.*[58] Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or upon bones.[59] One should, on no account, use the water that has been used by another for bathing. One should always perform the Homa for propitiating the deities, and recite the Sāvitri Mantras.[60] One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature in a standing posture. One should never answer a call of nature on ashes or in a cowpen.[61] One should wash one's feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to one's meals after having washed one's feet, lives for a hundred years.[62] One should never touch these three things of great energy, while one is in an impure state, *viz.*, fire, a cow, and a Brāhmana. By observing this rule, one acquires longevity.[63] One should not, while one is in an impure state, cast one's eyes on these three things of great energy, *viz.*, the sun, the moon, and the stars.[64] The life-breaths of a young man go upwards when an old and venerable person comes to his abode. He gets them back by standing up and properly saluting the guest.[65] Old men should always be saluted. One should, upon seeing them, offer seats with one's own hand. After the old man has taken his seat, the one should seat oneself and remain with hands joined in reverence. When an old man goes along the road, one should always follow him instead of walking ahead.[66] One should never

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* 'Prānān,' the Commentator explains, implies the upper holes of the body, such as the nostrils, the ear-holes, and the eyes.—T.

sit on a torn or broken seat. One should, without using it any longer, cast away a broken vessel of white brass. One should never eat without a piece of upper garment wrapping one's body. One should never bathe in a state of nudity.[67] One should never sleep in a state of nudity. One should never even touch the remnants of other people's dishes and plates. One should never, while one is in an impure state, touch another's head, for it is said in the scriptures that the life-breaths are all concentrated in the head.[68] One should never strike another on the head or seize another by the hair. One should not join one's hands together for scratching one's head.[69] One should not, while bathing, repeatedly dip one's head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards, apply oil to any part of one's body.[70] One should never make a meal without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when one is impure. Nor should one study while one is impure.[71] When a storm rises or a bad odor permeates itself in the atmosphere, one should never think of the Vedas. Persons conversant with ancient history recite a Gāthā sung by Yama in days of old. He that runs while impure or studies the Veda under similar circumstances, indeed, that regenerate Brāhman who studies the Veda at forbidden times, loses his Veda and shortens his life.[72-74] Hence, one should never study the Veda with concentrated attention at forbidden times. They who answer a call of nature, with face towards the sun, or towards a blazing fire, or towards a cow, or towards a regenerate person, or on the road, become short-lived. At day time both calls of nature should be answered with face turned towards the north.[75-76] At night, those calls should be answered facing the south. By so doing one does not shorten one's life. One that wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, *viz.*, the Brāhmana, the Kshatriya, and the snake. All three are endued with virulent poison. The snake, if angry, burns the victim with only a glance of its eye.[77-78] The Kshatriya also, if angry, burns the object of his wrath, as soon as he sees him,

with his energy. The Brāhmana, stronger than any of these two, destroys not only the object of his wrath but his whole race as well, not by vision alone but by thought also.*[79] The man of wisdom should, therefore, tend these three with care. One should never engage in any disputation with one's preceptor.[80] O Yudhishthira, if the preceptor becomes angry, he should always be pacified by due honors being paid to him. Even if the preceptor happens to be entirely wrong, one should still follow and honor him.[81] Without doubt, calumnious sayings against the preceptor always consume the lives of those that utter them. One should always answer a call of nature at a spot far removed from one's habitation. One should wash one's feet at a distance from one's habitation.[82] One should always throw the remnants of one's dishes and plates at a spot far removed from one's habitation. Verily, he who desires his own good should do all this. One should not wear garlands of red flowers. Indeed, they who are possessed of wisdom should wear garlands of flowers that are white in hue.[83] Rejecting the lotus and the lily, O thou of great might, one may bear on one's head, however, a flower that is red, even if it be an aquatic one.†[84] A garland of gold can under no circumstances become impure. After one has bathed, O king, one should use perfumes mixed with water.‡[85] One should never wear one's upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes worn by another. One should not, again, wear a piece of cloth that has not its lateral fringes.§[86] When one goes to bed, O king, one should wear a different piece of cloth. When

* The Brāhmana is more powerful than the other two, for while the other two cannot injure except when they have their foe within sight, the Brāhman can do so even by not seeing his enemy.—T.

† The custom in India, with especially all orthodox Brāhmanas, is to wear a single flower on the head, inserted into the coronal lock. This flower may be a red one, it is said, after the prohibition in the previous Verse about the wearing of garlands made of red flowers.—T.

‡ What is stated here is that dry perfumes should not be used, but those which are pounded with water and made into a paste.—T.

§ The cloth worn by a Hindu has two lateral fringes which contain a lesser number of threads than the body of the cloth.—T.

making a journey along a road, one should wear a different piece of cloth. So also, when worshipping the deities, one should wear a different piece of cloth.*[87] The man of intelligence should smear his limbs with unguents made of Priyangu, sandal wood, Vilwa, Tagara, and Keçara.†[88] In observing a fast, one should purify oneself by a bath, and adorn one's person with ornaments and unguents. One should always abstain from sexual congress on days of the full moon and the new moon.[89] One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her functional period.[90] One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a portion thereof to persons that wishfully gaze at the food that one happens to take. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in righteousness.‡[91] All food that is forbidden in religious acts should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea,[92] and the fruits of the Ficus glomerata, should never be eaten by one who is desirous of his own good. The flesh of goats, of kine, and the peacock, should never be eaten.[93] One should also abstain from dried flesh and all flesh that is stale. The man of intelligence should never eat any salt, taking it up with his hand. Nor should be eat curds and flour of fried barley at night. One should abstain also from flesh of animals not slain in sacrifices. One should, with concentrated attention, eat once on the morning and once in the evening, abs-

* It has been said that Hinduism is a vast system of personal hygiene. These directions about change of attire are scruperlously observed by every rigid Hindu to this day. No change seems to have taken place in the daily habits of the people.—T.

† 'Priyangu' is the Aglaia Roxburghiana. 'Vilwa' is the Ægle marmelos. 'Tagara' is the Tabernæmontana coronaria, Linn. 'Keçara' is probably the Eclipta alba, Hassk.—T.'

‡ 'Nā' is the nom, sing, of 'Nri,' implying 'man.'—T.

taining entirely from all food during the interval.[94-95] One should never eat any food in which one may detect a hair. Nor should one eat at the Crāddha of an enemy. One should eat silently; one should never eat without covering one's person with an upper garment, and without sitting down.*[96] One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating.† The man of intelligence should first offer water and then food to one that has become his guest, and after having served the guest thus, should then sit to his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat virulent poison. As regards water and Pāyasa and flour of fried barley and curds and ghee and honey,[97-99] one should never, after drinking or eating these, offer the remnants thereof to others. One should never, O chief of men, eat any food doubtingly.‡[100] One desirous of good should never drink curds at the conclusion of a meal. After the meal is finished, one should wash one's mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it.[101] After washing, one should touch the crown of one's head with the (right) hand. With concentrated attention, one should next touch fire.[102] The man who knows how to observe all these ordinances with care, succeeds in attaining to the foremost place among his kinsmen. One should, after finishing one's meals, wash one's nose and eyes and ears and navel and both hands with water.[103] One should not, however, keep one's hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma.[104] On the back of the little finger, it is said, is situate the Deva-tirtha.

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* One of the Vernacular translators takes 'vālena' as signifying 'child' and 'para-çrāddha' as meaning the first or 'ādya çrāddha'.—T.

† This noise refers to that of chewing or sucking or licking, &c. It is an ugly habit with some people.—T.

‡ Doubting, for example, as to whether he would be able to digest it or not, or whether what he is taking is clean or not, or whether it would be too much for him.—T.

The intervening space between the thumb and the forefinger, O Bhārata,[105] should be used for discharging the Pitri rites, after touching water according to the ordinance.* One should never indulge in other people's calumny. Nor should one ever utter anything that is disagreeable.[106] The man that desires his own good should never seek to provoke against himself the wrath of others. One should never seek to converse with a person that has fallen away from his order. The very sight of such a person should be avoided.[107] One should never come in contact with a fallen person. By avoiding such contact one succeeds in attaining to long life. One should never indulge in sexual congress at day time. Nor should one have congress with a maiden, nor with a harlot nor with a barren woman.[108] One should never have congress with a woman that has not bathed after the expiry of her functional period. By avoiding such acts one succeeds in attaining to a long life. After washing the several limbs directed, in view of religious acts,[109] one should wash one's lips thrice, and once more twice. By doing this, one becomes purified and fit for religious acts. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body.[110] Having done this, one should go through the worship of the Pitris and the deities, agreeably to the ordinances of the Vedas. Listen to me, O thou of Kuru's race, as I tell thee what purification[111] is cleansing and beneficial for a Brāhmana. Before beginning to eat and after finishing the meal, and in all acts requiring purification, the Brāhmana should perform the *āchamana* with water placed on the limb called the Brahma-tirtha.†[112] After ejecting any matter from the throat or spitting, one should wash one's mouth before one can become pure.

* In offering certain articles at the Çrāddha, the articles are first placed on this part of the right hand and then offered with due Mantras to the Pitris.—T.

† The āchamana is not exactly washing. When one is directed to perform the āchamana after having eaten, there it, of course, implies an act of washing. At the commencement, however, of religious acts, the rite of āchamana consists in merely touching the lips and some other parts with water.—T.

A kinsman who happens to be old, or a friend who happens to be poor,[113] should be established in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female.[114] If these take to one's abode, they succeed in dispelling calamity. The same is the case with cockroaches. If fire-flies and vultures and wood-pigeons and bees[115] enter a house or seek residence in it, acts of propriating the deities should be performed. These are creatures of evil omen, as also ospreys.[116] One should never divulge the secrets of high-souled men ; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the spouse of a king or with women that are the friends of queens.[117] One should never cultivate intimacy with physicians, or with children, or with persons that are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brāhmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life. The man of wisdom should reside in such a house as has been constructed with the aid of a Brāhmana and an engineer skilled in his profession, if, indeed, O king, he desires his own good.* One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge.[118-120] The man of intelligence should never eat also at such an hour. By acting in this way one acquires a long life. One should never perform any act in honor of the Pitris at night time. One should not deck one's person after finishing one's meals.[121] One should not bathe at night, if one desires one's own advancement. One should also, O Bhārata, always abstain from the flour of fried barley at night.[122] The remnants of food and drink, as also the flowers with which one has worshipped the deities, should never be used. Inviting a guest at night, one should never, with exces-

* The Brāhmana's aid is necessary in selecting the ground, and settling the longitudinal and other directions of the housa, as also in fixing the day of commencing the work of bnilding.—T.

sive courtesy, force him to eat to the point of gratification. Nor should one eat oneself to the point of gratification, at night.[123] One should not slay a bird (for eating it), especially after having fed it.* One possessed of wisdom should wed a maiden born in a high family, endued with auspicious indications, and of full age. Begetting children upon her and thus perpetuating one's race by that means,[124-125] one should make over one's sons to a good preceptor for acquiring general knowledge, O Bhārata, as also a knowledge of the especial customs of the family, O monarch. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence.[126] Sons should also be established and a portion of the family inheritance given to them, O Bhārata, as their provision. One should bathe by dipping one's head in water before one sits down to perform any act in honor of the Pitris or the deities.[127] One should never perform a Crāddha under the constellation of one's nativity. No Crāddha should be performed under any of the Bhādrapadas (prior or later), nor under the constellation Krittikā, O Bhārata.[128] The Crāddha should never be performed under any of those constellations that are regarded as fierce (such as Açleshā, &c.) and any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all these constellations should be avoided which are forbidden in treatises on astrology.[129] One should sit oneself facing either the east or the north while undergoing a shave at the hands of the barber. By so doing, O great king, one succeeds in acquiring a long life.[130] One should never indulge in other people's calumny or self-reproach, for, O chief of the Bharatas, it is said that calumny is sinful,

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* I adopt the meaning which Nilakantha points out. According to him, this Verse forbids the killing of birds at night time and their killing after having fed and adopted them. Indeed, one may buy such birds killed by others for food. The word 'Dwija,' however, may mean both hair and nails. The first part of the line, therefore, may be taken as a prohibition against the cutting of hair and nails after eating. The words 'na samāchareta,' in that case, would be difficult to interpret. Probably, it is this that has led the Commentator to take 'Dwija' here for a bird. Some texts read 'pānam' for 'na cha.'—T.

whether of others or of oneself.[131] In wedding, one should avoid a woman that is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravaras should also be avoided ; as also one that has any malformation ; as also one that has been born in the race to which one's mother belongs.*[132] One possessed of wisdom should never have sexual congress with a woman that is old, or one that has abandoned the domestic mode of life for entering the forest mode, or one that is true to her lord, or one whose organs of generation are not healthy or well-formed.†[133] It behooveth thee not to wed a woman that is of a yellow complexion, or one that is afflicted with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits,[134] or one that is born in a family in which the disease called Cwitri (leprosy) has appeared, or one belonging by birth to a race in which there are early deaths. Only that maiden who is endued with auspicious indications, and who is accomplished for qualifications of diverse kinds,[135] who is agreeable and handsome, should be wedded. One should wed, O Yudhishthira, in a family that is higher or at least equal to one's own.[136] One who is desirous of one's own prosperity, should never wed a woman that is of an inferior order or that has fallen away from the order of her birth. Carefully igniting the fire, one should accomplish all those acts which have been ordained and declared in the Vedas or by the Brāhmanas.‡ One should never seek to injure women. Spouses should always be protected.[137-138] Malice always shortens life. Hence, one should always abstain from cherishing malice. Sleep at day time shortens life. To sleep after the sun has risen shortens life.[139] They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not

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* Pravaras indicate the race in which one is born. They are named from the names of the Vedic Rishis.—T.

† The Commentator explains that 'ayonim' implies 'of unknown birth,' and 'viyonim' 'of mean birth.'—T.

‡ 'Brāhmanih' here refers to the rituals in the Vedas and not persons of the first order.—T.

remain in a state of impurity after shaving.*[140] One should, O Bhārata, carefully abstain from studying or reciting the Vedas, and eating, and bathing, at eventide.[141] When the evening twilight comes, one should collect one's senses for meditation, without doing any act. One should, O king, bathe and then worship the Brāhmanas.[142] Indeed, one should bathe before worshipping the deities and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes to only see how the sacrifice is conducted. If one goes to a sacrifice (for any other purpose) without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever proceed alone to any place at night.[143-144] Before evening comes, one should come back to one's house and remain within it. One should always obey the commands of one's mother and father and preceptor,[145] without at all judging whether those commands are beneficial or otherwise. One should, O king, attend with great care to the Vedas and the science of arms.[146] Do then, O king, carefully attend to the practice of riding an elephant, a steed, and a war-chariot. The man who attends to these with care succeeds in attaining to happiness.[147] Such a king succeeds in becoming unconquerable by foes, and sway his servants and kinsmen without any of them being able to get the better of him. The king that attains to such a position and that carefully attends to the duty of protecting his subjects, has never to incur any loss.[148] Thou shouldst acquire, O king, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name of Kalā.[149] One should every day bear the Purānas and the Itihāsas and all the other narratives that exist, as also the life-stories of all high-souled personages.[150] When one's spouse passes through her functional period, one should never have congress with her, nor

* The fact is, one is directed to bathe after a shave. One is considered impure after a shave until one bathes.—T.

even summon her for conversation. The man endued with wisdom may accept her companionship on the fourth day after the bath of purification.[151] If one indulges in congress on the fifth day from the first appearance of the functional operation, one gets a daughter. By indulging in congress on the sixth day, one happens to have a son. The man of wisdom should, in the matter of congress, attend to this rule (about odd and even days).[152] Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the deities in sacrifices, giving away diverse kinds of articles as sacrificial Dakshinā.[153] After the period ordained for the domestic mode of life has been passed, one should, O king, enter the life of a forest-recluse. I have thus told thee all the indications, in brief of persons who succeed in living long.*[154] What remains untold by me should be heard by thee from the mouths of persons well-versed in the three Vedas, O Yudhishthira. Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame.[155] It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge.[156] It is conduct that begets righteousness, and it is righteousness that prolongs life. Conduct is productive of fame, of long life, and of Heaven. Conduct is the most efficacious rite of propiating the deities (for bringing about auspiciousness of every kind). The Self-born Brahman himself has said that one should show compassion unto all orders of men.†' "[157]

SECTION CV.

"Yudhishthira said,—'Tell me, O chief of Bharata's race, how the eldest brother should behave towards his younger

* 'Uddeça' means, as the Commentator, explains, 'in brief.'—T.

† The word rendered 'conduct' in the concluding Verses of this lesson is 'āchārāh.' It implies not only one's behaviour to one's own self and others, *i. e.*, to beings inferior, equal, and superior. The word 'āchārah,' therefore, includes the entire body of acts that one does in this life, including the very sentiments that one cherishes.—T.

brothers, and how the younger brother should behave towards their eldest brother !'[1]

"Bhishma said,—'Do thou, O son, always behave towards thy younger brothers as their eldest brother should. Thou art always the eldest of all these thy brothers. That high conduct which the preceptor should always adopt towards his disciples should be adopted by thee towards thy younger brothers![2] If the preceptor happens to be unendued with wisdom, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor happens to be possessed of purity and highness of conduct, the disciple also succeeds to attaining to conduct of the same kind, O Bhārata.[3] The eldest brother should at times be blind to the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any transgression, the eldest brother should correct them by indirect ways and means.[4] If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons that are enemies, O son of Kunti, that are afflicted with sorrow at the sight of such good understanding and who, therefore, always seek to bring about a disunion, set themselves to disunite the brothers and cause dissension among them.[5] It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother happens to be unendued with sense and wicked in behaviour, he brings about the destruction of the whole family.[6] That eldest brother who injures his younger brothers ceases to be regarded as the eldest and forfeits his share in the family property and deserves to be checked by the king.[7] That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane.*[8] That family in which a sinful person takes birth becomes subject to every evil. Such a person bring about infamy, and all the good acts of the

* The flowers of the cane cannot be plucked for being offered to the deities.—T.

family disappear.[9] Such among the brothers as are wedded to evil acts forfeit their shares of the family property. In such a case, the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger brothers.[10] If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place he may appropriate for his own use, such acquisitions, without giving any share thereof to his younger brothers.[11] If unseparated brothers desire (during the lifetime of their father) to partition the family property, the father should give equal shares unto all his sons.[12] If the eldest brother happens to be of sinful acts and undistinguished by accomplishments of any kind, he may be desregarded by his young brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after.[13] Persons conversant with the efficacy of righteousness say that righteousness is the highest good. The Upādhyāya is superior to even ten Āchāryyas. The sire is equal to ten Upādhyāyas.[14] The mother is equal to ten sires or even the whole Earth. There is no senior equal to the mother. Verily, she transcends all in respect of the reverence due to her.*[15] It is for this reason that people regard the mother to deserve so much reverence. After the father has ceased to breathe, O Bhārata, the eldest brother should be regarded as the father.[16] It is the eldest brother who should assign unto them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority.[17] Indeed, they should live in dependence upon him, even as they did upon their father while was alive. So far as the body is concerned, O Bhārata, it is the father and the mother that creates it.[18] That birth, however, which the Āchāryya ordains, is regarded as the true birth that is, besides, really unfading and immortal. The eldest sister, O chief of

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* An 'Achāryya' is an ordinary instructor. He is called an 'Upādhyāya' who teaches the Vedas. The Upādhyāya is greater than even ten Achāryyas or ordinary teachers. The father, again, deserves ten times as much respect as is paid to the Upādhyaya. As regards the mother, again, the reverence due to her is greater than what is due to the father. The mother is equal to the whole Earth.—T.

Bharata's race, is like unto the mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives sack from her.*' "[19]

Section CVI.

"Yudhishthira said,—'The disposition is seen, O grandsire, in all the orders of men, including the very Mlechcchas, of observing fasts. The reason, however, of this not known to us.[1] It has been heard by us that only Brāhmanas and Kshatriyas should observe the vow of fasts. How, O grandsire, are the other orders to be taken as earning any merit by the observance of fasts?[2] How have vows and fasts come to be observed by persons of all orders, O king? What is that end to which one devoted to the observance of fasts attains?[3] It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observes fasts?[4] By what means is one cleansed of one's sins? By what means doth one acquire righteousness? By what means, O best of the Bharatas, doth one succeed in acquiring Heaven and merit?[5] After having observed a fast, what should one give away, O king? O tell me, what those duties are by which one may succeed in obtaining such objects as lead to happiness?' "[6]

Vaiçampāyana continued,—'Unto Kunti's son by the deity of Dharma, who was conversant with every duty and who

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* Many of the Verses of this Lesson are from Manu. The relative positions of the Achāryya, the Upādhyāya, the father, and the mother, as given in Verse 15, is not consistent with Manu. Verse 15 would show that the Upādhyāya was regarded as very much superior to the Achāryya. In Manu, II—140-41, he is called an Achāryya who taught all the Vedas, without any remuneration. He, on the other hand, who taught a particular Veda for a living, was called an Upādhāya. The first line of Verse 19 corresponds with Manu II—148. The sense is that that birth which one derives from one's parents is subject to death; while the birth derived from the preceptor is true regeneration, unfading and immortal. It is a question whether any other nation paid such respect to persons employed in teaching.—T.

said so unto him, Cāntanu's son, Bhishma, who was acquainted with every duty answered in the following words.[7]

"Bhishma said,—'In former days, O king, I heard of these high merits, O chief of Bharata's race, as attaching to the observance of fasts according to the ordinance![8] I had, O Bhārata, asked the Rishi Angiras of high ascetic merit, the very same questions which thou hast asked me today.[9] Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.[10]

"'Angiras said,—As regards Brāhmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. (They should never go beyond three nights).[11] As regards Vaiçyas and Cudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement.[12] Indeed, for Vaiçyas and Cudras, fasts for two nights have been ordained (on certain special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties.[13] That man of wisdom who, with his senses and soul under control, O Bhārata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endued with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor.[14-15] He who performs sacrifices for adoring the deities on the fifth and the sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brāhmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month called Mārgaçirsha,[16-17] should, with reverence and devotion, feed a number of Brāhmanas. By so doing he becomes freed from all his sins. Such a man becomes endued with prosperity, and all kinds

of grain become his.[18] He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn.[19] That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame.[20] He who passes the whole month of Māgha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen.[21] He who passes the whole month of Bhagadaivata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily own his sway.[22] He who passes the whole of the month of Chaitra, confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls.[23] The person, whether male or female, who passes the month of Vaiçākha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen.[24] The person who passes the month of Jaishthya confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward.[25] He who passes the month of Ashāda, confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny.[26] He who passes the month of Crāvana, confining himself to one meal a day, receives the honors of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports.[27] That man who confines himself to only one meal a day for the whole month of Proshthapada, becomes endued with great wealth and attains to swelling and durable affluence.[28] The man who passes the month of Āçwin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny.[29] He who passes the month of Kārtika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame.[30] I have now told thee, O chief of men, what the fruits are that are obtained

by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell thee what the rules are in respect of each of the lunar days.[31] The man who, abstaining from it every day, takes rice at the expiration of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life.[32] He who observes a fast for three nights every month and conducts himself thus for two and ten years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by any one endeavouring to rise to the same height.[33] These rules that I speak of, O chief of Bharata's race should be observed for two and ten years. Let thy inclination be manifested towards it.[34] That man who eats once in the forenoon and once after evening and abstains from drinking (or eating anything) at the interval, and who observes compassion towards all creatures and pours libations of clarified butter on his sacred fire every day,[35] attains to success, O king, in six years. There is no doubt in this. Such a man earns the merit that attaches to the performance of the Agnishtoma sacrifice.[36] Endued with merit and freed from every kind of stain, he attains to the region of the Apsaras that echo with the sound of songs and dance, and passes his days in the company of a thousand damsels of great beauty.[37] He rides on a car of the complexion of melted gold and receives high honors in the region of Brahma.[38] After the exhaustion of that merit such a person comes back to Earth and attains to pre eminence of position. That man who passes one whole year, confining himself every day to only one meal,[39] attains to the merit of the Atirātra sacrifice. He ascends to Heaven after death and receives great honors there.[40] Upon the exhaustion of that merit he returns to the Earth and attains to a position of eminence. He who passes one whole year observing fasts for three days in succession and taking food on every fourth day,[41] and abstaining from injury from every kind adheres to truthfulness of speech and keeps his senses under control, attains to the merit of the Vājapeya sacrifice.[42] Such a person ascends to Heaven after death and receives high honors there. That man, O son of Kunti, who

passes a whole year observing fasts for five days and taking food on only the sixth day,[43] acquires the merit of the Horse-sacrifice. The chariot he rides is drawn by Chakravākas.[44] Such a man enjoys every kind of happiness in Heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day,[45] acquires the merit of the Gavāmaya sacrifice. The chariot he rides is drawn by swans and cranes.[46] Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, eating only at intervals of a fortnight,[47] acquires the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man dwells in Heaven for sixty thousand years.[48] He is roused every morning from his bed by the sweet notes of Vinās and Vallakis and flutes, O king.[49] He who passes a whole year, drinking only a little water at the expiration of every month, acquires, O monarch, the merit of the Viçwajit sacrifice.[50] Such a man rides a chariot drawn by lions and tigers. He dwells in Heaven for seventy thousand years in the enjoyment of every kind of happiness.[51] No fast for more than a month, O chief of men, has been ordained. Even this, O son of Prithā, is the ordinance in respect of fasts that has been declared by sages conversant with duties.[52] That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices.[53] Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in Heaven for a hundred years.[54] A hundred Apsaras of the most beautiful features wait upon and sport with him.[55] He is roused from his bed every morning by the sound of the Kānchis and the Nupuras of those damsels.*[56] Such a person rides on a car drawn by a thousand swans. Dwelling, again, in a region teeming with hundreds of the

* 'Kānchi' is an ornament worn by ladies round the waist or hips. There is a shining disc, of gold or silver, which dangles on the hip. It is commonly called 'Chandra-hāra.' The 'Nupura' is an anklet of silver, with moving bullets placed within, so that when the wearer moves, these make an agreeable noise.—T.

most beautiful damsels, he passes his time in great joy.[57] The person who is desirous of Heaven does not like the accession of strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of healing drugs when he is ill, or soothings by others when he is angry, or the mitigation, by the expenditure of wealth, of sorrows caused by poverty.[58-59] Leaving this world where he suffers only privations of every kind, he proceeds to Heaven and rides on cars adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of beautiful damsels, he enjoys all kinds of pleasures and happiness, cleansed of every sin.[60] Indeed, abstaining from food and enjoyments in this world, he takes leave of this body and ascends to Heaven as the fruit of his penances. There, freed from all his sins, health and happiness becomes his, and whatever wishes arise in his mind become crowned with fruition.[61] Such a person rides on a celestial car of golden complexion, of the effulgence of the morning sun, set with pearls and *lapis lazuli*, resounding with the music of Vinās and Murajas, adorned with banners and lamps, and echoing with the tinkle of celestial bells.[62-63] Such a person enjoys all kinds of happiness in Heaven for as many years as there are pores in his body.[64] There is no Cāstra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast.[65] There is nothing, more sacred, in Heaven or Earth, than Brāhmanas. After the same manner there is no penance that is superior to the observance of fasts.[66] It was by fasts that the deities have succeeded in becoming denizens of Heaven. It is by fasts that the Rishis have attained to high success.[67] Viçwāmitra passed a thousand celestial years, confining himself every day to only one meal, and as the consequence thereof attained to the status of a Brāhmana.[68] Chyavana and Jamadagni and Vaçishtha and Gautama and Bhrigu,—all these great Rishis endued with the virtue of forgiveness—have attained to Heaven through observance of fasts.[69] In former days Angiras declared so unto the great Rishis. The man who teaches another the merit of fasts has never to suffer any kind

of misery.[70] The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind.[71] Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes the foremost of his species.' "[72]

SECTION CVII.

"Yudhishthira said,—'O high-souled grandsire, thou hast duly discoursed to us on the subject of Sacrifices, including the merits in detail that attach to them both here and hereafter.[1] It should be remembered, however, O grandsire, that Sacrifices are incapable of being performed by people that are poor, for these require a large store of diverse kinds of articles.[2] Indeed, O grandsire, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those that are destitute of wealth and divested of ability and that live alone and are helpless.[3] Do thou tell us, O grandsire, what the ordinances are in respect of those acts that are fraught with merit equal to what attaches to Sacrifices and which, therefore, are capable of being performed by persons destitute of means!'*[4]

"Bhishma said,—'Listen, O Yudhishthira! Those ordinances that I have told thee of,—those, *viz.*, that were first promulgated by the great Rishi Angirasa, and that have reference to meritorious fasts for their soul,—are regarded as equal to Sacrifices (in respect of the fruits they bring about both here and hereafter).[5] That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years in succession, abstaining all the while from

* In Verse 3, 'Avaguna' means 'Nirguna'; 'Ekātma' means alone; and 'asamhata' implies without associates, *i. e.*, helpless.—T.

injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a car of the complexion of heated gold,[6-7] and attains to a residence, for millions of years, in the region of Prajāpati, in the company of celestial damsels, that ever echoes with the sound of music and dance, and blazes with the effulgence of fire.[8] He who passes three years, confining himself every day to one meal and abstaining all the while from congress with any other woman save his own wedded wife, attains to the merit of the Agnishtoma sacrifice.[9] Such a man is regarded as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vāsava himself. By practising truthfulness of speech, making gifts, reverencing the Brāhmanas, avoiding malice,[10] becoming forgiving and self-restrained, and conquering wrath, a man attains to the highest end. Riding on a car of the complexion of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and eating only one meal on the second day,[11-12] he who pours libations upon his sacred fire for the period of a whole year,—verily, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise,[13] attains to the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes.[14] Surrounded by the most beautiful damsels, he resides in the region of Indra. That man who eats only one meal every third day,[15] and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before the sun is up,[16] attains to the high merit of the Atirātra sacrifice. He acquires a car drawn by peacocks and swans and cranes.[17] Proceeding to the region of the seven (celestial) Rishis, he takes up his residence there, surrounded by Apsarās of great beauty. It is well known that such residence lasts for full three Padmas of years.*[18] Fasting

* A 'Padma' is a very large number. Instead of rendering such words exactly, I have, in some of the preceding Verses, following the sense, put down 'millions upon millions of years.'—T.

for three days in succession, he who takes only one meal every fourth day, and pours libations every day on his sacred fire,[19] acquires the high merit of the Vājapeya sacrifice. The car he acquires is graced by celestial damsels of great beauty that have Indra for their father.[20] He resides in the region of Indra for millions and millions of years, and experiences great happiness by witnessing the sports of the chief of the deities.[21] Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year,[22] and who lives without cupidity, telling the truth. reverencing the Brāhmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the merit of the Vājapeya sacrifice.[23] The car he rides is made of gold and drawn by swans and endued with the effulgence of many suns rising together. He acquires, besides, a palatial mansion of pure white.[24] He lives there in great happiness for full one and fifty Padmas of years.*[25] Fasting for five days, he who takes food on only the sixth day, and pours libations on his sacred fire every day for a whole year,[26] and who performs three ablutions in course of the day for purifying himself and saying his prayers and doing his worship, and who leads a life of Brahmacharyya, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice.[27] He acquires an excellent car adorned with pure gold, possessed of the effulgence of a blazing fire and drawn by swans and peacocks.[28] He sleeps on the lap of Apsarās and is awakened every morning by the melodious tinkle of Nupuras and Kānchis.[29] He leads such a life of happiness for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Patākas.†[30] Such a man resides also, honored by all, in the region of Brahma for as many years as there are hairs on the bodies of five thousand

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* 'Avartanāni' means years. Four and twelve make sixteen. 'Cara' is arrow. The arrows are five in number as possessed by Kāma, the deity of love. The number of fires also is seven. The compound 'çarāgniparimana,' therefore, implies five and thirty. Adding this to sixteen, the total comes up to one and fifty.—T.

† A countless number almost.—T.

bears.[31] Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year,[32] restraining speech all the while and observing the vow of Brahmacharyya, and abstaining from the use of flowers and unguents and honey and meat,[33] attains to the region of the Maruts and of Indra. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by celestial damsels.[34] He acquires the merits of a sacrifice in which abundance of gold is given away. Proceeding to the regions named, he lives there for countless years in the greatest happiness.*[35] He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, adores the deities regularly,[36] acquires the high merits of the Paundarika sacrifice. The car he rides is of complexion like that of the lotus.[37] Without doubt, such a man acquires also a large number of damsels, possessed of youth and beauty, some having complexions that are dark, some with complexions like that of gold, and some that are Cyāmās, whose looks and attitudes are of the most agreeable kind.†[38] He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire every day,[39] acquires the high merits of a thousand Horse-sacrifices. The car he rides in Heaven is as beautiful as a lotus.[40] He always makes his journeys on that car, accompanied by the daughters of Rudra adorned with celestial garlands and endued with the effulgence of the midday sun or of fires of blazing flames.[41] Attaining to the regions of Rudra, he lives there in great happiness for countless years.[42] He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire

* Here the exact number of years is not stated.—T.

† Some of the most beautiful ladies in Indian mythology and history have been of dark complexions. Draupadi, the queen of the Pāndavas, was dark in color and was called Krishnā. As to women called Cyāmās, the description given is that their bodies are warm in winter and cold in summer, and their complexion is like that of heated gold.—T.

every day,[43] acquires the high merit of a thousand Horse-sacrifices and attains to the companionship of Brāhmana's daughters endued with beauty capable of charming the hearts of all creatures.[44] These damsels, possessed of such beauty, and some of them possessed of complexion like that of the lotus and some like that of the same flower of the blue variety, always keep him in joy.[45] He acquires a beautiful vehicle, that moves in beautiful circles and that looks like the dense cloud called Āvarta, verily, it may be said to resemble also an ocean wave.[46] That vehicle resounds with the constant tinkle of rows of pearls and gems, and the melodious blare of conchs, and is adorned with columns made of crystals and diamonds, as also with an altar constructed of the same minerals.[47] He makes his journeys on such a car, drawn by swans and cranes and lives for millions and millions of years in great happiness in Heaven.[48] He who fasts for ten days and eats only ghee on every eleventh day for a whole year and pours libations on his sacred fire every day,[49] who never, in word or thought, covets the companionship of other people's wives, and who never utters an untruth even for the sake of his mother and father,[50] succeeds in beholding Mahādeva of great puissance seated on his car. Such a person acquires the high merit of a thousand Horse-sacrifices.[51] He beholds the car of the Self-born Brahman himself approach for taking him on it. He rides on it, accompanied by celestial damsels possessed of great beauty, and complexions as effulgent as that of pure gold.[52] Endued with the blazing splendour of the Yuga-fire, he lives for countless years in a celestial mansion in Heaven, full of every happiness.[53] For those countless years he experiences the joy of bending his head in reverence unto Rudra adored by deities and Dānavas.[54] Such a person obtains every day the sight of the great deity. That man who having fasted for eleven days eats only a little ghee on the twelfth,[55] and observes this conduct for a whole year, succeeds in obtaining the merits attaching to all the sacrifices. The car he rides is possessed of the effulgence of a dozen suns.[56] Adorned with gems and pearls and corals of great value, embellished with rows of swans and snakes and of peacocks and Chakravākas uttering their melo-

dious notes, and beautified with large domes, is the residence to which he attains in the region of Brahman.[57-58] That abode O king, is always filled with men and women (who wait upon him for service). Even this is what the highly blessed Rishi Angiras, conversant with every duty, said (regarding the fruits of such a fast).[59] That man who having fasted for twelve days eats a little ghee on the thirteenth, and bears himself in this way for a whole year, succeeds in attaining to the merits of the divine sacrifice.[60] Such a man obtains a car of the complexion of the newly-blown lotus, adorned with pure gold and heaps of jewels and gems.[61] He proceeds to the regions of the Maruts that teem with celestial damsels, that are adorned with every kind of celestial ornament, that are redolent with celestial perfumes, and that contain every element of felicity.[62] The number of years he resides in those happy regions is countless.*[63] Soothed with the sound of music and the melodious voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly gladdened by celestial damsels of great beauty.[64] That man who having fasted for thirteen days eats a little ghee on the fourteenth day, and bears himself in this way for a full year, obtains the merits of the Mahāmedha sacrifice.†[65] Celestial damsels of indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys.[66] He is waked every morning from his bed by the melodious voice of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kānchis. Verily, he resides in a superior abode, waited upon by such celestial damsels, for years as countless as the sands on the shores of Gangā.[67] That man who, keeping his senses under control, fasts for a fortnight and takes only a one meal on the sixteenth day, and bears himself in this way for a whole year, pouring libations every day on his sacred fire,[68-69] acquires the high merits that attach to a thousand Rājasuya sacrifices. The car he rides is

* A very large figure is given.—T.

† This sacrifice consisted of the slaughter of a human being.—T.

possessed of great beauty and is drawn by swans and peacocks.[70] Riding on such a vehicle, that is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial damsels decked with ornaments of every kind,[71] having one column and four arches and seven altars exceedingly auspicious, endued with thousands of banners and echoing with the sound of music,[72] celestial and of celestial attributes, embellished with gems and pearls and corals, and possessed of the effulgence of lightning, such a man lives in Heaven for a thousand Yugas, having elephants and rhinoceroses for dragging that vehicle of his.[73] That man who having fasted for fifteen days takes one meal on the sixteenth day and bears himself in this way for one whole year, acquires the merits attaching to the Soma sacrifice.[74] Proceeding to Heaven he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of transporting himself immediately to any place he likes.[75] Seated on his car he is waited upon by damsels of the most beautiful features and agreeable manners, and commands all articles of enjoyment.[76] The period for which he enjoys such happiness consists of countless years.*[77] That man who having fasted for sixteen days eats a little ghee on the seventeenth day and bears himself in this way for a whole year, pouring libations every day on his sacred fire,[78] proceeds to the regions of Varuna and Indra and Rudra and the Maruts and Uçanas and Brahman himself.[79] There he is waited upon by celestial damsels and obtains a sight of the celestial Rishi called Bhurbhuva and grasps the whole universe in his ken.[80] The daughters of the deity of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming two and thirty forms.[81] As long as the Sun and the Moon move in the firmament, so long does that man of wisdom reside in those regions of felicity, subsisting upon the succulence of ambrosia and nectar.[82] That man who having fasted for seventeen

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* The exact number of years is given, consisting of a fabulous figure.—T.

days eats only one meal on the eighteenth day, and bears himself in this way for a whole year, succeeds in grasping the seven regions, of which the universe consists, in his ken.[83] While performing his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial damsels blazing with ornaments and beauty.[84] Enjoying the greatest happiness, the vehicle he rides is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces a rattle as deep as the sound of the clouds.[85] He lives in such felicity for a thousand Kalpas, subsisting upon the succulence of ambrosia that is as sweet as nectar itself.[86] That man who having fasted for eighteen days eats only one meal on the nineteenth day and bears himself in this way for a full year, succeeds in grasping within his ken all the seven regions of which the universe consists.[87] The region to which he attains is inhabited by diverse tribes of Apsaras and resounds with the melodious voice of Gandharvas. The car he rides is possessed of the effulgence of the sun.[88] His heart freed from every anxiety, he is waited upon by the foremost of celestial damsels. Decked with celestial garlands, and possessed of beauty of form, he lives in such happiness for millions and millions of years.[89] That man who having fasted for nineteen days eats only one meal on every twentieth day and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other (excellent) rightuals,[90] abstaining also from meat, leading the life of a Brahmachārin, and devoted to the good of all creatures, attains to the extensive regions, of great happiness, belonging to the Adityas.[91] While performing his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and unguents.[92] That man who having fasted for twenty days takes a single meal on the twentyfirst day and bears himself in this way for a full year, pouring libations every day on his sacred fire,[93] attains to the regions of Uçanas and Cakra, of the Açwins and the Maruts, and resides there in uninterrupted happiness of great measure.[94] Unacquainted with sorrow of every kind,

he rides the foremost of cars for making his journeys, and waited upon by foremost of celestial damsels, and possessed of puissance, he sports in joy like a celestial himself.[95] That man who having fasted for one and twenty days takes a single meal on the twentysecond day and bears himself in this way for a full year, pouring libations on his sacred fire every day,[96] abstaining from injuring any creature, adhering to truthfulness of speech, and freed from malice, attains to the regions of the Vasus and becomes endued with the effulgence of the Sun.[97] Possessed of the power of going everywhere at will, subsisting upon nectar, and riding on the foremost of cars, his person decked with celestial ornaments, he sports in joy in the company of celestial damsels.[98] That man who having fasted for two and twenty days takes a single meal on the twentythird day and bears himself in this way for a full year, thus regulating his diet and keeping his senses under control,[99] attains to the regions of the deity of Wind, of Uçanas, and of Rudra. Capable of going everywhere at will and always roving at will, he is worshipped by diverse tribes of Apsaras.[100] Riding on the foremost of cars and his person decked with celestial ornaments, he sports for countless years in great felicity in the company of celestial damsels.[101] That man who having fasted for three and twenty days eats a little ghee on the twentyfourth day, and bears himself in this way for a full year, pouring libations on his sacred fire,[102] resides for countless years in great happiness in the regions of the Ādityas, his person decked with celestial robes and garlands and celestial perfumes and unguents.[103] Riding on an excellent car made of gold and possessed of great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial damsels.[104] That man who having fasted for four and twenty days eats a single meal on the twentyfifth day, and bears himself thus for a full year, succeeds in obtaining a car of the foremost kind, full of every article of enjoyment.[105] He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a rattle as deep as the roar of the clouds,[106] ridden by celestial damsels, and all made of pure gold and possessed of great beauty. Himself riding

on an excellent celestial car possessed of great beauty,[107] he resides in those regions for a thousand Kalpas, in the company of hundreds of celestial damsels, and subsisting upon the succulence of ambrosia that is sweet as nectar itself.[108] That man who having fasted for five and twenty days eats only one meal on the twentysixth day, and bears himself thus for a full year in the observance of such a regulation in respect of diet,[109] keeping his senses under control, freed from attachment (to worldly objects), and pouring libations every day on his sacred fire,—that blessed man,—worshipped by the Apsaras, attains to the regions[110] of the seven Maruts and of the Vasus. When performing his journeys he is followed by a large train of cars made of excellent crystal and adorned with all kinds of gems, and ridden by Gandharvas and Apsaras who show him every honor. He resides in those regions, in enjoyment of such felicity, and endued with celestial energy, for two thousand Yugas.[111-112] That man who having fasted for six and twenty days eats a single meal on the twentyseventh day and bears himself in this way for a full year, pouring libations every day on his sacred fire,[113] acquires great merit and proceeding to Heaven receives honors from the deities. Residing there, he subsists on nectar, freed from thirst of every kind, and enjoying every felicity.[114] His soul purified of every dross and performing his journeys on a celestial car of great beauty, he lives there, O king, bearing himself after the manner of the celestial Rishis and the royal sages.[115] Possessed of great energy, he dwells there in great happiness in the company of celestial damsels of highly agreeable manners, for three thousand Yugas and Kalpas.[116] That man who having fasted for seven and twenty days eats a single meal on the twentyeighth day and bears himself in this way for a full year, with soul and senses under perfect control,[117] acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Possessed of every article of enjoyment, and endued with great energy, he blazes with the effulgence of the midday sun.[118] Sportive damsels of the most delicate features and endued with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial orna-

ments,[119] gladden him with their company while he rides on a delightful and excellent car possessed of the effulgence of the sun and equipt with every article of enjoyment, for thousands and thousands of Kalpas.[120] That man who having fasted for eight and twenty days eats a single meal on the twentyninth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech,[121] attains to auspicious regions of great happiness that are worshipped by celestial Rishis and royal sages. The car he obtains is endued with the effulgence of the sun and the moon;[122] made of pure gold and adorned with every kind of gem, ridden by Apsaras and Gandharvas singing melodiously.[123] Thereon he is attended by auspicious damsels adorned with celestial ornaments of every kind. Possessed of sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company.[124] Endued with every article of enjoyment and with great energy, and possessed of the splendour of a blazing fire, he shines like a celestial, with a celestial form having every excellence.[125] The regions he attains are those of the Vasus and the Maruts, of the Sãddhyas and the Açwins, of the Rudras and of Brahman himself.[126] That man who having fasted for a full month takes a single meal on the first day of the following month and bears himself in this way for a full year, looking on all things with an equal eye, attains to the regions of Brahman himself.[127] There he subsists upon the succulence of ambrosia. Endued with a form of great beauty and highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays.[128] Devoted to Yoga and adorned with celestial robes and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, unacquainted with the least sorrow. He shines on his car attended by damsels that blaze forth with effulgence emitted by themselves.[129] Those damsels, the daughters of the celestial Rishis and the Rudras, adore him with veneration.[130] Capable of assuming diverse forms that are highly delightful and highly agreeable, their speech is characterised by diverse kinds of sweetness, and they are able to gladden the person they wait upon in diverse kinds

of ways.[131] While performing his journeys, he rides on a car that looks like the firmament itself in complexion (for subtlety of the materials that compose it). In his rear are cars that look like the Moon; before him are those that resemble the clouds; on his right are vehicles that are red; below him are those that are blue; and above him are those that are of variegated hue. He is always adored by those that wait upon him.[132-133] Endued with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on that division of the Earth which is called Jamvudwipa.[134] Verily, possessed of the effulgence of a deity, he lives in that region of unalloyed felicity for as many years as the drops of rain that fall upon the Earth in the season of showers.[135] The man who, having fasted for a whole month, eats on the first day of the following month, and bears himself in this way for ten years, attains to the status of a great Rishi. He has not to undergo any change of form while proceeding to Heaven for enjoying the rewards of his acts in this life.[136] Verily, even this is the status to which one attains by restraining speech, practising self-denial, subjugating wrath, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly adoring the two twilights.[137] That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as stainless as ether and endued with effulgence like that of the Sun himself.*[138] Such a man, O king, proceeding to Heaven in even his own carnal form, enjoys all the felicity that is there like a deity at his will.[139]

"'I have thus told thee, O chief of the Bharatas, what the excellent ordinances are in respect of sacrifices, one after another, as dependent upon the fruits of fasts.†[140] Poor men,

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* 'Abhrāvakāçaçilā' is explained by Nilakantha as 'having the attribute of the 'Avakāça' or place of 'Abhra' or the clouds. Hence, as stainless as the ether, which, of course, is the purest of all the elements.—T.

† Sacrifices have for their soul either the actual rites laid down in the scriptures or fasts of several kinds. The observance of fasts is equal to the performance of sacrifices, for the merits of both are equal.—T.

O son of Prithā, (who are unable to perform sacrifices) may, nevertheless, acquire the fruits thereof (by the observance of fasts). Verily, by observing these fasts, even a poor man may attain to the highest end,[141] O foremost one of Bharata's race, attending all the while, besides, to the worship of the deities and the Brāhmanas. I have thus recited to thee in detail the ordinances in respect of fasts.[142] Do not harbour any doubt in respect of those men that are so observant of vows, that are so heedful and pure and high-souled, that are so freed from pride and contentions of every kind, that are endued with such devoted understandings, and that pursue their end with such steadiness and fixity of purpose without ever deviating from their path.' "[143]

Section CVIII.

"Yudhishthira said,—'Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas. Indeed, it behooveth thee to expound to me what that Tirtha is which conduces to the greatest purity!'*[1]

"Bhishma said,—'Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom.[2] Adhering to eternal Truth, one should bathe in the Tirtha called Mānasa, which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake.†[3] The fruits, in the form of

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* The ward 'Tirtha' as already explained (in the Cānti Parvan) means a sacred water. There can be no Tirtha without a piece of water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.—T.

† The language is figurative. By 'Mānasa' is not meant the trans-Himalayan lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word is used to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is represented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of

cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquillity.[4] Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, &c.), that have no spouses and children and houses and gardens, &c., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas.[5] He who is acquainted with the truths of all things and who is freed from the idea of *meum*, is said to be the highest Tirtha.* In searching the indications of purity, thy gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not).[6] Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves,[7] they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing.[8] That man whose limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial. Even such a person is said to be pure both inwardly and outwardly.[9] They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity.[10] Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind.[11] Purity of conduct constitutes the purity of the mind. The purity that one attains

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this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name.—T.

* 'One freed from the idea of meum' implies him who identifies himself with all creatures; him, that is, in whom the idea of self has been extinguished.—T.

by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge, is regarded as the best.[12] Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahma in the Tirtha called Mānasa, are the true ablutions of those that are conversant with Truth.[13] That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure.[14] These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on the Earth also.[15] Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on Earth as well, and particular waters, that are regarded sacred.[16] By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to Heaven when they leave this world.[17] In consequence of their association with persons that are righteous, through the special efficacy of the earth itself of those spots and of particular waters, there are certain portions of the Earth that have come to be regarded as sacred.[18] The Tirthas of the mind are separate and distinct from those of the Earth. That person who bathes in both attains to success without any delay.[19] As strength without exertion, or exertion without strength can never accomplish anything, singly, and as these, when combined, can accomplish all things,[20] even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best.' "[21]

Section CIX.

"Yudhishthira said,—'It behooveth thee, O grandsire, to tell me what is the highest, the most beneficial, and the most certain fruit of all kinds of fasts in this world !'[1]

"Bhishma said,—'Listen, O king, to what was sung by the Self-born himself and by accomplishing which a person, without doubt, attains to the highest happiness.[2] That man who fasts on the twelfth day of the moon in the month called Mārgaçirsha and worships Krishna as Keçava for the whole day and night, attains to the merit of the Horse-sacrifice and becomes cleansed of all his sins.[3] He who, after the same manner, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Nārāyana, for the whole day and night, attains to the merits of the Vājapeya sacrifice and the highest success.[4] He who fasts on the twelfth day of the moon in the month of Māgha and worships Krishna, as Mādhava, for the whole day and night, attains to the merits of the Rājasuya sacrifice, and rescues his own race (from misery).*[5] He who fasts on the twelfth day of the moon in the month of Phālguna and worships Krishna as Govinda, for the whole day and night, attains to the merit of the Atirātra sacrifice and goes to the region of Soma.[6] He who fasts on the twelfth day of the moon in the month of Chaitra and worships Krishna as Vishnu, for the whole day and night, attains to the merit of the Pundarika sacrifice and proceeds to the region of the deities.[7] By observing a similar fast on the twelfth day of the month of Vaiçākha and worshipping Krishna as the slayer of Madhu for the whole day and night, one attains to the merits of the Agnishtoma sacrifice and proceeds to the region of Soma.[8] By observing a fast on the twelfth lunar day in the month of Jaishtha and worshipping Krishna as him who had (in Vali's sacrifice) covered the universe with three steps of his, one attains to the merits of the

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* Such a man, through the merit he acquires, causes his deceased ancestors and descendants to be freed from every kind of misery in the next world.—T.

Gomedha sacrifice and sports with the Apsaras in great happiness.[9] By observing a fast on the twelfth day of the moon in the month of Āshāda and worshipping Krishna as the dwarf (who beguiled the Asura king Vali), one attains to the merits of the Naramedha* sacrifice and sports in happiness with the Apsaras.[10] By observing a fast for the twelfth lunar day of the month of Crāvana and worshipping Krishna for day and night as Creedhara, one attains to the merits of the sacrifice called Panchayajna and acquires a beautiful car in Heaven whereon he sports in joy.[11] By observing a fast on the twelfth day of the moon in the month of Bhādrapada and worshipping Krishna as Hrishikeça for the whole day and night, one attains to the merits of the Sautrāmani sacrifice and becomes cleansed of all sins.[12] By observing a fast for the twelfth day of the moon in the month of Āçwin and worshipping Krishna as Padmanābha, one attains, without doubt, to the merits of that sacrifice in which a thousand kine are given away.[13] By observing a fast for the twelfth day of the moon in the month of Kārtika and worshipping Krishna as Dāmodara, one attains, without doubt, to the combined merits of all the sacrifices.[14] He who, in this way, adores Krishna for a whole year as Pundarikāksha, acquires the power of recollecting the incidents of his past births and wins much wealth in gold.[15] Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this way, one should, at the conclusion of one's vow, feed a number of Brāhmanas or make gifts unto them of ghee.[16] The illustrious Vishnu, that ancient Being, has himself said that there is no fast that possesses merits superior to what attach to fast of this kind.' "[17]

Section CX.

Vaiçampāyana said,—"Approaching the Kuru grandsire, venerable in years, *viz.*, Bhishma, who was then lying on his

* In the Naramedha, a human being was offered up as the sacrifice.—T.

bed of arrows, Yudhishthira possessed of great wisdom put the following question.[1]

"Yudhishthira said,—'How, O grandsire, does one acquire beauty of form and prosperity and agreeableness of disposition? How, indeed, does one become possessed of religious merit and wealth and pleasure? How does one become endued with happiness?'[2]

"Bhishma said,—'In the month of Mārgaçirsha, when the moon comes in conjunction with the asterism called Mulā, when his two feet are united with that very asterism, O king, when Rohini is in his calf,[3] when his knee joints are in Açwini, and his thighs are in the two Āshādas, when Phālguni makes his anus, and Krittikā his waist,[4] when his navel is in Bhādrapada, his ocular region in Revati, and his back on the Dhanishthās, when Anurādhā makes his belly,[5] when with his two arms he reaches the Viçākhas, when his two hands are indicated by Hastā, when Punarvasu, O king, makes his fingers, Açleshā his nails,[6] when Jyeshthā is known for his neck, when by Cravanā is pointed out his ears, and his mouth by Pushyā, when Swāti is said to constitute his teeth and lips,[7] when Catabhishā is his smile and Maghā his nose, when Mrigaçiras is known to be in his eye, and Chitrā in his forehead,[8] when his head is in Bharani, when Ārdrā constitutes his hair, O king, the vow called Chandravrata should be commenced. Upon the completion of that vow, gifts of ghee should be made unto Brāhmanas conversant with the Vedas.[9] As the fruit of that vow, one becomes possessed of prosperity, beauty of person, and that good luck which brings about knowledge. Indeed, one becomes, in consequence of such a vow, as full (of every blessed attribute) as the Moon himself when he is at full.' "[10]

SECTION CXI.

"Yudhishthira said,—'O grandsire, O thou that art possessed of great wisdom and conversant with all the scriptures, I desire to know those excellent ordinances in consequence of which mortal creatures have to travel through their rounds of

rebirth.[1] What is that conduct by following which, O king, men succeed in attaining to high heaven, and what is that conduct by which one sinks in Hell ?[2] When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those that follow them thither ?'[3]

"Bhishma said,—'Yonder comes the illustrious Vrihaspati of great intelligence! Do thou ask his blessed self. The subject is an eternal mystery.[4] None else is capable of explaining the matter. There is no speaker like Vrihaspati !'[5]

Vaiçampāyana said,—"While the son of Prithā and the son of Gangā were thus speaking with each other, there came to that spot from the firmament the illustrious Vrihaspati of cleansed soul.[6] King Yudhishthira, and all others, with Dhritarāshtra at their head, stood up and received Vrihaspati with proper honors. Verily, the worship they offered to the preceptor of the celestials was excellent.[7] Then Dharma's royal son, Yudhishthira, approaching the illustrious Vrihaspati, asked him the question in proper form, desirous of knowing the truth.[8]

"Yudhishthira said,—'O illustrious one, thou art conversant with all duties and all the scriptures. Do thou tell me what is truly the friend of mortal creatures ?[9] Is the father, or mother or son, or preceptor, or kinsmen or relatives, or those called friends, that may be said to truly constitute the friend of a mortal creature ? One goes to the next world, leaving one's dead body that is like a piece of wood or a clod of earth. Who is it that follows him thither ?'[10]

"Vrihaspati said,—'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot.[11] One has really no companion in these acts. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends,[12] leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and proceed to their own concerns.[13] Only Righteousness followes the body that is thus abandoned by them all. Hence, it is plain, that Righteousness, is the only friend and that Righteousness only should be

sought by all.[14] One endued with righteousness would attain to that high end which is constituted by Heaven. If endued with unrighteousness he attains to Hell.[15] Hence, the man of intelligence should always seek to acquire righteousness through wealth won by lawful means. Righteousness is the one only friend which creatures have in the world hereafter.[16] Led by cupidity, or stupefaction, or compassion, or fear, one destitute of much knowledge is seen to do improper acts, for the sake of even another, his judgment thus stupefied by cupidity.*[17] Righteousness, wealth, and pleasure,—these three constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.'[18]

"Yudhishthira said,—'I have carefully heard the words spoken by thy illustrious self,—these words that are fraught with righteousness, and that are highly beneficial. I wish now to know of the existence of the body (after death).†[19] The dead body of man becomes subtile and unmanifest. It becomes invisible. How is it possible for Righteousness to follow it?'[20]

"Vrihaspati said,—'Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together behold as witnesses the merits (and demerits) of all living creatures. With these, Righteousness follows the creature (when dead).‡[21-22] When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, O thou of great intelligence, leave it at the same time.[23] Endued with merit (and demerit) Jiva, (after the destruction of this body) attains to another. After the attainment by Jiva of that body, the presiding deties of the five elements once more behold as witnesses all his acts good and bad.[24] What else dost thou wish to hear? If endued

* The sense seems to be this: One that is not possessed of much learning is run to do improper acts. These acts are all done for another, *viz.*, one's body and the senses and not oneself. The *para* here is the Notself.—T.

† 'Nichayam' is, as explained by the Commentator, 'Avasthitim.'—T.

‡ The sense is that when these leave the body, they are accompanied by Righteousness.—T.

with righteousness, Jiva enjoys happiness. What other topic, belonging to this or the other world, shall I discourse upon?'[25]

"Yudhishthira said,—'Thy illustrious self has explained how Righteousness follows Jiva. I desire to know how the vital seed is originated.'[26]

"Vrihaspati said,—'The food that these deities, O king, who dwell in the body, *viz.*, Earth, Wind, Ether, Water, Light, and Mind, eat[27] gratifies them. When those five elements become gratified, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O thou of cleansed soul![28] When an act of union takes place between male and female, the vital seed flows out and causes conception. I have thus explained to thee what thou hadst asked. What else dost thou wish to hear!'[29]

"Yudhishthira said,—'Thou hast, O illustrious one, said how conception takes place. Do thou explain how the Jiva that takes birth grows (by becoming possessed of body).'[30]

"Vrihaspati said,—'As soon as Jiva enters the vital seed, he becomes overwhelmed by the elements already mentioned. When Jiva becomes disunited therewith, he is said to attain to the other end (*viz.*, death).[31] Endued as Jiva becomes with all those elements, he attains, in consequence thereof, a body. The deities that preside over those elements behold as witnesses all his acts good and bad. What else dost thou wish to hear?'[32]

"Yudhishthira said,—'Leaving off skin and bone and flesh, and becoming destitute of all those elements, in what does Jiva reside, O illustrious one, for enjoying and enduring happiness and misery?'[33]

"Vrihaspati said,—'Endued with all his acts, Jiva quickly enters the vital seed, and availing of the functional flow of women, takes birth in time, O Bhārata.[34] After birth, Jiva receives woe and death from the messengers of Yama. Indeed, misery and a painful round of rebirth are his inheritence.[35] Endued with life, O king, Jiva in this world, from the moment of his birth, enjoys and endures his own (previous) acts, depending upon righteousness (and its reverse).[36] If Jiva, according to the best of his power, follows righteousness from

the day of his birth, he then succeeds in enjoying, when reborn, happiness without interruption.[37] If, on the other hand, without following righteousness without interruption, he acts sinfully, he reaps happiness at first as the reward of his righteousness and endures misery after that.[38] Endued with unrighteousness, Jiva has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.*[39] Listen to me as I tell thee what the different acts are by doing which Jiva, stupefied by folly, has to take birth in different orders of being,[40] as declared in the Vedas, the scriptures, and the (sacred) histories. Mortals have to go to the frightful regions of Yama. In those regions, O king, there are places that are fraught with every merit and that are worthy on that account of being the abodes of the very deities.[41] There are, again, places in those regions that are worse than those which are inhabited by animals and birds. Indeed, there are spots of these kinds in the abode of Yama which (so far as its happier regions are concerned) is equal to the region of Brahman himself in merits.[42] Creatures, bound by their acts, endure diverse kinds of misery. I shall, after this, tell thee what those acts and dispositions are in consequence of which a person obtains to an end that is fraught with great misery and terror.[43-44] If a regenerate person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the assinine order.[45] He has to live as an ass for five and ten years. Casting off his assinine form, he has next to take birth as an ox and which state he has to live for seven years.[46] Casting off his bovine form, he has next to take birth as a Rākshasa of the regenerate order. Living as a Rākshasa of the regenerate order for three months, he then regains his status (in his next birth) of a Brāhmana.†[47] A Brāhmana, by officiating at the sacrifice of a fallen person, has to take birth as a vile worm. In this form he has to live for five and

* Intermediate, *i. e.*, between deities and human beings; hence, animals and birds.—T.

† 'Brahma-Rākshasa' is a Rākshasa that belongs, like Rāvana and others, by birth to the regenerate order.—T.

ten years, O Bhārata.[48] Freed from the status of a worm, he next takes birth as an ass. As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years.[49] After that, he takes birth as a cock, and living for five years in that form, he takes birth as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year he regains his status of humanity.[50] That foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world.[51] Such a person, O monarch, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assinine form, he has to wander for sometime in great affliction as a spirit. After the expiration of that period, he has to take birth as a Brāhmana.[52] That sinful disciple who even in thought commits adultery with the wife of his preceptor, has in consequence of such a sinful heart, to undergo many fierce shapes in this world.[53] First taking birth in the canine order he has to live for three years. Casting off the canine form when death comes, he takes birth as a worm or vile vermin.[54] In this form he has to live for a year. Leaving that form he succeeds in regaining his status as a human being of the regenerate order.[55] If the preceptor kills, without reason, his disciple who is even as a son to him, he has, in consequence of such a wilful act of sin on his part, to take birth as a beast of prey.[56] That son who disregards his father and mother, O king, has to take birth, after leaving off his human form as an animal of the assinine order.[57] Assuming the assinine form he has to live for ten years. After that he has to take birth as a crocodile, in which form he has to live for a year. After that he regains the human form.[58] That son with whom his parents become angry, has, in consequence of his evil thoughts towards them, to take birth as an ass.[59] As an ass he has to live for ten months. He has then to take birth as a dog and to remain as such for four and ten months. After that he has to take birth as a cat and living in that form for seven months he regains his status of humanity.[60] Having spoken ill of parents, one has to take birth as a Sārika. Striking them

one has to take birth, O king, as a tortoise.[61] Living as a tortoise for ten years, he has next to take birth as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains the status of humanity.[62] That man who, while subsisting upon the food that his royal master supplies, commits acts that are injurious to the interests of his master,—that man, thus stupefied by folly, has after death to take birth as an ape.[63] For ten years he has to live as an ape, and after that for five years as a mouse. After that he has to become a dog, and living in that form for a period of six months he succeeds in regaining his status of humanity.[64] That man who misappropriates what is deposited with him in trustfulness, has to undergo a hundred transformations. He at last takes birth as a vile worm.[65] In that order he has to live for a period of ten and five years, O Bhārata. Upon the exhaustion of his great demerit in this way, he succeeds in regaining his status of humanity.[66] That man who harbours malice towards ethers has, after death, to take birth as a Cārngaka. That man of wicked understanding who becomes guilty of breach of trust has to take birth as a fish.[67] Living as a fish for eight years, he takes birth, O Bhārata, as a deer. Living as a deer for four months, he has next to take birth as a goat.[68] After the expiration of a full year he casts off his goatish body, he takes birth then as a worm. After that he succeeds in regaining his status of humanity.[69] That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalāya, Mudga, wheat, Atasi, and other kinds of corn, has to take birth as a mouse.*[70-71] After leading the life for sometime he has to take birth as a hog. As soon as he takes birth as a hog he has to die of disease.[72] In consequence of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his status of humanity.[73] Having committed an act of adultery with the spouse of

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* 'Māsha' is *Phaseolus Roxbarghii.* 'Kulattha' is *Dolichos biflosus, Roxb.* 'Kalāya' is *Pisum Sativum, Linn.* 'Mudga' is *Phaseolus Mungo, Linn.* 'Atasi' is *Linum usitattisimum, Linn.*—T.

another man, one has to take birth as a wolf. After that he has to assume the forms of a dog and jackel and vulture. He has next to take birth as a snake and then as a Kanka and then as a crane.*[74] That man of sinful soul who, stupefied by folly, commits an act of sexual congress with the spouse of a brother, has to take birth as a male Kokila and to live in that form for a whole year, O king.[75] He who, through lust, commits an act of sexual congress with the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take the form of a hog.[76] He has to live in his porcine form for five years and then to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock.[77] He has next to live for three months as an ant, and then as a worm for a month. Having undergone these transformations he has next to live as a vile worm for four and ten years.[78] When his sin becomes exhausted by such chastisement, he at last regains the status of humanity.[79] When a wedding is about to take place, or a sacrifice, or an act of gifts is about to be made, O thou of great puissance, the man who offers any obstruction, has to take birth in his next life as a vile worm.[80] Assuming such a form he has to live, O Bhārata, for five and ten years. When his demerit is exhausted by such suffering, he regains the status of humanity.[81] Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, has, O king, to take birth among vile worms.[82] Assuming such a form, O Yudhishthira, he has to live for a period of three and ten years. Upon the exhaustion of his demerit by such sufferance, he regains the status of humanity.[83] He who eats without having performed the rites in honor of the deities or those in honor of the Pitris or without having offered (even) oblations of water to both the Rishis and the Pitris, has to take birth as a crow.[84] Living as a crow for a hundred years, he next assumes the form of a cock. His next transformation is that of a snake for a month. After this, he regains the status of humanity.[85] He who disregards

* A Kanka is a bird of prey.—T.

eldest brother who is even like a sire, has, after death, to take birth in the order of cranes.[86] Having assumed that form he has to live in it for two years. Casting off that form at the conclusion of that period, he regains the status of humanity.[87] That Çudra who has sexual intercourse with a Brāhmani woman, has, after death, to take birth as a hog.[88] As soon as he takes birth in the porcine order he dies of disease, O king. The wretch has next to take birth as a dog, O king, in consequence of his dire act of sin.[89] Casting off his canine form he regains, upon the exhaustion of his demerit, the status of humanity. The Çudra who begets offspring upon a Brāhmani woman, leaving off his human form, becomes reborn as a mouse.[90] The man who becomes guilty of ingratitude, O king, has to go to the regions of Yama and there to undergo very painful and severe treatment at the hands of the messengers, provoked to fury, of the grim king of the dead.[91] Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, all fraught with severe pain, frightful forests of sword-blades, heated sands, thorny Çālmalis,[92]—these and many other instruments of the most painful torture such a man has to endure in the regions of Yama, O Bhārata![93] The ungrateful person, O chief of Bharata's race, having endued such terrible treatment in the regions of the grim king of the dead, has to come back to this world and take birth among vile vermin.*[94] He has to live as a vile vermin for a period of five and ten years, O Bhārata. He has then to enter the womb and die prematurely before birth.[95] After this, that person has to enter the womb a hundred times in succession. Indeed, having undergone a hundred rebirths, he at last becomes born as a creature in same intermediate order between man and inanimate nature.[96] Having endured misery for a great many years, he has to take birth as a hairless tortoise.[97] A person that steals curds has to take birth as a crane. One becomes a

* He is repeatedly struck with the clubs and hammers and mallets. He is frequently impaled. He is confined with fiery vessels. He is dragged with forests of sword-blades. He is made to walk over heated sand. He is rubbed against thorny Çālmalis. The Çālmali is the *Bombox Malabaricum.*—T.

monkey by stealing raw fish. That man of intelligence who steals honey has to take birth as a gadfly.[98] By stealing fruits or roots or cakes one becomes an ant. By stealing Nishpāva one becomes a Halagolaka.*[99] By stealing Pāyasa one becomes in one's next birth a Tittiri bird. By stealing cakes one becomes a screech-owl.[100] That man of little of intelligence who steals iron has to take birth as a cow. That man of little understanding who steals white brass has to take birth as a bird of the Hārita species.[101] By stealing a vessel of silver one becomes a pigeon. By stealing a vessel of gold one has to take birth as a vile vermin.[102] By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.†[103] By stealing a piece of muslin one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after casting off one's human body.[104] By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life.[105] By stealing a piece of linen, one has to take birth as a hare. By stealing different kinds of colouring matter one has to take birth as a peacock.[106] By stealing a piece of red cloth one has to take birth as a bird of the Jivajivaka spicies. By stealing unguents (such as sandalpaste) and perfumes in this world,[107] the man possessed of cupidity, O king, has to take birth as a mole. Assuming the form of a mole one has to live in it for a period of five and ten years.[108] After the exhaustion of his demerit by such sufferance he regains the status of humanity. By stealing milk, one becomes a crane.[109] That man, O king, who, through stupefaction of the understanding, steals oil, has to take birth, after casting off this body, as an animal that subsists upon oil as his form.‡[110] That wretch who, himself

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* The Commentator explains that 'Nishpāva' means 'Rājamāsha' which is a kind of beans. It is the Dolichas catjung. 'Halagolaka' is a long-tailed worm.—T.

† A 'Krikara' is a kind of partridge. It is spelt also as 'Krikala' or 'Krikana.' A 'Vartaka' is a sort of quail.—T.

‡ 'Tailapāyin' is, literally, one that drinks oil. The name is applied to a cockroach.—T.

well-armed, slays another while that other is unarmed, from motives of obtaining his victim's wealth or from feelings of hostility, has, after casting off his human body, to take birth as an ass.[111] Assuming that assinine form he has to live for a period of two years and then he meets with death at the edge of a weapon. Casting off in this way his assine body he has to take birth in his next life as a deer always filled with anxiety (at the thought of foes that may kill him).[112] Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. Thus casting off his form of a deer, he next takes birth as a fish and dies in consequence of being dragged up in a net,[113] on the expiration of the fourth month. He has next to take birth as a beast of prey. For ten years he has to live in that form, and then he takes birth as a pard in which form he has to live for a period of five years.[114] Impelled by the change that is brought about by time, he then casts off that form, and, his demerit having been exhausted, he regains the status of humanity.[115] That man of little understanding who kills a woman has to go to the regions of Yama and to endure diverse kinds of pain and misery. He then has to pass through full one and twenty transformations.[116] After that, O monarch, he has to take birih as a vile vermin. Living as a vermin for twenty years, he regains the status of humanity.[117] By stealing food, one has to take birth as a bee. Living for many months in the company of other bees,[118] his demerit becomes exhausted and he regains the status of humanity. By stealing paddy, one becomes a cat.[119] That man who steals food mixed with sesame cakes has in his next birth to assume the form of a mouse large or small according to the largeness or smallness of the quantity stolen.[120] He bites human beings every day and as the consequence thereof becomes sinful and travels through a varied round of rebirths. That man of foolish understanding who steals ghee has to take birth as a gallinule.[121] That wicked wight who steals fish has to take birth as a crow. By stealing salt one has to take birth as an imitating parrot.[122] That man who misappropriates what is deposited with him through confidence, has to sustain a dimi-

nution in the period of his life, and dying has to take birth among fishes.[123] Having lived for sometime as a fish he dies and regains the human form. Regaining, however, the status of the humanity, he becomes short-lived.[124] Indeed, having committed sins, O Bhārata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people are entirely unacquainted with righteousness which has their own hearts for its authority.[125] Those men that commit diverse acts of sin and then seek to expiate them by continuous vows and observances of piety, become endued with both happiness and misery and live in great anxiety of heart.*[126] Those men that are of sinful conduct and that yield to the influence of cupidity and stupefaction, without doubt, take birth as Mlechcchas that do not deserve to be associated with.[127] Those men, on the other hand, who abstain from sin all their lives, become free from disease of every kind, endued with beauty of form, and possessed of wealth.[128] Women also, when they act in the way indicated, attain to births of the same kind. Indeed, they have to take births as the spouses of the animals I have indicated.[129] I have told thee all the faults that relate to the appropriation of what belongs to others. I have discoursed to thee very briefly on the subject, O sinless one.[130] In connection with some other subject, O Bhārata, thou shalt again hear of those faults. I heard all this, O king, in days of old, from Brahman himself,[131] and I asked all about it in a becoming way, when he discoursed on it in the midst of the celestial Rishis. I have told thee truly and in detail all that thou hadst asked me.[132] Having listened to all this, O monarch, do thou always set thy heart on righteousness.' "[133]

SECTION CXII.

"Yudhishthira said,—'Thou hast told me, O regenerate one, what the end is of unrighteousness or sin. I desire now to hear, O foremost of speakers, of what the end is of Righteousness![1] Having committed diverse acts of sin, by what acts

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* 'Vyathitāh' and 'vyadhitāh' is the correct reading.—T.

do people succeed in attaining to an auspicious end in this world? By what acts also do people attain to auspicious end in Heaven?'[2]

"Vrihaspati said,—'By committing sinful acts with perverted mind, one yields to the sway of unrighteousness and as a consequence goeth to hell.[3] That man who, having perpetrated sinful acts through stupefaction of mind, feels the pangs of repentance and sets his heart on contemplation (of the deity), has not to endure the consequences of his sins.[4] One becomes freed from one's sins in proportion as one repents for them.[5] If one, having committed a sin, O king, proclaims it in the presence of Brāhmanas conversant with duties, one becomes quickly cleansed from the obloquy arising from one's sin.[6] Accordingly as one proclaims one's sins, fully or otherwise, with concentrated mind, one becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough.[7] By making, with a concentrated mind, gifts of diverse kinds unto a Brāhmana, and concentrating the mind (on the deity), one attains to an auspicious end.[8] I shall now tell thee what those gifts are, O Yudhishthira, by making which a person, even if guilty of having committed sinful acts, may become endued with merit.[9] Of all kinds of gifts, that of food is regarded as the best. One desirous of attaining to merit should, with a sincere heart, make gifts of food.[10] Food is the life-breaths of men. From it all creatures are born. All the worlds of living creatures are established upon food. Hence food is applauded.[11] The deities, Rishis, Pitris, and men, all praise food. King Rantideva, in days of old, proceeded to Heaven by making gifts of food.[12] Food that is good and that has been acquired lawfully, should be given, with a cheerful heart, unto such Brāhmanas as are possessed of Vedic lore.[13] That man has never to take birth in an intermediate order, whose food, given with a cheerful heart, is taken by a thousand Brāhmanas.[14] A person, O chief of men, by feeding ten thousand Brāhmanas, becomes cleansed of unrighteousness and devoted to Yoga practices.[15] A Brāhmana conversant with the Vedas, by giving away food acquired by him as alms, unto a Brāhmana devoted to the study of the Vedas, succeeds in attaining to happiness

here.[16] That Kshatriya who, without taking anything that belongs to a Brāhmana, protects his subjects lawfully, and makes gifts of food, obtained by the exercise of his strength, unto Brāhmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O thou of righteous soul, in cleansing himself, O son of Pāndu, of all his sinful acts.[17-18] That Vaiçya who divides the produce of his fields into six equal shares and makes a gift of one of those shares unto Brāhmanas, succeeds by such conduct in cleansing himself from every sin.[19] That Cudra who, earning food by hard labour and at the risk of life itself, makes a gift of it to Brāhmanas, becomes cleansed from every sin.[20] That man who, by putting forth his physical strength, earns food without doing any act of injury to any creature, and makes gift of it unto Brāhmanas succeeds in avoiding all calamities.[21] A person by cheerfully making gifts of food acquired by lawful means unto Brāhmanas pre-eminent for Vedic lore, becomes cleansed of all his sins.[22] By treading in the path of the righteous one becomes freed from all sins. A person by making gifts of such food as is productive of great energy, becomes himself possessed of great energy.[23] The path made by charitable persons is always trod by those that are endued with wisdom. They that make gifts of food are regarded as givers of life. The merit they acquire by such gifts is eternal.[24] Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned to make always gifts of it unto deserving men. Food is the great refuge of the world of living creatures.[25] By making gifts of food, one has never to go to hell. Hence, one should always make gifts of food, having earned it by lawful means.[26] The house-holder should always seek to eat after having made a gift of food unto a Brāhmana. Every man should make the day fruitful by making gifts of food.*[27] A person by feeding, O king, a thousand Brāhmanas all of whom are conversant with duties and the scriptures and the sacred histories,[28] has not to go to Hell and to return to this world for undergoing rebirths. Endued with the fruition of

* That day is sterile or lost in which no gift is made of food.—T.

every wish, he enjoys great felicity hereafter.[29] Possessed of such merit, he sports in happiness, freed from every anxiety, possessed of beauty of form and great fame and endued with wealth.[30] I have thus told thee all about the high merit of gifts of food. Even this is the root of all righteousness and merit, as also of all gifts, O Bhārata !' "[31]

Section CXIII.

"Yudhishthira said,—'Abstaintion from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors,—which amongst these is fraught with the greatest merit with respect of a person ?'[1]

"Vrihaspati said,—'All these six are fraught with merit. They are different doors of Righteousness. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas ![2] I shall tell thee what constitutes the highest good of a human being. That man who practices the religion of universal compassion achieves his highest good.[3] That man who keeps under control the three faults, *viz.*, lust, wrath, and cupidity, by throwing them upon all creatures, (and practises the virtue of compassion), attains to success.*[4] He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness in the next world.[5] That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness.[6] The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a

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* 'Kāma' and 'krodha' are mentioned ; but the use of 'cha' gives by implication cupidity. What is meant by 'nidhāya-sarvabhuteshu' is, dividing them into infinite small parts, to cast them off from oneself to others. It is painful to see how the Burdwan translators misunderstand Verses 2 and 3. They read 'Hanti' for 'Hanta,' and write ridiculous nonsense.—T.

person leaves no track behind.* One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness.[8] In refusals and gifts, in happiness and misery, in the agreeable and the disagreeable, one should judge of their effects by a reference to one's own self.†[9] When one injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this. I have told thee what Righteousness is even by this subtile way.' "[10]

Vaiçampāyana continued,—"The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishthira the just, ascended upwards for proceeding to Heaven, before our eyes."[11]

Section CXIV.

Vaiçampāyana said,—"After this, king Yudhishthira, endued with great energy, and the foremost of eloquent men, addressed his grandsire lying on his bed of arrows, in the following words.[1]

"Yudhishthira said,—'O thou of great intelligence, the Rishis and Brāhmanas and the deities, led by the authority of the Vedas, all applaud that religion which has compassion for its indication.[2] But, O king, what I ask thee is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in cleansing himself from misery?'[3]

* In the first line, after 'Sarvabhutāni' 'ātmatwena' is understood. The sense of this Verse seems to be this: such a man leaves no trace behind him, for he becomes identified with Brahma. He is, therefore, said to be 'apada.' The deities, on the other hand, are 'padaishinah', for they desire a fixed abode such a Heaven or a spot fraught with felicity.—T.

† The sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitations one addressed to that other. So with regard to the rest.—T.

"Bhishma said,—'Utterers of Brahma have said that there are four kinds of compassion or abstention from injury. If even one of those four kinds be not observed, the religion of compassion, it is said, is not observed.[4] As all four-footed animals are incapable of standing on three legs, even so the religion of compassion cannot stand if any of those four divisions or parts be wanting.[5] As the foot-prints of all other animals are engulphed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts.*[6-7] Discarding it mentally at the outset, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be cleansed in a threefold way.[8] It is heard that utterers of Brahma ascribe to three causes (the sin of eating meat). That sin may attach to the mind, to words, and to acts.[9] It is for this reason that men of wisdom who are endued with penances refrain from eating meat. Listen to me, O king, as I tell thee what the faults are that attach to the eating of meat.[10] The meat of other animals is like the flesh of one's son. That foolish person, stupified by folly, who eats meat is regarded as the vilest of human beings.[11] The union of father and mother produces an offspring. After the same manner, the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated rebirths fraught with great misery.[12] As the tongue is the cause of the knowledge or sensation of taste, so, the scriptures declare, attachment proceeds from taste.†[13] Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, gradually attracts the mind and enslaves it.[14] How will those foolish men that subsist upon meat succeed in listening to the sweet music of (celestial) drums and cymbals and lyres and harps?[15] They who eat meat

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* By committing a slaughter, one becomes guilty of it. By inciting others to it, one becomes guilty. By mentally committing an act of slaughter, one becomes guilty of it.—T.

† *I. e.*, by eating meat, one feels the desire for meat increasing. A taste or predilection for meat is thus created. Hence, the best course is total abstinence.—T.

applaud it highly, suffering themselves to be stupified by its taste which they pronounce to be something inconceivable, undescriable, and unimaginable.[16] Such praise even of meat is fraught with demerit. In former days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of merit, have proceeded to Heaven.[17] In this way, O monarch, the religion of compassion is surrounded by four considerations. I have thus declared to thee that religion which comprises all other religions within it.' "[18]

Section CXV.

"Yudhishthira said,—'Thou hast told it many times that obstention from injury is the highest religion. In Crāddhas, however, that are performed in honor of the Pitris, persons for their own good should make offerings of diverse kinds of meat.[1] Thou hast said so while discoursing formerly upon the ordinances in respect of Crāddhas. How can meat, however, be procured without slaying a living creature? Thy declarations, therefore, seem to me to be contradictory.[2] A doubt has, therefore, arisen in our mind respecting the duty of abstaining from meat. What are the faults that one incurs by eating meat, and what are the merits that one wins?[3] What are the demerits of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What the merits or demerits of him who kills a living creature for another? Or of him who eats meat buying it of others?[4] I desire, O sinless one, that thou shouldst discourse to me on this topic in detail. I desire to ascertain this eternal religion with certainty.[5] How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become endued with excellent indications?'[6]

"Bhishma said,—'Listen to me, O scion of Kuru's race, what the merit is that attaches to abstention from meat. Listen to me as I declare to thee what the excellent ordinances, in truth, are on this head.[7] Those high-souled persons who

desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury.[8] On this topic, O scion of Kuru's race, innumerable discourses took place between the Rishis. Listen, O Yudhishthira, what their opinion was.[9] The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, adores the deities every month in horse-sacrifices, is equal to his who discards honey and meat.[10] The seven celestial Rishis, the Vālakhillyas, and those Rishis who drink the rays of the sun, endued as all of them are with great wisdom, applaud abstention from meat.[11] The Self-born Manu has said that man who does not eat meat, or who does not slay living creatures, or who does not cause them to be slain, is a friend of all creatures.[12] Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous.[13] The righteous-souled Nārada has said that that man who wishes to increase his own flesh by eating the flesh of other creatures, meet with calamity.[14] Vrihaspati has said that that man who abstains from honey and meat acquires the merit of gifts and sacrifices and penances.[15] In my estimation, these two persons are equal, *viz.*, he who adores the deities every month in a horse-sacrifice for a space of hundred years and he who abstains from honey and meat.[16] In consequence of abstention from meat one comes to be regarded as one who always adores the deities in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities.[17] That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bhārata, of all the sacrifices, cannot bestow its like.[18] It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear.[19] That learned person who giveth to all living creatures the Dakshinā of complete assurance comes to be regarded, without doubt, as the giver of life-breaths in this

world.*[20] Even this is the high religion which men of wisdom applaud. The life-breaths of other creatures are as dear to them as those of one's to one's own self.[21] Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour which they like others to observe towards themselves. It is seen that even those men who are possessed of learning and who seek to achieve the highest good in the form of Emancipation, are not free from the fear of death.[22] What need there be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter?[23] For this reason, O monarch, know that the discarding of meat is the highest refuge of religion, of Heaven, and of happiness.[24] Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truths from which all duty proceeds.[25] Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be had. Hence is the fault in eating flesh.[26] The deities, who subsist upon Swāhā, Swadhā, and nectar, are devoted to truth and sincerity. Those persons, however, who are for gratifying the sensation of taste, should be known as Rākshasas wedded to the attribute of Passion.[27] That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, *viz.*, in terrible wildernesses or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fright from wild animals or snakes.[28-29] All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and himself has never to become anxious.[30] If there were nobody who ate flesh there would then be nobody to kill living creatures. The man who kills living creatures kills them for the sake of the

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* The sense is this: he who observes the vow of abstention from injury comes to be regarded as the giver of life-breaths in this world. The assurance given to all creatures of never injuring them on any occassion is the Dakshinā or Sacrificial present of the great sacrifice that is constituted by universal compassion or abstention from injury.—

person who eats flesh.[31] If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures goes on in the world.[32] Since, O thou of great splendour, the period of life is shortened of persons who slaughter living creatures or cause them to be slaughtered, it is clear that the person who wishes his own good should give up meat entirely.[33] Those fierce persons who are engaged in the slaughter of living creatures, never find protectors when they are in need. Such persons should always be molested and persecuted even as beasts of prey.[34] Through cupidity or stupefaction of the understanding, for the sake of strength and energy, or through association with the sinful, the disposition manifests itself in men for sinning.[35] That man who seeks to increase his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families.[36] High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, productive of fame and Heaven, and a great propitiation by itself.[37] This I heard in days of old, O son of Kunti, from Mārkandeya when that Rishi discoursed on the demerits of eating flesh.[38] He who eats the flesh of animals that are desirous of living but that have been killed by either himself or others, incurs the sin that attaches to the slaughter for his this act of cruelty.[39] He who purchases flesh slays living creatures through his wealth. He who eats flesh slays living creatures through such act of eating. He who binds or seizes and actually kills living creatures is the slaughterer. These are the three kinds of slaugther, each of these three acts being so.[40] He who does not himself eat flesh but approves of an act of slaughter becomes stained with the sin of slaughter.[41] By abstaining from meat and showing compassion to all creatures one becomes incapable of being molested by any creature, and acquires a long life, perfect health, and happiness.[42] The merit that is acquired by a person by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land.[43] One should never eat meat of animals not dedicated in sacri-

fices and that are, therefore, slain for nothing, and that has not been offered to the gods and Pitris with the aid of the ordinances. There is not the slightest doubt that a person by eating such meat goes to Hell.[44] If one eats the meat that has been sanctified in consequence of its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brāhmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin.[45] That wretch among men who slays living creatures for the sake of those who would eat them, incurs great demerit. The eater's demerit is not so great.[46] That wretch among men who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly become a resident of Hell.[47] That man who having eaten flesh abstains from it afterwards, attains to great merit in consequence of such abstention from sin.[48] He who arranges for obtaining flesh, he who approves of those arrangements, he who slays, he who buys or sells, he who cooks, and he who eats, are all regarded as eaters of flesh.[49] I shall now cite another authority, depending upon what was declared by the ordainer himself, that is ancient, adored by the Rishis, and established in the Vedas.[50] It has been said that that religion which has acts for its indications has been ordained for house-holders, O chief of kings, and not for those men who are desirous of emancipation.[51] Manu himself has said that meat which is sanctified with mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honor of the Pitris, is pure.[52] All other meat falls under the class of what is obtained by useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rākshasa, any meat that has been obtained by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless slaughter and that has not been sanctified by the ordinance.[53-54] That man who wishes to avoid calamity of every kind should abstain from the meat of every living creature.[55] It is heard that in the ancient Kalpa, persons, desirous of attaining to regions of merit here-

after, performed sacrifices with seeds, regarding such animals as dedicated by them.[56] Filled with doubts respecting the propriety of eating flesh, the Rishis asked Vasu the ruler of the Chedis for solving them. King Vasu, knowing that flesh is inedible, answered that it was edible, O monarch.[57] From that moment Vasu fell down from the firmament on the Earth. After this he once more repeated his opinion, with the result that he had to sink below the Earth for it.[58] Desirous of benefiting all men, the high-souled Agastya, by the aid of his penances, dedicated, once for all, all wild animals of the deer species to the deities.[59] Hence there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitris. Served with flesh according to the ordinance, the Pitris become gratified.[60] Listen to me, O king of kings, as I tell thee this, O sinless one. There is complete happiness in abstaining from meat, O monarch.[61] He that undergoes severe austerities for a hundred years, and he that abstains from meat, are both equal in point of merit. Even this is my opinion.[62] In the lighted fortnight of the month of Kārtika in especial, one should abstain from honey and meat. In this, it has been ordained, there is great merit.[63] He who abstains from meat for the four months of the rainy season acquires the four valued blessings of achievements, longevity, fame, and might.[64] He who abstains for the whole month of Kārtika from meat of every kind, transcends all kinds of woe and lives in complete happiness.[65] They who abstain from flesh by either months or fortnights at a stretch have the region of Brahma ordained for them in consequence of their abstention from cruelty.[66] Many kings in ancient days, O son of Prithā, who had constituted themselves the souls of all creatures and who were conversant with the truths of all things *viz.*, Soul and Not-soul, had abstained from flesh either for the whole of the month of Kārtika or for the whole of the lighted fortnight in that month.[67] They were Nābhāga and Amvarisha and the high-souled Gaya and Āyu and Anaranya and Dwilipa and Raghu and Puru,[68] and Kārtavirya and Aniruddha and Nahusha and Yayāti and Nriga, and Vishwaksena and Cacavindu,[69] and Yuvanāçwa and Civi the

son of Uçinara, and Muchukunda and Māndhātri, and Hariçchandra.[70] Do thou always say the truth. Never say an untruth. Truth is an eternal duty. It is by truth that Hariçchandra roves through Heaven like a second Chandramas.[71] These other kings also, *viz.*, Cyenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya,[72] and Dushmanta and Karushma, and Rāma and Alarka and Nala, and Virupāçwa and Nimi and Janaka of great intelligence,[73] and Aila and Prithu and Virasena, and Ikshāku, and Cambhu, and Cweta, and Sagara,[74] and Aja and Dhundhu and Suvāhu, and Haryyaçwa and Kshupa and Bharata,[75] O monarch, did not eat flesh for the month of Kārtika and as the consequence thereof attained to Heaven,[76] and endued with prosperity, blaze forth with effulgence in the region of Brahman, adored by Gandharvas and Surrounded by a thousand damsels of great beauty.[77] Those high-souled men who practice this excellent Religion which is characterised by abstention from injury succeed in attaining to a residence in Heaven.[78] These righteous men who, from the time of birth, abstain from honey and meat and wine, are regarded as Munis.[79] That man who practises this religion consisting of abstention from meat or who recites it for causing others to hear it, will never have to go to Hell even if he be exceedingly wicked in conduct in otner respects.[80] He, O king, who (often times) reads these ordinances about abstention from meat, that are sacred and adored by the Rishis, or hears it read,[81] becomes cleansed of every sin and attains to great felicity in consequence of the fruition of every wish. Without doubt, he attains also to a position of eminence among kinsmen.[82] When afflicted with calamity, he readily transcends it. When obstructed with impediments, he succeeds in freeing himself from them with the utmost ease. When ill with disease, he becomes cured speedily, and afflicted with sorrow he becomes liberated from it with greatest ease.[83] Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of humanity, he attains to great beauty of person. Endued with great prosperity, O chief of Kuru's race, he acquires great fame as well.[84] I

have thus told thee, O king, all that should be said on the subject of abstention from meat, together with the ordinances respecting both the religion of Pravritti and Nivritti as framed by the Rishis.' "[85]

Section CXVI.

"Yudhishthira said,—'Alas, those cruel men, who, discarding diverse kinds of food, covet only flesh, are really like great Rākshasas![1] Alas, they do not relish diverse kinds of cakes and diverse sorts of potherbs and various species of Khanda with juicy flavour so much as they do flesh![2] My understanding, for this reason, becomes stupified in this matter. I think, when such is the case, that, there is nothing which can compare with flesh in the matter of taste.[3] I desire, therefore, O puissant one, to hear what the merits are of abstention from flesh, and the demerits that attach to the eating of flesh, O chief of Bharata's race![4] Thou art conversant with every duty. Do thou discourse to me, in full, agreeably to the ordinances on duty, on this subject! Do tell me what, indeed, is edible and what inedible![5] Tell me, O grandsire, what is flesh, of what substances it is, the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh!'[6]

"Bhishma said,—'It is even so, O mighty-armed one, as thou sayest! There is nothing on Earth that is superior to flesh in point of taste.[7] There is nothing that is more beneficial than flesh to persons that are lean, or weak, or afflicted with disease, or addicted to sexual congress, or exhausted with travel.[8] Flesh speedily increases strength. It ordains great development. There is no food, O scorcher of foes, that is superior to flesh.[9] But, O delighter of the Kurus, the merits are great that attach to men that abstain from it. Listen to me as I discourse to thee on it.[10] That man who wishes to increase his own flesh by the flesh of another living creature is such that there is none meaner and more cruel than him.[11] In this world there is nothing that is dearer to a creature than his life. Hence (without taking that valuable possession)

one should show compassion to the lives of others as one does to one's own life.[12] Without doubt, O son, flesh has its origin in the vital seed. There is great demerit attaching to its eating, as, indeed, there is merit in abstaining from it.[13] One does not, however, incur any fault by eating flesh sanctified according to the ordinances of the Vedas. The audition is heard that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rākshasa practice.[14] Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by expenditure of prowess.[15] All deer of the wilderness have been dedicated to the deities and the Pitris in days of old, O king, by Agastya. Hence, the hunting of deer is not censured.[16] There can be no hunting without risk of one's own life. There is equality of risk between the slayer and the slain. Either the animal is killed or it kills the hunter.[17] Hence, O Bhārata, even royal sages betake themselves to the practice of hunting. By such conduct they do not become stained with sin. Indeed the practice is not regarded sinful.[18] There is nothing, O delighter of the Kurus, that is equal in point of merit, either here or hereafter, to the practice of compassion to all living creatures.[19] The man of compassion has no fear. Those harmless men that are endued with compassion have both this world and next.[20] Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication. The man of cleansed soul should do only such acts as have compassion for their soul.[21] That flesh which is dedicated in sacrifices performed in honor of the deities and the Pitris is called Havi (and, as such, is worthy of being eaten). That man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature.[22] It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down or prostrated or weakened or bruised,[23] in whatever state he may be, all creatures protect him. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor

wild animals, neither Piçāchas nor Rākshasas, ever slay him.[24] When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life.[25] It is certain that there is nothing dearer to oneself than one's life. Death, O Bhārata, is a calamity or evil unto all creatures.[26] When the time comes for Death, a trembling of the whole frame is seen in all creatures. Enduring birth in the uterus, decrepitude, and afflictions of diverse kinds, in this ocean of the world,[27] living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by death. While dwelling in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter,[28] of urine and phlegm and fæces,—juices that produce painful sensations and are difficult to bear. There in the uterus, they have to dwell in a state of helplessness and are even repeatedly torn and pierced.[29] They that are covetuous of meat are seen to be repeatedly cooked in the uterus in such a state of helplessness. Attaining to diverse kinds of birth, they are cooked in the hell called Kumbhipāka.[30] They are assailed and slain, and in this way have to travel repeatedly. There is nothing so dear to one as one's life when one comes to this world.[31] Hence a person of cleansed soul should be compassionate to all living creatures. That man, O king, who abstains from every kind of meat from his birth,[32] without doubt, acquires a large space in Heaven. They who eat the flesh of animals who are desirous of life,[33] are themselves eaten by the animals they eat, without doubt. Even this is my opinion. Since he hath eaten me, I shall eat him in return,[34]—even this, O Bhārata, constitutes the character as *Mānsa* of Mānsa.* The slayer is always slain. After him the eater meets with the same fate.[35] He who acts with hostility towards another (in this life) becomes

* 'Mānsa' is flesh. This Verse explains the etymology of the word. 'Mām' (me) 'sa' (he): '*Me he* eateth, therefore, I shall eat him.' The words following 'Me he' should be supplied in order to get at the meaning.—T.

the victim of similar acts done by that other. Whatever acts one does in whatever bodies,[36] one has to suffer the consequences thereof in those bodies.* Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control.[37] Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance.[38] Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Cruti.[39] Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not come up to abstention from cruelty (in point of the merit that attaches to it).[40] The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures.[41] Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.' "[42]

Section CXVII.

"Yudhishthira said,—'Desiring to die or desiring to live, many persons give up their lives in the great sacrifice (of battle). Tell me, O grandsire, what is the end that these attain to ![1] To throw away life in battle is fraught with sorrow for men. O thou of great wisdom, thou knowest that to give up life is difficult for men whether they are in prosperity or adversity, in felicity or calamity. In my opinion, thou art possessed of omniscience. Do thou tell me the reason of this !'[2-3]

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* The sense is this ; one, while endued with a human body injures another, the consequences of that injury the doer will suffer in his human body. One becomes a tiger and slays a deer. The consequences of that act one will have to endure while one becomes reborn as a tiger.—T.

"Bhishma said,—'In prosperity or adversity, in happiness or woe, living creatures, O lord of Earth, coming into this world, live according to a particular tenour.[4] Listen to me as I explain the reason to thee! The question thou hast asked me is excellent, O Yudhishthira![5] In this connection, O king, I shall explain to thee the old narrative of the discourse that took place in former times between the Island-born Rishi and a crawling worm.[6] In days of old, when that learned Brāhmana, *viz.*, the Island-born Krishna, having identified himself with Brahma, roamed over the world, he beheld, on a road over which cars used to pass, a worm moving speedily.[7] The Rishi was conversant with the course of every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.[8]

"'Vyāsa said,—O worm, thou seemst to be exceedingly alarmed, and to be in great haste! Tell me, whither dost thou run, and whence hast thou been afraid!—[9]

"'The worm said,—Hearing the rattle of yonder large car I am filled with fear! O thou of great intelligence, fierce is the roar it makes. It is almost come![10] The sound is heard. Will it not kill me? It is for this that I am flying away. The sound, as it is heard from a near point, I catch, of the bulls I hear.[11] They are breathing hard under the whip of the driver, as they are drawing the heavy burthen. I hear also the diverse sounds made by the men who are driving the bulls.[12] Such sounds are incapable of being heard by a creature that like us has taken his birth in the order of worms. It is for this reason that I am flying from this situation of great fright.[13] Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of happiness to one of woe!'—[14]

"Bhishma continued,—'Thus addressed, the Island-born Vyāsa said,—O worm, whence can be thy happiness? Thou belongest to the intermediate order of being. I think death would be fraught with happiness to thee![15] Sound, touch, taste, scent, and diverse kinds of excellent enjoyments are unknown to thee, O worm! I think death will prove a benefit to thee!—[16]

"'The worm said,—A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live.[17] In even this condition, every object of enjoyment exists for me according to the needs of my body. Human beings and those creatures that spring from immobile objects have different enjoyments.[18] In my former life I was a human being. O puissant one, I was a Cudra possessed of great wealth. I was not devoted to the Brāhmanas. I was cruel, vile in conduct, and a usurer.[19] I was harsh in speech. I regarded conning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others, I was always given to take away what belonged to others.[20] Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food, cruel as I was.[21] Greedy as I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris, although duty required me to dedicate food unto them.[22] Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear.[23] I used to feel unreasonable envy at seeing other people's wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions.[24] Beholding the happiness of others I was filled with envy and I always wished them poverty. Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people.[25] In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. Recollecting those acts I am filled with repentance and grief even as one is filled with grief at the loss of one's dear son.[26] In consequence of these acts of mine I do not know what the fruits are of good deeds. I, however, worshipped my old mother and on one occation worshipped a Brāhmana.[27] Endued with birth and accomplishments, that Brāhmana, in course of his wanderings, came to my house once as a guest.

I received him with reverent hospitality. In consequence of the merit attaching to that act, my memory has not forsaken me.[28] I think that in consequence of that act I shall once more succeed in regaining happiness. O thou of ascetic wealth, thou knowest everything. Do thou in kindness tell me what is for my good !—' "[29]

Section CXVIII.

" 'Vyāsa said,—It is in consequence of a meritorious act, O worm, that thou, though born in the intermediate order of being, art not stupified. That act is mine, O worm, in consequence of which thou art not stupified.*[1] In consequence of the puissance of my penances, I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances.[2] I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it.[3] Deities as well as beings crowned with ascetic success, enjoy or endure the consequence of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishments that one seeks to acquire are sought from desire of the happiness they will bring.†[4] Learned or ignorant (in a former life), the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything.‡[5] He that becomes a superior Brāhmana adores,

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* What the sage says is that the fact of the worm's being able to recollect the incidents of his past life is due to some meritorious act. That meritorious act is the very sight of the sage which the worm has been fortunate to obtain.—T.

† The sense is that among human beings also, acts are done with the intention of securing happiness. In other words, human beings also enjoy the fruits of their good acts and endure those of their evil ones.—T.

‡ Literally, the Verse runs,—'what is that which would forsake a creature that is destitute of &c.,' meaning that such a creature has been

while alive, the deities of the Sun and the Moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence.[6] Attaining to that status, thou wilt enjoy all the elements converted into articles of enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status![7]—The worm, agreeing to the words of Vyāsa, did not leave the road, but remained on it. Meanwhile, the large vehicle which was coming in that direction came to that spot.[8] Torn to pieces by the assault of the wheels, the worm gave up his life-breaths. Born at last in the Kshatriya order through the grace of Vyāsa of immeasurable puissance,[9] he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through diverse orders of being, such as hedge-hog and Ignana and boar and deer and bird,[10] and Chandāla and Cudra and Vaiçya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined hands fell at the Rishis feet and touched them with his head.[11]

"'The worm said,—My present status is that high one which is coveted by all and which is attainable by the possession of the ten well known attributes. Indeed, I who was formerly a worm have thus attained to the status of a prince.[12] Elephants of great strength, decked with golden chains, bear me on their backs. Unto my cars are yoked Kāmvoja steeds of high mettle.[13] Numerous vehicles, unto which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat.[14] Worshipped by all, I sleep, O highly blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow.[15] Towards the small hours of every night, Sutas and Māgadhas and encomiasts utter my praises even as the deities utter the agreeable praises of Indra their chief.[16] Through the grace of thyself that art

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already forsaken by everything. Hence, the worm that is destitute of speech, &c., is destitute of everything. Its condition is really fraught with great misery.—T.

firm in truth and endued with immeasurable energy, I who was before a worm have now become a person of the royal order.[17] I bow my head to thee, O thou of great wisdom. Do thou command me as to what I should now do! Ordained by the puissance of thy penances, even this happy status hath now become mine!—[18]

"'Vyāsa said,—I have today been worshipped by thee, O king, with diverse words expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared.*[19] The sin thou hast earned in a former life has not yet been destroyed,—that sin, *viz.*, which was earned by thee while thou wert a Cudra covetous of wealth and cruel in behaviour and hostile to the Brāhmanas.[20] Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brāhmana, if only thou castest off thy life-breaths on the field of battle for the sake of kine or Brāhmanas.[21-22] O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to Heaven and transformed into eternal Brahma perfect beatitude will be thine.[23] Those that take birth in the intermediate order (of animals) become (when they rise) Cudras. The Cudra rises to the status of the Vaiçya; and the Vaiçya to that of the Kshatriya. The Kshatriya who takes a pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brāhmana. The Brāhmana, by following a righteous conduct, attains to Heaven that is fraught with great felicity.—'"[24]

Section CXIX.

"Bhishma said,—'Having cast off the status of a worm and taken birth as a Kshatriya of great energy, the person (of whom I am speaking), remembering his previous transformations, O monarch, began to undergo severe austerities.[1] Beholding those severe austerities of the Kshatriya who was well

* 'Jugupsitā smritih jātā' is the paraphrase.—T.

conversant with religion and wealth, the Island-born Krishna, that foremost of Brāhmanas, went to him.[2]

"'Vyāsa said,—The penances that appertain, O worm, to Kshatriya order consist of the protection of all creatures. Do thou regard these duties of the Kshatriya order to be the penances laid down for thee. Thou shalt then attain to the status of a Brāhmana.[3] Ascertaining what is right and what is wrong, and cleansing thy soul, do thou duly cherish and protect all creatures, judiciously gratifying all good desires and correcting all that is unholy.[4] Be thou of cleansed soul, be thou contented and be thou devoted to the practice of righteousness. Conducting thyself in this way, thou wilt then, when thou castest off thy life-breaths, become a Brāhmana!—'[5]

"Bhishma continued,—'Although he had retired into the woods, yet, O Yudhishthira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously.[6] Soon, O best of kings, that worm, in consequence of the duty of protecting his subjects, become a Brāhmana after casting off his Kshatriya body.[7] Beholding him transformed into a Brāhmana, the celebrated Rishi, *viz.*, the Island-born Krishna of great wisdom, came to him.[8]

"'Vyāsa said,—O chief of Brāhmanas, O blessed one, be not troubled (through fear of death)! He who acts righteously attains to respectable birth. He, on the other hand, who acts unrighteously attains to a low and vile birth. O thou that art conversant with righteousness, one attains to misery agreeably to the measure of one's sin.[9] Therefore, O worm, do not be troubled through fear of death. The only fear thou shouldst entertain is about the loss of righteousness. Do thou, therefore, go on practicing righteousness!—[10]

"'The worm said,—Through thy grace, O holy one, I have attained from happy to happier positions! Having obtained such prosperity as has its roots in righteousness, I think my demerits have been lost.[11]

"Bhishma said,—'The worm having, at the command of the holy Rishi, attained to the status of a Brāhmana that is so difficult to attain, caused the Earth to be marked with a thousand sacrificial stakes.[12] That foremost of all persons con-

versant with Brahma then obtained a residence in the region of Brahman himself. Indeed, O son of Prithā, the worm attained to the highest status, *viz.*, that of eternal Brahma, as the result of his own acts done in obedience to the counsels of Vyāsa.[13] Those bulls among Kshatriyas, also, who have cast off their life-breaths (on the field of Kurukshetra) exerting their energy the while, have all attained to a meritorious end. Therefore, O king, do not mourn on their account.' "[14]

SECTION CXX.

"Yudhishthira said,—'Which amongst these three is superior, *viz.*, knowledge, penances, and gifts? I ask thee, O foremost of righteous persons! Do tell me this, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the conversation between Maitreya and the Island-born Krishna.[2] Once on a time, the Island-born Krishna, O king, while wandering over the world in disguise, proceeded to Bārānasi and waited upon Maitreya who belonged by birth to a race of Munis.*[3] Seeing Vyāsa arrive, that foremost of Rishis, *viz.*, Maitreya, gave him a seat and after worshipping him with due rites, fed him with excellent food.[4] Having eaten that good food which was very wholesome and which produced every kind of gratification, the high-souled Krishna become exceedingly delighted and as he sat there, he even laughed aloud.[5] Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O righteous-souled one, what the reason is of thy laughter! Thou art an ascetic, endued with capacity to control thy emotions. Great joy, it seems, has come over you![6] Saluting thee, and worshipping thee with bent head, I ask thee this, *viz.*, what the puissance is of my penances and what the high blessedness is that is thine![7] The acts I do are different from those which thou doest. Thou art already emancipated though still owning life-breaths. I, however, am not

* 'Swairini-kule' implies, as the Commentator explains, the race of Munis. 'Swam (Dharmāya) irayati' is the etymology. 'Ajnāta-charitām-charan' applied to Krishna-Dwaipāya. If it be read 'charam' it would refer to 'Maitreya.'—T.

yet freed. For all that, I think that there is not much difference between thee and me. I am, again, distinguished by birth.*—'[8]

"'Vyāsa said,—This wonder that has filled me hath arisen from an ordinance that looks like a hyperbole, and from its paradoxical statement for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth?†[9] It has been said that there are three tracks which constitute the best vows of a man. One should never injure; one should always tell the truth; and one should make gifts.[10] The Rishis of old announced this, following the declarations of the Vedas. Heard as these injunctions were in days of old, they should certainly be followed by us even in our times.[11] Even a small gift, made under the circumstances laid down, produces great fruits. Unto a thirsty man thou hast given a little water with a sincere heart.[12] Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as one does by many sacrifices.[13] I am exceedingly delighted with thy very sacred gift, as also with thy penances. Thy puissance is that of Righteousness. Thy appearance is that of Righteousness.[14] The fragrance of Righteousness is about thee. I think that all thy acts are performed agreeably to the ordinance. O son, superior to ablutions in sacred waters superior to the accomplishment of all Vedic vows,[15] is gift. Indeed, O Brāhmana, gift is more auspicious than all sacred acts. If it be not more meritorious than all sacred acts, there

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* 'Prithagātman' implies one whose soul is still invested with 'upādhis;' 'Sukhātman' is one whose soul has transcended all 'upādhis.'—T.

† This literal version of the Verse yields no sense. The meaning, however, is this: 'Aticbccheda' or 'Atichcchanda' implies a hyperbolic statement. 'Ativāda' means a paradox. It is said that by the gift of even a palmful of water one may attain to a place which is attainable by a hundred sacrifices. This ordinance, which looks like a hyperbole, and its statement by Vedic teachers that looks like a paradox, fill me with wonder. The Vedas say that no one attains to such a place without a hundred sacrifices. This seems to be untrue, for people do reach it by making even slight gifts to deserving persons at proper times.—T.

can be no question about its superiority.[16] All those rites laid down in the Vedas which thou applaudest do not come up to gift, for gift, without doubt, is as I hold fraught with very superior merit.[17] The track that has been made by those men who make gifts is the track that is trodden by the wise. They who make gifts are regarded as givers of even the life-breaths. The duties that constitute Righteousness are established in them.[18] As the Vedas when well-studied, as the restraining of the senses, as a life of universal Renunciation, even so is gift which is fraught with very superior merit.[19] Thou, O son, wilt rise from joy to greater joy (in consequence of thy having betaken thyself to the duty of making gifts. The man of intelligence (who practises this duty) certainly rises from joy to greater joy.[20] We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof.[21] It is always observed, O thou of great wisdom, to happen naturally that happiness is followed by misery, and misery is followed by happiness.*[22] Men of wisdom have said that human beings in this world have three kinds of conduct. Some are righteous; some are sinful; and some are neither righteous nor sinful.[23] The conduct of the person who is devoted to Brahma is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties).[24] Those men that are devoted to sacrifices, gifts, and penances, are regarded as righteous. These, however, that injure other creatures and are unfriendly to them, are regarded sinful.[25] There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor sinful.[26] Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men

* The sense is that those who pursue carnal pleasures meet with misery as the end, and those who practise austerities meet with felicity as their reward.—T.

of knowledge nor those endued with penances will then be able to get the better of thee !—' "[27]

Section CXXI.

"Bhishma said,—'Thus addressed by Vyāsa, Maitreya, who was a worshipper of acts, who had been born in a race endued with great prosperity, who was wise and possessed of great learning, said unto him these words.[1]

"'Maitreya said,—O thou of great wisdom, without doubt it is as thou hast said. O puissant one, with thy permission I desire to say something.[2]

"'Vyāsa said,—Whatever thou wishest to say, O Maitreya, in what way so even, do thou say, O man of great wisdom, for I wish to hear thee !—[3]

"'Maitreya said,—Thy words on the subject of Gift are faultless and pure. Without doubt, thy soul has been cleansed by knowledge and penances.[4] In consequence of thy soul being cleansed, even this is the great advantage I reap from it. With the aid of my understanding I see that thou art endued with high penances.[5] As regards ourselves we succeed in acquiring prosperity through only a sight of personages like thee ! I think, that is due to thy grace and flows from the nature of my own acts.*[6] Penances, knowledge of the Vedas, and birth in a pure race,—these are the causes of the status which one acquires of a Brāhmana. When one becomes displayed in these three attributes, then does he come to be called a regenerate person.[7] If the Brāhmana be gratified, the Pitris and the deities also are gratified. There is nothing superior to a Brāhmana possessed of Vedic lore.[8] Without the Brāhmana, all would be darkness. Nothing would be known. The four orders would not exist. The distinction between Righteousness and unrighteousness, Truth and Falsehood, would cease.[9] Men, when they saw on a well-tilled field, reap an abundant harvest. Even so, one reaps great merit by making

* To obtain a sight of thee is the reward or result of my own acts. A sight of thy person leads to prosperity, through the kindness thou cherishest for us.—T.

gifts unto a Brāhmana possessed of great learning.[10] If there were no Brāhmana endued with Vedic lore and good conduct for accepting gifts, the wealth possessed by wealthy men would be useless.[11] The ignorant Brāhmana, by eating the food that is offered to him, destroys what he eats (for it produces no merit to him who gives it). The food also that is eaten destroys the eater (for the eater incurs sin by eating what is offered to him). That aught to be properly termed an eatable which is given away to a deserving man, in all other cases he that takes it makes the donor's gift thrown away and the receiver is likewise ruined for his improperly taking it.[12] The Brāhmana possessed of learning becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant who eats the food offered to him loses his right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault that attaches to persons eating other people's food when they have not the puissance to conquer that food.[13] The merit which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the accepter depend equally upon each other. Even this is what the Rishis have said.[14] There where Brāhmanas exist, possessed of Vedic lore and conduct, people are enabled to earn the sacred fruits of gifts and to enjoy them both here and hereafter.[15] Those men who are of pure lineage, who are exceedingly devoted to penances, and who make gifts, and study the Vedas, are regarded as worthy of the most reverent worship.[16] It is those good men that have chalked out the path by treading on which one does not become stupefied. It is those men that are the leaders of others to Heaven. They are the men that bear on their shoulders the burthen of Sacrifices and live for eternity.—' "[17]

SECTION CXII.

"Bhishma said,—'Thus addressed, the holy one replied unto Maitreya, saying,—By good luck, thou art endued with knowledge. By good luck, thy understanding is of this kind![1]

They that are good highly applaud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming thee is due to good luck.[2] This favor done to thee is due to the kindness of the deities. Listen to me as I discourse to thee upon what is even superior (in efficacy) to gift.[3] Whatever scriptures and religious treatises there are, whatever (righteous) inclinations are observable in the world, have flowed in their due order, agreeably to the lead of the Vedas, according to their due order.[4] Following them I applaud gift. Thou praisest penances and Vedic lore. Penances are sacred. Penances are the means by which one may acquire the Vedas and Heaven also.[5] With the aid of penances and of knowledge, one attains to the highest fruits, we have heard. It is by penances that one destroys one's sins and all else that is evil.[6] It has been heard by us that with whatever purpose in view one undergoes penances, one attains the fruition thereof in consequence of those penances. The same may be said of knowledge.[7] Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross, can all be achieved with the aid of penances. Of all things, penances are possessed of very superior might.[8] The man that drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of fœticide, or he that violates the bed at his preceptor, succeeds in crossing with the aid of penances. Indeed, one becomes cleansed of all these sins through penances.[9] One possessed of all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow unto these two.*[10] All men who have the Vedas for their wealth should be worshipped. Similarly all men endued with penances deserve to be worshipped. They that make gifts obtain happiness hereafter and much prosperity here.[11] Righteous men of this world, by making gifts of food obtain both this world and that of Brahman himself with many other regions of superior felicity.[12] Those men that are

* The sense is that an ascetic observant of penances, in whatever stage, and a man possessed of omniscience, are regarded as equal.—T.

adored by all themselves adore him who makes gifts. Those men that are honored every where themselves honor him who makes gifts. Wherever the giver goes, he bears himself praised.[13] He that does acts and he that omits to do them gets each what is proportionate to his acts and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's acts.[14] As regards thyself, thou wilt certainly obtain whatever food and drink thou mayst covet, for thou art endued with intelligence, good birth, Vedic lore, and compassion![15] Thou are possessed of youth, O Maitraya! Thou art observant of vows. Be thou devoted to Righteousness. Do thou take instructions from me regarding those duties which thou shouldst first follow,—the duties, *viz.*, of house-holders.[16] That house in which the husband is gratified with his wedded wife, and the wife gratified with her husband, all auspicious results ensue.[17] As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire, even so is sin washed off by gifts and penances.[18] Bless thee, O Maitreya, let mansions be thine! I depart hence in peace. Do thou keep in mind what I have said. Thou shalt then be able to reap many advantages![19]—Maitreya then walked round his illustrious guest and bowed his head unto him, and joining his hands in reverence said,—Let blessing be to thee also, O holy one!—' "[20]

Section CXXIII.

"Yudhishthira said,—'O thou that art conversant with all duties, I desire to hear, in detail, what the excellent behaviour is of good and chaste women. Do thou, O grandsire, discourse to me on this!'[1]

"Bhishma said,—'Once on a time, in the celestial regions, a lady named Sumanā of Kekaya's race, addressing Cāndili possessed of great energy and conversant with the truth relating to everything and endued with omniscience, said,[2]—By what conduct, O auspicious lady, by what course of acts, hast thou succeeded in attaining to Heaven, purged of every sin?[3]

Thou blazest forth with thy own energy like a flame of fire. Thou seemst to be a daughter of the Lord of stars, come to Heaven in thy own effulgence.[4] Thou wearest vestments of pure white, and art quite cheerful and at thy ease. Seated on that celestial chariot, thou shinest, O auspicious dame, with energy multiplied a thousand fold.[5] Thou hast not, I ween, attained to this region of happiness by inconsiderable penances and gifts and vows. Do thou tell me the truth![6]—Thus questioned sweetly by Sumanā, Cāndili of sweet smiles, addressing her fair interrogatrix, thus answered her out of the hearing of others.[7]—I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not in consequence of these acts that I have attained to the status of a celestial.[8] I never, in heedlessness, addressed any disagreeable or evil speech to my husband.[9] I was always devoted to the worship of the deities, the Pitris, and the Brāhmanas. Always heedful I waited upon and served my mother in-law and father-in-law.[10] Even this was my resolution that I should never behave with deceit. I never used to stay at the door of our house nor did I speak long with any body.[11] I never did any evil act; I never laughed aloud; I never did any injury. I never disclosed any secret. Even thus did I bear myself always.[12] When husband, having left home upon any business, used to come back, I always served him by giving him a seat, and worshipped him with reverence.[13] I never ate food of any kind which was unknown to my husband and with which my husband was not pleased.[14] Rising at early dawn I did and caused to be done whatever was brought about and required to be accomplished for the sake of relatives and kinsmen.[15] When my husband leaves home for going to a distant place on any business, I remain at home engaged in diverse kinds of auspicious acts for blessing his enterprise.[16] Verily, during the abscence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or deck my feet with lacdye or person with ornaments.[17] When my husband sleeps in peace I never awake him even if important business required his attention. I was happy to

sit by him lying asleep.[18] I never urged my husband to exert more energetically for earning wealth to support his family and relatives. I always kept secrets without disclosing them to others. I used to always keep our premises clean.[19] That woman who, with concentrated attention, adheres to this path of duty, becomes the recipient of considerable honors in Heaven like a second Arundhati.—'[20]

"Bhishma continued,—'The illustrious and highly blessed Çāndili, of righteous conduct, having said these words unto Sumanā on the subject of woman's duties towards her husband, disappeared there and then.[21] That man, O son of Pāndu, who reads this narrative at every full moon and new moon, succeeds in attaining to Heaven and enjoying great felicity in the woods of Nandana.' "[22]

Section CXXIV.

"Yudhishthira said,—'In which is superior efficacy, Conciliation or Gifts ? Tell me, O chief of Bharata's race, which of these two is superior in point of efficacy.'[1]

"Bhishma said,—'Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other.[2] Listen to me, O king, as I explain to thee the merits of conciliation, O chief of Bharata's race, so that the most furious creatures may be appeased by it.[3] In this connection is cited the ancient narrative of how a Brāhmana, who had been seized in the forest by a Rākshasa, was freed (with the aid of conciliation).[4] A certain Brāhmana, endued with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rākshasa who wished to feed on him.[5] The Brāhmana, possessed as he was of understanding and learning, was not at all agitated. Without suffering himself to be stupefied at the sight of that terrible cannibal, he resolved to apply conciliation and see its effect on the Rākshasa.[6] The Rākshasa, respectfully saluting the Brāhmana so far as words went, asked him this question : Thou shalt escape, but tell me for what reason I am pale of hue and so lean ![7]—Reflecting for a brief space of time, the

Brāhmana accepted the question of the Rākshasa and replied in the following well-spoken words.[8]

" 'The Brāhmana said,—Dwelling in a place that is distant from thy abode, moving in a sphere that is not thy own, and deprived of the companionship of thy friends and kinsmen, thou art enjoying vast affluence. It is for this that thou art so pale and lean.[9] Verily, O Rākshasa, thy friends, though well-treated by thee, are still not well-disposed towards thee in consequence of their own vicious nature. It is for this that thou art pale and lean.[10] Thou art endued with merit and wisdom and a well-regulated soul. Yet it is thy lot to see others that are destitute of merit and wisdom honored in preference to thyself. It is for this that thou art pale and lean.[11] Persons possessed of wealth and affluence much greater than thine but inferior to thee in point of accomplishments are, verily, disregarding thee. It is for this that thou art pale and lean.[12] Though distressed through want of the means of support, thou art led by the highness of thy soul to disregard such means as are open to thee for drawing thy sustenance. It is for this that thou art pale and lean.[13] In consequence of thy righteousness thou hadst stinted thyself for doing good to another. This other, O righteous Rākshasa, thinks thee deceived and subjugated (by his superior intelligence). It is for this that thou art pale and lean.[14] I think thou art grieving for those persons who with souls overwhelmed by lust and wrath are suffering misery in this world. It is for this that thou art pale and lean.[15] Though graced with the possession of wisdom, thou art ridiculed by others who are entirely destitute of it. Verily, persons of wicked conduct are contemning thee. It is for this that thou art pale and lean.[16] Verily, some enemy of thine, with a friendly tongue, coming to thee behaved at first like a righteous person and then has left thee, beguiling thee like a knave. It is for this that thou art pale and lean.[17] Thou art well conversant with the course of world's affairs. Thou art well skilled in all mysteries. Thou art endued with capacity. Those who know thee to be such do not yet respect and praise thee. It is for this that thou art pale and lean.[18] Staying in the midst of

bad men engaged together in some enterprise, thou hadst discoursed to them, dispelling their doubts. For all that they did not admit thy superior merits. It is for this that thou art pale and lean.[19] Verily, though destitute of wealth and intelligence and Vedic lore, thou desirest yet, with the aid of thy energy alone, to accomplish something great. It is for this that thou art pale and lean.[20] It seems that although thou art resolved to undergo severe austerities by retiring into the forest, yet thy kinsmen are not favorably inclined towards this project of thine. It is for this that thou art pale and lean.[21] Some neighbour of thine, possessed of great wealth and endued with youth and handsome features, verily, covets thy dear spouse. It is for this that thou art pale and lean.[22] The words spoken by thee, even when excellent, in the midst of wealthy men, are not regarded by them as wise or well-timed. It is for this that thou art pale and lean.[23] Some dear kinsman of thine, destitute of intelligence though repeatedly instructed in the scriptures, has become angry. Thou hast not succeeded in pacifying him. It is for this that thou art pale and lean.[24] Verily, somebody, having first set thee to the accomplishment of some object desirable to thee is now seeking to snatch the fruit thereof from thy grasp. It is for this that thou art pale and lean.[25] Verily, though possessed of excellent accomplishments and worshipped by all on that account, thou art yet regarded by thy kinsmen as worshipped for their sake and not for thy own. It is for this that thou art pale and lean.[26] Verily, through shame thou art unable to give out some purpose in thy heart, moved also by the inevitable delay that will occur in its accomplishment. It is for this that thou art pale and lean.[27] Verily, thou desirest, with the aid of thy intelligence, to bring under thy influence, diverse persons with diverse kinds of understandings and inclinations. It is for this that thou art pale and lean.*[28] Destitute of learning, without courage, and without much wealth, thou seekest such fame as is won by knowledge and prowess and gifts. Verily, it is

* Such an object can never be accomplished. Hence, thy paleness and leanness.—T.

for this that thou hast been pale and lean.[29] Thou hast not been able to acquire something upon which thou hast set thy heart since a long time. Or, that which thou seekest to do is sought to be undone by somebody else. It is for this that thou art pale and lean.[30] Verily, without being able to see any fault on thy part, thou hast been cursed by somebody. It is for this that thou art pale and lean.*[31] Destitute of both wealth and accomplishments thou seekest in vain to dispel the grief of thy friends and the sorrows of sorrowing men. It is for this that thou art pale and lean.[32] Beholding righteous persons leading the domestic mode of life, unrighteous persons living according to the forest mode, and emancipated persons attached to domesticity and fixed abodes, thou hast become pale and lean.[33] Verily, thy acts connected with Righteousness, with Wealth, and with Pleasure, as also the well-timed words spoken by thee, do not bear fruit. It is for this that thou art pale and lean.[34] Though endued with wisdom, yet desirous of living, thou livest with wealth obtained by thee in gift from somebody of evil conduct. It is for this that thou art pale and lean.[35] Beholding unrighteousness increasing on every side and righteousness languishing, thou art filled with grief. It is for this that thou art pale and lean.[36] Urged by them thou seekest to please all thy friends even when they are disputing and ranged on sides opposite to one another. It is for this that thou art pale and lean.[37] Beholding persons possessed of Vedic lore engaged in improper acts, and persons of learning unable to keep their senses under control, thou art filled with grief. It is for this that thou art pale and lean.[38]—Thus praised, the Rākshasa worshipped that learned Brāhmana in return, and making him his friend and bestowing sufficient wealth upon him in gift, let him off (without devouring him).' "[39]

SECTION CXXV.

"Yudhishthira said,—'Tell me, O grandsire, how should a poor man, desirous of achieving his own good, bear himself

* Though completely innocent, thou hast yet been cursed. The anxiety due to this has made thee so.—T.

after having acquired the status of humanity and come into this region of acts that is so difficult to attain![1] Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Gangā, who are truly deserving of honor and worship. It behooveth thee to discourse to us on these mysteries!' "[2]

Vaçampāyana continued,—"Thus questioned by that famous monarch, *viz.*, the son of Pāndu, Bhishma explained (in these words) unto that king these high mysteries appertaining to duty.[3]

"Bhishma said,—'Listen to me with concentrated attention, O king, as I explain to thee, O Bhārata, these mysteries appertaining to duties, after the same manner in which the holy Vyāsa had explained them to me in days of yore.[4] This subject is a mystery to the very deities, O monarch. Yama of stainless deeds, with the aid of vows well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.*[5] What pleases what deity, what pleases the Pitris, the Rishis, the Pramathas (associates of Mahādeva), the goddess Cri, Chitragupta (the recording assistant of Yama), and the mighty Elephants that rule the cardinal points of the compass,[6] what constitutes the religion of the Rishis,—the religion, *viz.*, which has many mysteries and which is productive of high fruits,—the merits of what are called great gifts, and the merits that attach to all the sacrifices,[7] he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains and acquires the merits indicated.[8] Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtezan. Equal to ten courtezans is a single (territorial) cheif.†[9] A

* 'Yamena prāptam' is the sense, as explained by the Commentator.—

† The sense is this: one should not accept gifts made by a butcher or slayer of animals. Ten butchers are equal to a single oilman. By accepting a gift from an oilman, therefore, one incurs ten times as much sin as by accepting a gift from a butcher. In this way, the measure of sin goes on increasing according to the ratio given. A 'Nripa,' as explained by the Commentator, means here a small chief. A small king is equal to ten thousand butchers. A great king, however,

great king is said to be equal to half of these all. Hence, one should not accept gifts from these. On the other hand, one should attend to the science, that is sacred and that has righteousness for its indications, of the aggregate of three (*viz.*, Religion, Wealth, and Pleasure). Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with concentrated attention, listen to the sacred expositions of Religion (in particular), for the fruits are very great of listening to the mysteries of Religion. One should certainly hear every topic connected with Religion as ordained by the deities themselves.[10-11] In it is contained the ritual in respect of the Crāddha in which have been declared the mysteries connected with the Pitris. The mysteries connected with all the deities have also been explained there.[12] It comprehends the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and those that attach to all kinds of gifts.[13] Those men who always read the scriptures bearing on these topics, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the puissant Nārāyana himself.[14] The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices,—all these are acquired by that man who treats guests with reverence.[15] They who listen to these scriptures, they who are endued with faith, and they who have a pure heart, it is well known, conquer many regions of happiness. Those righteous men who are endued with faith,[16] become cleansed of all stains and no sin can touch them. Such men always increase in righteousness and succeed in attaining to Heaven.[17] Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words:[18]—At the

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is equal to half of that *i. e.*, five thousand butchers. In other words, by accepting a gift from a great king, a man incurs as much sin as is a full five thousand times of the sin which is incurred by accepting a gift from a butcher.—T.

command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris and the deities assembled together.[19] Why, indeed, is sexual congress interdicted for the man who performs a Crāddha and for him also who eats at a Crāddha (for the particular day)? Why are three rice-balls offered separately at a Crāddha?[20] Unto whom should the first of those balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this!'[21]—After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east and the Pitris also, applauding that ranger of the sky, began as follows.[22]

" 'The Pitris said,—Welcome art thou, and blessings upon thee! Do thou listen, O best of all rangers of the sky! The question thou hast asked is a high one and fraught with deep meaning.[23] The Pitris of that man who indulges in sexual congress on the day he performs a Crāddha or eats at a Crāddha, have to lie for the period of a whole month on his vital seed.[24] As regards the classification of the rice-balls offered at a Crāddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters.[25] The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire.[26] Even this is the ordinance that has been declared in respect of the Crāddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who acts according to this ordinance become gratified with him and remain always cheerful.[27] The progeny of such a man increases and inexhaustible wealth always remains at his command.[28]

" 'The celestial messenger said,—Thou hast explained the division of the rice-balls and their consignment one after another to the three (*viz.*, water, the spouse, and the blazing fire), together with the reasons thereof.*[29] Whom does that

* The reason is the declarations in the scriptures to that effect.—T.

rice-ball which is consigned to the waters reach? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris?[30] The second ball is eaten by the spouse. That has been laid down in the ordinance. How do the Pitris of that man (whose spouse eats the ball) become the eaters thereof?[31] The last ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes?[32] I desire to hear this,—that is, what are the ends attained by the rice-balls offered at Crāddhas when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire!—[33]

"'The Pitris said,—Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky![34] The very deities and the Munis applaud acts done in honor of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honor of the Pitris.[35] Excepting the high-souled, immortal, and excellent Mārkandeya, that learned Brāhmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris.[36] Having heard from the holy Vyāsa what the end is of the three rice-balls offered at the Crāddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the certain conclusions are with respect to the ordinances about the Crāddha.[37] Listen with rapt attention, O Bhārata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is regarded as gratifying the deity of the Moon.[38] That deity being gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Crāddha).[39] The Pitris, who are ever desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire.[40] With that ball the Pitris are gratified and as the result thereof grant the

fruition of all wishes unto the person offering it. I have thus told thee everything about the end of the three rice balls offered at the Crāddha and consigned to the three (*viz.*, water, the spouse, and the fire).[41] That Brāhmana who becomes the Ritwik at a Crāddha constitutes himself, by that act, the Pitri of the person performing the Crāddha. Hence, he should abstain that day from sexual intercourse with even his own spouse.*[42] O best of all rangers of the sky, the man who eats at a Crāddha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise.[43] Hence, the Brāhmana who is invited to a Crāddha for eating the offerings should eat them after purifying himself by a bath and bear himself righteously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiplies and he also who feeds him reaps the same reward.'[44]

"'Bhishma continued,—'After the Pitris had said so, a Rishi of austere penances, named Vidyutprabha, whose form shone with splendour like that of the Sun, spoke.[45] Having heard those mysteries of religion as propounded by the Pitris, he addressed Cakra, saying,—Stupefied by folly, men slay numerous creatures born in the intermediate orders,[46] such as worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by these acts. What, however, is the remedy?[47]—When this question was asked, all the gods and Rishis endued with wealth of penances and the highly blessed Pitris, applauded that ascetic.[48]

"'Cakra said,—Thinking in one's mind of Kurukshetra and Gayā and Gangā and Prabhāsa and the lakes of Pushkara, one should dip one's head in a piece of water.[49] By so doing one becomes cleansed of all one's sins like Chandramas freed from Rāhu. One should bathe in this way for three days

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* The sense, as explained by the Commentator, is this: the Brāhmana who becomes the Ritwik and eats at a Crāddha becomes a Pitri of the person performing the Crāddha. Hence, when his identity has been changed, he should, on that day, abstain from sexual congress with even his own spouse. By indulging in such congress, he incurs the sin of adultery.—T.

in succession and then fast for every day.[50] Besides this, one should touch (after bathing) the back of a cow and bow one's head to her tail!—Vidyutprabha, after this, once more addressing Vāsava, said,—I shall declare a rite that is more subtle. Listen to me, O thou of a hundred sacrifices.[51] Rubbed with the astringent powder of the hanging roots of the banian and annointed with the oil of Priyangu, one should eat the Shashtika paddy mixed with milk. By so doing one becomes cleansed of all one's sins.*[52] Listen now to another mystery unknown to many but which was discovered by the Rishis with the aid of meditation. I heard it from Vrihaspati while he recited it in the presence of Mahādeva.[53] O chief of the deities, do thou hear it with Rudra in thy company, O lord of Cachi! If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe penances and obtains the rewards that attach to fasts.[54-55] Heated by the rays of the Sun, he becomes cleansed of all his sins. One who acts in this way in both the summer and the winter seasons, becomes freed from every sin.[56] Cleansed of every sin, one acquires a splendour of complexion for all time. Such a man blazes with energy like the Sun or shines in beauty like the Moon![57]—After this, the chief of the deities, *viz.*, he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, saying these excellent words:[58]—O holy one, do thou duly discourse on what those mysteries of religion are that are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries that attach to them!—[59]

"'Vrihaspati said,—They who pass urine, facing the Sun, they who do not show reverence for the wind, they who do not pour libations on the blazing fire,[60] they who milk a cow whose calf is very young, moved by the desire of obtaining

* 'Batakashāya' is explained by the Commentator as the substance that is made by pounding the hanging roots of the banian. The Priyangu here mentioned is not the *Aglaia Roxburghiana* but the seed called Rājasarsapa, *i. e.*, *Brassica juncea*; syn. *Sinapis ramasa*, *Roxb.* The Shashtika paddy is that which ripens in sixty days.—T.

from her as much milk as possible, incur many faults. I shall declare what those faults are, O lord of Cachi! Do thou listen to me.[61] The Sun, Wind, the bearer of sacrificial oblations, O Vāsava, and kine who are the mothers of all creatures, were created by the Self-born himself, for rescuing all the worlds,[62] O Cakra! These are the deities of human beings. Listen all of ye to the conclusions of religion.[63] Those wicked men and wicked women who pass urine facing the Sun, live in great infamy for six and eighty years.[64] That man, O Cakra, who cherishes no reverence for the Wind, gets children that fall away prematurely from the womb of his spouse. Those men who do not pour libations on the blazing fire find that the fire, when they do ignite it for such rites as they wish to perform, refuses to eat their libations.*[65] Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.†[66] Such men see their children die and their races shrink. Even these are the consequences of the acts referred to, as observed by regenerate persons venerable for age in their respective races.[67] Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of achieving one's prosperity. This that I say unto thee is very true![68]—After the celestial preceptor had said this, the highly blessed deities, with the Maruts, and the highly blessed Rishis questioned the Pitris, saying,[69]—Ye Pitris, with what acts of human beings, who are generally endued with little understandings, do ye become gratified? What gifts, made in course of such rites as are gone through for improving the position of deceased persons in the other world, become inexhaustible in respect of their efficacy?‡[70] By performing

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* The sense seems to be that the libations, few and far between, of men who do not daily worship their fire, are not borne by the fire to the destined places.—T.

† 'Kshirapāh' means 'those that depend on the lacteal sustenance;' hence, little children.—T.

‡ 'Aurddhadehikam dānam' means 'gifts made in course of Crāddhas and other rites that are observed for improving the position of a deceased person.—T.

what acts can men become freed from the debt they owe to the Pitris? We desire to hear this. Great is the curiosity we feel!—[71]

"'The Pitris said,—Ye highly blessed ones, the doubt existing in your minds has been properly propounded. Listen as we declare what those acts are of righteous men with which we become gratified![72] Bulls endued with blue complexion should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these acts of men, they can free themselves from the debt they owe to the Pitris.*[73] Such gifts never become vain. On the other hand, they become inexhaustible and productive of high fruits. The gratification we derive from them is regarded to be inexhaustible.[74] Those men who, endued with faith, beget offspring, rescue their deceased ancestors from miserable Hell![75]—Hearing these words of the Pitris, Vriddha-Gãrgya, possessed of wealth of penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said,[76]—Ye that are all possessed of wealth of penances, tell us what the merits are that attach to the setting free of bulls endued with blue complexions. What merits, again, attach to the gift of lamps in the season of rains and the gift of water with sesame seeds?—[77]

"'The Pitris said,—If a bull of blue complexion, upon being set free, raises a (small) quantity of water with its tail, the Pitris (of the person that has set that bull free) become gratified with that water for full sixty thousand years.[78] The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, without doubt, in sending the Pitris (of the person that sets the animal free) to the region of Soma.[79] By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the attribute of Darkness.[80] Those men who make gifts, on the

* What is meant by the gift of lamps is the lighting of lamps in the sky. These are placed on long poles which are fastened to the tallest trees.—T.

day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper,[81] O thou that art possessed of wealth of penances, are regarded as duly performing a Crāddha with all its mysteries. These men get children of sound health and cheerful minds.[82] The merit acquired by the giver of the Pinda (to the Pitris) takes the form of the growth of his race. Verily, he who performs these acts with faith, becomes freed from the debt he owes to the Pitris.[83] Even thus have been laid down the proper time for the performance of the Crāddha, the ordinances in respect of the rites to be observed. the proper person that should be fed at the Crāddha, and the merits that attach to it. I have declared everything to thee in due order !—' "[84]

Section CXXVI.

"Bhishma said,—'The chief of the deities, *viz.*, Indra after the Pitris had ceased to speak, addressed the puissant Hari, saying,—O Lord, what are those acts by which thou becomest gratified ? How, indeed, do men succeed in gratifying thee ?—[1]

" 'Vishnu said —That which I greatly hate is the detraction of Brāhmanas. Without doubt, if the Brāhmanas are worshipped, I regard myself worshipped.[2] All superior Brāhmanas should always be saluted with reverence, after feeding them with hospitality. One should reverence one's own feet also (in the evening). I am gratified with men who act in this way. as also with those who worship and make offerings to the whirl that is noticeable on cowdung (when it first drops from the cow).*[3] They who behold a Brāhmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank,[4] have never to meet with any evil. They become freed from every sin. That man who worships every day the Açwat-

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* The Commentator explains that when evening comes, one should respectfully salute one's own feet. This custom has certainly died out in Bengal. A whirl is certainly observable on cowdung when it first drops from the cow : but the practice of making offerings to it has also died out.—T.

tha (*Ficus religiosa*) and the substance called Gorochanā and the cow,[5] is regarded as worshipping the whole universe with the deities and Asuras and human beings. Verily, staying within these, I accept, in my own form, the worship that is offered to them.[6] The worship that is offered to these is the worship offered to me. This has been so as long as the worlds have been created. Those men of little understandings that worship me in a different way worship me in vain, for the worship of that kind I never accept. Verily, the worship of other kind is not at all gratifying to me.—[7]

" 'Indra said,—Why dost thou applaud the circular marks on cowdung, the feet, the boar, the Brāhmana that is a dwarf in stature, and mud raised up from the soil ?[8] It is thou who createst all creatures and it is thou who destroyest them. Thou art the eternal nature of all mortal or transitory things !—'[9]

"Bhishma continued,—'Hearing these words of Indra, Vishnu smiled a little and then said,—It was with my circular disc that the Daityas were slain. It was with my two feet that the world was covered.[10] Assuming the form of a boar I slew Hiranyāksha. Assuming the form of a dwarf I conquered (the Asura) king Vali.[11] Those high-souled men who worship these gratify me. Verily, they who worship me in these forms never meet with discomfiture.[12] If one, beholding a Brāhmana leading the Brahmacharyya mode of life arrived at one's house, offers unto him the first portion of one's food that belongs as of right to a Brāhmana, and eats what remains thereafter, one is regarded as eating *Amrita*.[13] If one, after adoring the morning twilight, stands with face directed towards the Sun, one reaps the merit that attaches to the performance of ablutions in all *tirthas* and becomes cleansed of all sins.[14] Ye Rishis possessed of wealth of penances, I have told you in detail what constitutes a great mystery. On what else shall I discourse unto you ? Tell me your doubts !—[15]

" 'Valadeva said,—Listen now to another great mystery that is fraught with happiness to men. Ignorant persons, unacquainted with it, meet with much distress at the hands of other creatures.[16] That man who, rising at early dawn, touches a cow, Ghee, and curds, as also mustard seeds and the larger

variety thereof called Priyangu, becomes cleansed of all sins.[17] As regards Rishis possessed of wealth of penances, they always avoid all creatures both before and behind, as also all that is impure, while performing Crāddhas.*—[18]

" 'The deities said,—If a person, taking a vessel of copper, filling it with water, and facing the East, resolves upon a fast or the observance of a particular vow,[19] the deities become gratified with him and all his wishes become crowned with success. By observing fasts or vows in any other way, men of little understandings gain nothing.†[20] In uttering the resolution about the observance of fasts and in making offerings to the deities, the use of a vessel of copper is preferable. In presenting the offerings to the deities, in (giving and accepting) alms, in presenting the ingredients of the Argha, and in offering oblations of water mixed with sesame seeds to the Pitris,[21] a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. Even these mysteries have been laid down relating to how the deities are gratified !—[22]

" 'Dharma said,—The offerings made in all rites in honor of the deities and in those in honor of the Pitris should never be given away to a Brāhmana that has accepted service under the king, or that rings the bell or attends to subsidiary duties in acts of worship or at Crāddhas, or that keeps kine, or that is engaged in trade, or that follows some art as a profession, or that is an actor, or that quarrels with friends, or that is destitute of Vedic studies, or that marries a Cudra woman.‡[23-24] The performer of the Crāddha who gives away such offerings

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* The second line seems to be unintelligible. The reading I take is 'Crāddheshu' and not 'Cchidreshu.'—T.

† Vows and fasts, &c., should be observed after the *Sankalpa* or Resolution to that effect has been formally enunciated. Even a plunge in a piece of sacred water cannot be productive of merit unless the 'Sankalpa' has been formally enunciated. The 'Sankalpa' is the enunciation of the purpose for which the act is performed as also of the act that is intended to be performed.—T.

‡ 'Vrishalipati' literally means 'the husband of a Cudra woman.' By actually marrying a woman of the lowest order, by marrying before the elder drother, by marrying a girl that has attained to puberty, and by certain other acts, a Brāhmana comes to be regarded as a 'Vrishalipati.'—T.

unto such a Brāhmana falls away from prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act.[25] From the house of that person whence a guest returns unsatisfied, the Pitris, the deities, and the sacred fires, all return disappointed in consequence of such treatment of the guest.[26] That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine, that are ungrateful towards benefactors, that are slayers of Brāhmanas, or that are violators of the beds of their preceptors.—[27]

"'Agni said,—Listen ye with concentrated attention. I shall recite the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly-blessed Brāhmana or a blazing fire. The infamy of such a man spreads throughout the world and touches the confines of Heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied on his account. Endued with great energy, Fire refuses to accept the libations poured by him.[28-30] For a hundred lives he has to rot in Hell. He is never rescued at any time.[31] One should, therefore, never touch a cow with one's feet, or a Brāhmana of high energy, or a blazing fire,[32] if one is endued with faith and desires one's own good. These are the demerits declared by me of one who lifts up one's feet towards these three.—[33]

"'Viçwāmittra said,—Listen to a high mystery that is unknown to the generality of men and that is connected with religion. He who offers to the Pitris rice boiled in sugared milk,[34] sitting with face directed to the south at noontide, in the shade caused by an elephant's body, in the month of Bhādrapada, under the constellation Maghā,[35] acquires great merits. Listen to what those merits are. The man who makes such an offering to the Pitris under such circumstances, is regarded as performing a great Crāddha each year for thirteen years in succession.*—[36]

* 'Kutapa' is the hour about noontide. 'The shade of the elephant's body' implies a particular instant of time that is regarded as very favorable for the Crāddha. The man that performs such a Crāddha is regarded

"'The kine said,—That man becomes cleansed of all his sins who adores a cow with these Mantras, *viz.*,—O Vahulā, O Samangā, O thou that art fearless everywhere. O thou that art forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, in days of yore, thou wert present with thy calf in the sacrifice of Indra the wielder of the thunderbolt! Thou tookest thy station in the firmament and in the path of Agni! The deities with Nārada among them adored thee on that occasion by calling thee Sarvamsahā!—Such a man attains to the region of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also.[37-39] Such a man becomes freed from every sin, every fear, every grief. At the end, he obtains residence in the happy region of the Thousand-eyed Indra!'[40]

"Bhishma continued,—'After this, the highly blessed and celebrated seven Rishis, with Vaçishtha at their head, rose and circumambulating the Lotus-born Brahman, stood around him with hands joined in reverence.[41] Vaçishtha, that foremost of all persons conversant with Brahma, became their spokesman and asked this question that is beneficial to every creature, but especially so to Brāhmanas and Kshatriyas.[42]—By doing what acts may men of righteous conduct who are, however, destitute of the goods of this world, succeed in acquiring the merits attaching to sacrifices?[43]—Hearing this question of theirs, the Grandsire Brahman began to say what follows.[44]

"'Brahman said,—Excellent is this question, ye highly blessed ones! It is at once auspicious and high and fraught with a mystery. This question that ye have put is subtile and is fraught with high benefit to mankind.[45] Ye Rishis possessed of wealth of penances, I shall recite everything to you in detail. Do ye listen with attention to what I say as to how men acquire the merits attaching to sacrifices (even when they are unable to perform them through poverty).[46] In the lighted fortnight of the month of Pousa, when the constellation Rohini is in conjunction, if one, purifying oneself by a

as acquiring the merits attaching to Çrāddhas regularly performed for thirteen years.—T.

bath, lies under the cope of heaven, clad in a single piece of raiment,[47] with faith and concentrated attention, and drinks the rays of the Moon, one acquires the merits that attach to the performance of great sacrifices.[48] Ye foremost of regenerate persons, this is a high mystery that I declare it unto you in reply to your question, ye that are possessed of insight into the subtile truths of all topics of enquiries !—' "[49]

SECTION CXXVII.

" 'Vibhāvasu (otherwise called Surya) said,—There are two offerings. One of these consists of a palmful of water and the other called Akshatā consists of rice-grains with ghee. One should, on the day of the full moon, stand facing that bright orb and make unto him the two offerings mentioned, *viz.*, a palmful of water and the rice-grains with ghee called Akshatā. The man who presents these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three (principal) fires.[1-2] That man of little understanding who cutteth down a large tree on the day of the new moon, becomes stained with the sin of Brāhmanicide. By killing even a single leaf one incurs that sin.[3] That foolish man who chews a tooth-brush on the day of the new moon is regarded as injuring the deity of the moon by such an act. The Pitris of such a person become annoyed with him.*[4] The deities do not accept the libations poured by such a man on days of the full moon and the new moon. His Pitris become enraged with him, and his race and family become extinct.—[5]

" 'Cree said,—That sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten,[6] the deities and Pitris leave in disgust. Verily, without accepting the offerings made unto them by the owners of such houses, the deities and the Pitris fly away from such a sinful habitation.—[7]

* In India the tooth-brush consists of a twig or little branch. One end of it is chewed and softened. The softened fibres serve the purpose of a brush. Such a brush can be used only once. It must be thrown away after the brushing of the teeth is over.—T.

" 'Angiras said,—The offspring of that man increases who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds besides in his hand the roots of the Suvarchala plant.*—[8]

" 'Gārgya said,—One should always do the duties of hospitality to one's guests. One should give lamps in the hall or shed where sacrifices are performed. One should avoid sleep during the day, and abstain from all kinds of flesh or food.[9] One should never injure kine and Brāhmanas. One should always recite the names of the Pushkara lakes and the other sacred waters. Such a course of duty is the foremost. Even this constitutes a high religion with its mysteries. If observed in practice, it is sure to produce great consequences.[10]—If a person performs even a hundred sacrifices, he is doomed to see the exhaustion of the merits attaching to the libations poured therein. The duties, however, which I have mentioned are such that when observed by persons endued with faith, their merit becomes inexhaustible.[11] Listen now to another high mystery concealed from the view of many. The deities do not eat the libations (poured upon the fire) on occasions of Crāddhas and rites in their honor or on occasions of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy.[12-13] The Pitris of the man who allows such a woman to come near the place where the Crāddha is being performed by him, do not become gratified with him for thirteen years.[14] Robed in raiments of white, and becoming pure in body and mind, one should invite Brāhmanas and cause them to utter their benedictions (when one performs the Crāddha). On such occasions one should also recite the Bhārata. It is by observing all these that the offerings made at Crāddhas become inexhaustible.—[15]

" 'Dhaumya said,—Broken utensils, broken bedsteads, cocks and dogs, as also such trees as have grown within dwelling

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* It is difficult to identify what plants are meant by 'Karanjaka' and 'Suvarchala.'—T.

houses, are all inauspicious objects.[16] In a broken utensil is Kali himself, while in a broken bedstead is loss of wealth. When a cock or a dog is in sight, the deities do not eat the offerings made to them. Under the roots of a tree scorpions and snakes undoubtedly find shelter. Hence, one should never plant a tree within one's abode.*[17]

"'Jamadagni said,—That man whose heart is not pure is sure to go to Hell even if he adores the deities in a Horse-sacrifice or in a hundred Vājapeya sacrifices, or if he undergoes the severest austerities with head down most. Purity of heart is regarded as equal to sacrifices and Truth.[18-19] A very poor Brāhmana, by giving only a *Prastha* of powdered barley with a pure heart unto a Brāhmana, attained to the region of Brahman himself. This is a sufficient proof (of the importance of purity of heart).—' "[20]

Section CXXVIII.

"'Vāyu said,—I shall recite some duties the observance of which is fraught with happiness to mankind. Do ye listen also with concentrated attention to certain transgressions with the secret causes upon which they depend.[1] That man who offers for the four months of the rainy season sesame and water (unto the Pitris), and food, according to the best of his power, unto a Brāhmana well-conversant with the duties,[2] who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugured milk, who gives lamps in honor of the Pitris, with sesame and water,[3]—verily he who does all this with faith and concentrated attention acquires all the merits that attach to a hundred sacrifices in which animals are offered up to the

* 'Bhānda' includes utensils of copper and brass such as plates and cups and jars and jugs. Broken utensils, to this day, are regarded inauspicious. They are rejected, as a rule, by every family. Kali has his abode in them, meaning that such utensils cause quarrels and disputes. Broken bed-steads also are regarded as capable of causing loss of wealth. Cocks and dogs should never be kept or reared in a house. The roots of trees afford shelter to scorpions and snakes and venomous insects and worms. One should not, therefore, plant trees or allow them to grow up within one's abode.—T.

deities.[4] Listen to this other high mystery that is unknown to all. That man who thinks it all right when a Cudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Crāddhas and other rites are allowed to assist at them, really becomes stained with sin.*[5] The three sacrificial fires become enraged with such a person. In his next life he has to take birth as a Cudra. His Pitris, together with the deities, are never gratified with him.[6] I shall now recite what the expiations are which one must go through for cleansing oneself from such sins. Listen to me with attention. By performing those expiatory acts, one becomes happy and free from fever.[7] Fasting all the while, one should, for three days, with concentrated attention, pour libations, on the sacred fire, of the urine of the cow mixed with cowdung and milk and ghee.[8] The deities accept the offerings of such a man on the expiration of a full year. His Pitris also, when the time comes for him for performing the Crāddha, become gratified with him.[9] I have thus recited what is righteous and what unrighteous, with all their unknown details, in respect of human beings desirous of attaining to Heaven. Verily, men who abstain from these transgresions or who having committed them undergo the expiatory rites indicated, succeed in attaining to Heaven when they leave this world.—' "[10]

Section CXXIX.

" 'Lomaça said,—The Pitris of those men who, without having wedded wives of their own, betake themselves to the wives of other people, become filled with disappointment when the time for the Crāddha comes.[1] He who betakes himself to the wives of other people, he who indulges in sexual union with a woman that is barren, and he who appropriates what belongs to a Brāhmana, are equally sinful.[2] Without doubt, the Pitris of such people cut them off without desiring to have

* A Brāhmana's fire should never be ignited by a Cudra. Wowen also should never be allowed to assist at Crāddhas for arranging the offerings.—T.

any intercourse with them. The offerings they make fail to gratify the deities and the Pitris.[3] Hence, one should always abstain from sexual congress with women that are the wedded wives of others, as also with women that are barren. The man who desires his own good should not appropriate what belongs to a Brāhmana.[4] Listen now to another mystery, unknown to all, with regard to religion. One should, endued with faith, always do the bidding of one's preceptor and other seniors.[5] On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts unto Brāhmanas of ghee and the offerings that constitute Akshata. Listen to me as I say what the measure is of the merit that such a person acquires.[6] By such an act one is said to increase Soma and the Ocean. Vāsava, the chief of the celestials, confers upon him a fourth part of the merits that attach to a Horse-sacrifice.[7] By making such gifts, a person becomes endued with great energy and prowess. The divine Soma, well pleased with him, grants him the fruition of his wishes.[8] Listen now to another duty, together with the foundation on which it rests, that is productive of great merit. In this age of Kali, that duty, if performed, brings about much happiness to men.[9] That man who, rising at early dawn and purifying himself by a bath, attires himself in white robes and with concentrated attention makes gifts unto Brāhmanas of vessels full of sesame seeds,[10] who makes offerings unto the Pitris of water with sesame seeds and honey, and who gives lamps as also the food called Kriçara acquires substantial merits. Listen to me as I say what those merits are.[11] The divine chastiser of Pāka has ascribed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that are productive of eternal merit,[12] he who performs the Agnishtoma sacrifice with copious presents in the form of Dakshinā to the Brāhmanas, are all regarded by the deities as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds.[13] Gifts of water with sesame seeds are regarded by the Pitris as productive of eternal gratification to them. The grandsires all become highly pleased with gifts of lamps and Kriçara.[14] I

have thus recited the ancient ordinance, laid down by the Rishis, that is highly applauded by both the Pitris and the deities in their respective regions.—' "[16]

Section CXXX.

"Bhishma said,—'The diverse Rishis there assembled, together with the Pitris and the deities, then, with concentrated attention, asked Arundhati (the spouse of Vaçishtha) who was endued with great ascetic merit.[1] Possessed of abandant wealth of penances, Arundhati was equal to her lord the high-souled Vaçishtha in energy for in both vows and conduct she was her lord's equal.[2] Addressing her they said,—We desire to hear from thee the mysteries of duty and religion. It behooveth thee, O amiable lady, to tell us what thou regardest as a high mystery!—[3]

" 'Arundhati said,—The great progress I have been able to achieve in penances is due to your consideration for me in thus remembering my poor self. With your gracious permission I shall now discourse on duties that are eternal,[4] on duties that are high mysteries. I shall discourse thereon with the causes on which they depend. Listen to me as I discourse to you elaborately. A knowledge of these should be imparted unto him only that is possessed of faith or that has a pure heart.[5] These four, *viz.*, he that is bereft of faith, he that is full of pride, he that is guilty of Brāhmanicide, and he that violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated unto them.[6] The merits acquired by a person who gives away a Kapilā cow every day for a period of two and ten years, or by a person who adores the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not come up to those that are his with whom a guest is gratified.[7-8] Listen now to another duty whose observance is fraught with happiness to mankind. It should be observed with its secret ritual by a person endued with faith. Its merits are certainly high.[9] Listen to what they are. If a person, rising at early dawn and taking with him a quantity

of water and a few blades of Kuça grass proceeds into a cow-pen and arrived there washes a cow's horns by sprinkling thereon that water with those blades of Kuça grass and then causes the water to drip down on his own head, he is regarded, in consequence of such a bath, as one that has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honored and resorted to by Siddhas and Chāranas.[10-12]—After Arundhati had said these words, all the deities and Pitris applauded her, saying,—Excellent. Excellent.—Indeed, all the beings there were highly gratified and all of them worshipped Arundhati.[13]

"'Brahman said,—O highly blessed one, excellent is the duty that thou hast enunciated, together with its secret ritual. Praise be to thee? I grant thee this boon, *viz.*, that thy penances will continually increase!—[14]

"'Yama said,—I have heard from thee an excellent and agreeable discourse. Listen now to what Chitragupta has said and what is agreeable to me.[15] Those words relate to duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men endued with faith and desirous of achieving their own good.[16] Nothing is lost of either righteousness or sin that is committed by creatures. On days of the full moon and the new moon, those acts are conveyed to the Sun where they rest.[17] When a mortal goes into the regions of the dead, the deity of the Sun bears witness to all his acts. He that is righteous acquires the fruits of his righteousness there.[18] I shall now tell you of some auspicious duties that are approved of by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given,[19] as also sandals and umbrellas and Kapilā kine with due rites. In Pushkara especially should one make the gift of a Kapilā cow unto a Brāhmana conversant with the Vedas.[20] One should also always maintain one's Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta.[21] It behooveth them that are the best of creatures to listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution.[22] They that are of little understandings meet with great distress in the regions

of the dead, for they become afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such calamity.[23] They have to enter into a thick darkness. I shall now tell you of those duties by performing which one may succeed in crossing such calamity.[24] The performance of those duties costs very little but is fraught with great merit. Indeed, such performance is productive of great happiness in the other world. The merits that attach to the gift of water for drink are excellent. In the next world in especial, those merits are very high.[25] For them that make gifts of water for drink there is ordained in the other world a large river full of excellent water. Indeed, the water contained in that river is inexhaustible and cool and sweet as nectar.[26] He who makes gifts of water in this world drinks from that stream in the world hereafter when he goes thither. Listen now to the abundant merits that attach to the giving of lamps.[27] The man who gives lamps in this world has never to even behold the thick darkness (of Hell). Soma and Surya and the deity of fire always give him their light when he repairs to the other world.[28] The deities ordain that on every side of such a person there should be blazing light. Verily, when the giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya.[29] Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapilā cow to a Brāhmana conversant with the Vedas, especially if the gift he made in Pushkara.[30] Such a man is regarded as having made a gift of a hundred kine with a bull—a gift that is productive of eternal merit.[31] The gift of a single Kapilā cow is capable of cleansing whatever sins the giver may be guilty of even if those sins be as grave as Brāhmanicide, for the gift of a single Kapilā cow is regarded as equal in point of merit to that of a hundred kine.[32] Hence, one should give away a Kapilā cow at that Pushkara which is regarded as the senior (of the two Tirthas known by that name) on the day of the full moon in the month of Kārtika. Men that succeed in making such a gift have never to encounter distress of any kind, or sorrow, or

thorns giving pain.[33] That man who gives away a pair of sandals unto a superior Brāhmana that is deserving of the gift, attains to similar merits. By giving away an umbrella a person obtains comfortable shade in the next world. (He will not have to be exposed to the Sun).[34] A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver!—Hearing these opinions of Chitragupta, Surya's hair stood on its end.[35] Endued with great splendour, he addressed all the deities and the Pitris, saying,—Ye have heard the mysteries relating to duty, as propounded by the high-souled Chitragupta.[36] Those human beings who, endued with faith, make these gifts unto high-souled Brāhmanas, become freed from fear of every kind.[37] These five kinds of men, stained with vicious deeds, have no escape. Verily, of sinful behaviour and regarded as the worst of men, they should never be talked to. Indeed, they should always be avoided.[38] Those five are he who is the slayer of a Brāhmana, he who is the slayer of a cow, he who is addicted to sexual congress with other people's wives, he who is bereft of faith (in the Vedas), and he who derives his sustenance by selling the virtue of his wife.[39] These men of sinful conduct, when they repair to the region of the dead, rot in hell like worms that live upon puss and blood.[40] These five are avoided by the Pitris, the deities, the Snātaka Brāhmanas, and other regenerate persons that are devoted to the practice of penances.—' "[41]

SECTION CXXXI.

"Bhishma said,—'Then all the highly blessed deities and the Pitris, and the highly-blessed Rishis also, addressing the Pramathas, said,*[1]—Ye are all highly blessed beings. Ye are invisible wanderers of the night. Why do you afflict those men that are vile and impure and that are unclean?[2] What acts are regarded as impediments to your power? What, indeed, are those acts in consequence of which ye become incompetent to afflict men? What are those acts that are des-

* 'Pramathas' are the ghostly companions of Mahādeva. Literally, the name implies 'smiters.'—T.

tructive of Rākshasas and that prevent you from asserting your power over the habitations of men?[3] Ye wanderers of the night, we desire to hear all this from you!—[4]

"'The Pramathas said,—Men are rendered unclean by acts of sexual congress. They who do not purify themselves after such acts, they who insult their superiors, they who from stupefaction eat different kinds of meat, the man also who sleeps at the foot of a tree,[5] he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps placing the head where his feet should be placed or his feet where the head should be placed,—these men are regarded by us as unclean. Verily, these men have many holes.[6] Those also are numbered in the same class who throw their phlegm and other unclean secretions into the water. Without doubt, these men deserve to be slain and eaten up by us.[7] Verily, we afflict those human beings who are endued with such conduct. Listen now to what those acts are which are regarded as antidotes and in consequence of which we fail to do any injury on men.[8] Those men upon whose persons occur streaks of Gorochanā, or who hold Vachas in their hands, or who make gifts of ghee with those ingredients that go by the name of Akshata, or who place ghee and Akshata on their heads,[9] or those who abstain from meat, are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever put out,[10] or who keeps the skin or teeth of a wolf in his abode or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power.[11] Verily, those house-holders who keep these things in their houses always find them free from the inroads of even the fiercest spirits that live on carrion.[12] Those beings also, that like us range through different worlds in pursuit of pleasure, are unable to do any injury to such houses. Hence, ye deities, should men keep such articles in their houses,—articles that are destructive of Rākshasas (and other beings of the kind). We have thus told you everything about that respecting which ye had great doubts!—'"[13]

Section CXXXII.

"Bhishma said,—'After this, the Grandsire Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the deities with Vāsava, the lord of Cachi, at their head,[1]—Yonder sits the mighty Nāga who is a resident of the nether regions. Endued with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being.[2] Those mighty elephants endued with great energy and power, who hold the entire Earth with her hills, waters, and lakes,[3] should be interviewed by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty![4]—Hearing these words of the Grandsire, the deities, with well-pleased minds, commissioned (the elephant) Renuka to where those upholders of the world are.[5]

"'Renuka, proceeding to where those elephants are, addressed them, saying,—Ye mighty creatures, I have been commanded by the deities and the Pitris to question you about the mysteries of religion and duty! I desire to hear you discourse on that subject in detail. Ye highly-blessed ones, do ye discourse on the subject as your wisdom may dictate!—[6]

"'The (eight) elephants standing in the eight quarters said, —On the auspicious eighth day of the dark fortnight in the month of Kārtika, when the constellation Açleshā is in the ascendant, one should make gifts of treacle and rice.[7] Casting aside wrath, and living on regulated diet, one should make these offerings at a Crāddha, uttering these *mantras* the while, —Let Valadeva and other Nāgas possessed of great strength,[8] let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race,[9] make Vali offerings to me for the enhancement of my strength and energy! Verily, let my strength be as great as that of the blessed Nārāyana when he raised the submerged Earth![10]—Uttering these Mantras, one should make Vali offerings upon an anthill. When the maker of day retires to his chambers in the west, upon the anthill selected should offerings be made of raw sugar and rice.[11] The

anthill should previously be scattered with Gajendra flowers. Offerings should also be made of blue cloths and fragrant unguents.[12] If offerings are made in this way, those beings that live in the nether regions, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As regards ourselves, we also do not feel the labour of upholding the Earth, in consequence of such offerings being made to us.[13] Afflicted with the burthen we bear, even this is what we think (beneficial for men), without the slightest regard for selfish concerns. Brāhmanas and Kshatriyas and Vaiçyas and Cudras, by observing this rule for a full year, fasting on each occasion, acquire great merits from such gifts.[14] We think that the making of such Vali offerings on the anthill is really fraught with very superior merits.[15] By making such offerings, one is regarded as doing the duties of hospitality for a hundred years to all the mighty elephants that exist in the three worlds.[16]—Hearing these words of the mighty elephants, the deities and the Pitris and the highly-blessed Rishis, all applauded Renuka.' "[17]

Section CXXXIII.

" 'Maheçwara said,—Searching your memories, excellent are the duties ye all have recited. Listen all of you now to me as I declare some mysteries relating to religion and duty.[1] Only those persons whose understandings have been set on religion and who are possessed of faith, should be instructed in respect of those mysteries of duty and religion that are fraught with high merits.[2] Hear what the merits are that become his who, with heart free from anxiety, gives food every day, for a month, to kine and contents himself with one meal a day throughout such period.[3] The kine are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that are upholding the three worlds with the deities, Asuras, and human beings.[4] Respectful services rendered to them are fraught with high merit and grave consequences. That man who every day gives food to kine advances every day is religions merit.[5] Formerly in the Krita age I had expressed

my approval of these creatures. Afterwards Brahman, born of the primeval lotus, solicited me (to show kindness towards kine).*[6] It is for this reason that a bull to this day stands as the device on my standard overhead. I always sport with kine. Hence should kine be worshipped by all.[7] Kine are possessed of great power. They are givers of boons. If worshipped, they would grant boons. That person who gives food to kine even for a single day receives from those beneficent creatures for that act a fourth part of the merits he may win by all his good acts in life.—' "[8]

Section CXXXIV.

" 'Skanda said,—I shall now declare a duty that is approved of by me. Do ye listen to it with concentrated attention. That person who takes a little earth from the horns of a bull of blue complexion,[1] smears his body therewith for three days, and then performs his ablutions, acquires great merits. Hear what those merits are. By such an act he would wash away every stain and evil, and attain to sovereign sway hereafter.[2] As many times he takes his birth in this world, so many times does he become celebrated for his heroism. Listen now to another mystery unknown to all.[3] Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as Vali unto the rising Moon on the evening of the day when that luminary is at full.[4] Do ye learn, with faith, what the merits are of the person that acts in this way. The Sāddhyas, the Rudras, the Ādityas, the Viçwedevas, the twin Açwins,[5] the Maruts, and the Vasus, all accept that offering. By such an offering, Soma increases as also ocean, that vast receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, is certainly fraught with great happiness.—[6]

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* 'Anujnātāh' literally implies 'permitted.' 'These creatures,' *i. e.*, kine, 'were permitted by me,' means, perhaps, that they became my favourites. Brahman, it is said, solicited Maheçwara to accept some kine in gift. The latter did accept some, and adopt from that time the device of the bull on his flag.—T.

"'Vishnu said,—That person who, endued with faith and freed from malice, listens every day with concentrated attension to the mysteries in respect of religion and duty that are preserved by the high-souled deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear.[7-8] That man who, with his senses under thorough control, reads these sections which treat of these auspicious and meritorious duties, together with their mysteries,—duties that have been declared (by the previous speakers),—acquires all the merits that attach to their actual performance.[9] Sin can never overmaster him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins abundant merits by reading these mysteries (as declared), or by reciting them to others, or by hearing them recited.[10] The deities and the Pitris eat for ever the Havi and the Kavi offered by such a creature. Both these, in consequence of the virtues of the offerer become inexhaustible. Even such is the merit that attaches to the person who, with concentrated attention, recites these mysteries to foremost of Brāhmanas on days of the full moon or the new moon.[11] Such a person, in consequence of such an act, becomes steady in the observance of all duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the deities and the Pitris.[12] If a person becomes guilty of all sins save those which are classed as grave or heinous, he becomes cleansed of them all by only listening to the recitation of these mysteries about religion and duty.—'[13]

"Bhishma continued,—'Even these, O king of men, are the mysteries in respect of religion and duty dwelling in the breasts of the deities. Held in high respect by all the gods and promulgated by Vyāsa, they have now been declared by me for thy benefit. One who is conversant with religion and duty thinks that this excellent knowledge is even superior (in value) to the whole Earth full of riches and wealth.[15] This knowledge should not be imparted to one that is bereft of faith, or to one that is an athiest, or to one that has fallen away from

the duties of his order, or to one that is destitute of compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to one's preceptors, or to one that thinks all creatures to be different from oneself.' "[16]

Section CXXXV.

"Yudhishthira said,—'Who are those persons, O Bhārata, from whom a Brahmana in this world may accept his food? From whom may a Kshatriya, a Vaiçya, and a Cudra take their food respectively?'[1]

"Bhishma said,—'A Brāhmana may take his food from another Brāhmana or from a Kshatriya or a Vaiçya, but he must never accept food from a Cudra.[2] A Kshatriya may take his food from a Brāhmana, a Kshatriya, or a Vaiçya. He must, however, eschew food given by Cudras who are addicted to evil ways and who partake of all manner of food without any scruple.[3] Brāhmanas and Kshatriyas can partake of food given by such Vaiçyas as tend the sacred fire every day, as are faultless in character, and as perform the vow of Chāturmāsya.[4] But the man who takes food from a Cudra, swallows the very abonimation of the Earth, and drinks the excretions of the human body, and partakes of the filth of all the world.[5] He partakes of the very filth of the Earth who takes his food thus from a Cudra. Verily, those Brāhmanas that take their food from Cudras, take the dirt of the Earth.[6] If one engages in the service of a Cudra, one is doomed to perdition though one may duly perform all the rites of one's order. A Brāhmana, a Kshatriya, or a Vaiçya, so engaging, is doomed, although devoted to the due performance of religious rites.[7] It is said that a Brāhmana's duty consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya's duty consists in protecting men, and that a Vaiçya's in promoting their material prosperity.[8] A Vaiçya lives by distributing the fruits of his own acts and agriculture. The breeding of kine and trade are the legitimate work in which a Vaiçya may engage without fear of censure.[9] The man who abandons his own proper occupation and betakes himself to that of a Cudra,

should be considered as a Cudra and on no account should any food be accepted from him.[10] Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be considered as Cudras.[11] And those who impudently partake of food offered at ceremonials in a Cudra's house, are afflicted with a terrible calamity. In consequence of partaking such forbidden food they lose their family, strength, and energy, and attain to the status of lower animals, descending to the position of dogs, fallen in virtue and devoid of all religious observances.[12-13] He who takes food from a physician takes that which is no better than excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood.[14] If a Brāhmana approved by the good, takes the food of one who lives by his learning, he is regarded as taking the food of a Cudra. All good men should forego such food.[15] The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from a wicked person is considered as reprehensible as the slaying of a Brāhmana.[16] One should not accept food if one is slighted and not received with due honors by the giver. A Brāhmana, who does so, is soon overtaken by disease, and his race soon becomes extinct.[17] By accepting food from the warder of a city, one descends to the status of the lowest outcaste.[18] If a Brāhmana accepts food from one who is guilty of killing either a cow or a Brāhmana or from one who has committed adultery with his preceptor's wife or from a drunkard, he helps to promote the race of Rākshasas.[19] By accepting food from a eunuch, or from an ungrateful person, or from one who has misappropriated wealth entrusted to his charge, one taken birth in the country of the Savaras situated beyond the precincts of the middle country.[20] I have thus duly recited to thee the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else dost thou wish to hear from me today."[21]

Section CXXXVI.

"Yudhishthira said,—'Thou hast told me in full of those from whom food may be accepted, and of those from whom it should not be taken?[1] But I have grave doubts on one point. Do thou, O sire, enlighten me; do thou tell me what expiation a Brāhmana should make (for the sin he incurs) upon accepting the different kinds of food, those especially offered in honor of the gods and the oblations made to deceased ancestors.'[2]

"Bhishma said,—'I shall tell thee, O prince, how high-souled Brāhmanas may be absolved from all sin incurred by accepting food from others.[3] In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Sāvitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made.[4] In accepting meat, or honey, or salt, a Brāhmana becomes purified by standing till the rising of the Sun.[5] If a Brāhmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Vedic prayer (Gāyatri) and by holding a piece of iron in his hand in the presence of the public. In accepting money or clothes or women or gold, the purification is the same as before.[6-7] In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugar cane, or oil, or any sacred thing, one becomes purified by bathing thrice in the course of the day, *viz.*, at morn, noon and eve.[8] If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is made by reciting the Gāyatri prayer a hundred times.[9] In accepting shoes or clothes at obsequial ceremonies, the sin is destroyed by reciting devoutly the same hymn a hundred times.[10] The acceptance of the gift of land at the time of an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights.[11] The Brāhmana who partakes of oblations offered to deceased ancestors, in course of the dark fortnight, is purified by fasting for a whole day and night.[12] Without performing his ablutions a Brāhmana should not say his evening prayers, nor betake himself to religious meditation, nor take

his food a second time. By so doing he is purified.[13] For this reason the Crāddha of deceased ancestors has been ordained to be performed in the afternoon and then the Brāhmana who has been invited beforehand should be feasted.[14] The Brāhmana who partakes of food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days.[15] After the expiration of twelve days, and going through the purification ceremonies duly, the sin is destroyed by giving clarified butter to Brāhmanas.[16] If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations before mentioned, and should recite the Sāvitri hymn and do the sin-destroying Ishti and Kushmānda penances.[17] The Brāhmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by misfortunes.[18-19] The Brāhmana who takes his food in the company of Cudras, is purged from all impurity by duly observing the ceremonies of purification.[20] The Brāhmana who takes his food in the company of Vaiçyas is absolved from sin, by living on alms for three successive nights.[21] If a Brāhmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on.[22] By eating with a Cudra from off the same plate the Cudra loses his family respectability; the Vaiçya by eating from off the same plate with a Vaiçya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brāhmana his splendour and energy.[23] In such cases, expiations should be made, and propitiatory rites should be observed, and oblations offered to the gods. The Sāvitri hymn should be recited and the Revati rites and Kushmānda penances should be observed with the view of destroying the sin.[24] If any of the above four classes partake of food partly eaten by a person of any other class, the expiation is undoubtedly made by smearing the body with auspicious substances like Rochana, Durbā grass, and turmeric.' "[25]

Section CXXXVII.

"Yudhishthira said,—'O Bhārata, of the two things charity and devotion, do thou condescend to tell me, O sire, which is the better in this world? Do thou, by this, remove a great doubt from my mind.'[1]

"Bhishma said,—'Do thou listen to me as I recite the names of the princes who having been devoted to virtue, and having cleansed their hearts by penances and practised gifts and other acts of righteousness, undoubtedly attained to the different celestial regions.[2] The Rishi Atreya revered by all, attained, O monarch, to the excellent celestial regions, by imparting the knowledge of the unconditional Supreme Being to his pupils.[3] King Civi the son of Uçinara, by offering the life of his dear son, for the benefit of a Brāhmana, was translated from this world to heaven.[4] And Pratardana the king of Kāçi, by giving his son to a Brāhmana, secured to himself unique and undying fame in this as well as in the other world.[5] Rantideva, the son of Sangkriti, attained to the highest heaven by duly making gifts to the high-souled Vaçishtha.[6] Devavriddha too went to heaven by giving a hundred-ribbed and excellent golden umbrella to a Brāhmana for a sacrifice.[7] The worshipful Amvarisha too has attained to the region of the gods, by making a gift of all his kingdom to a Brāhmana of great power.[8] King Janamejaya of the solar race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brāhmanas.[9] The Royal sage Vrishādarvi went to heaven by making gifts of various jewels and beautiful houses to Brāhmanas.[10] King Nimi of Vidarva, attained to heaven with his sons, friends and cattle, by giving his daughter and kingdom to the high-souled Agastya.[11] The far-famed Rāma the son of Jamadagni attained to the eternal regions, far beyond his expectation, by giving lands to Brāhmanas.[12] Vaçishtha, the prince of Brāhmanas, preserved all the creatures at a time of great drought when the god Parjanya did not bestow his grateful showers upon the Earth, and for this act he has secured eternal bliss for himself.[13] Rāma the son of

Daçaratha, whose fame is very high in this world, attained to the eternal regions by making gifts of wealth at sacrifices.[14] The far-famed royal sage Kakshasena went to heaven by duly making over to the high-souled Vaçishtha the wealth which he had deposited with him.[15] Marutta the son of Abikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, immediately went to heaven.[16] The highly devout king of Panchāla, Brahmadatta, attained the blessed way by giving away a precious conch-shell.[17] King Mitrasaha, by giving his favourite wife Madayanti to the high-souled Vaçishtha, ascended to Heaven.[18] Sudyumna, the son of Manu, by causing the proper punishment to be inflicted upon the high-souled Likhita, attained to the most blessed regions.[19] The celebrated royal sage Sahasrachitta went to the blessed regions, by sacrificing his dear life for the sake of a Brāhmana.[20] The king Catadyumna went to heaven by giving to Maudgala a golden mansion replete with all the objects of desire.[21] In ancient times, king Sumanyu by giving to Cāndilya heaps of food looking like a hill, proceeded to Heaven.[22] The Cālwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika.[23] The royal sage Madirāçwa by giving his slender-waisted daughter to Hiranyahasta went to the region of the gods.[24] The lordly Lomapāda attained all the vast objects of his desire by giving his daughter Cāntā in marriage to Rishyaçringa.[25] The royal sage Bhagiratha, by giving his famous daughter Hansi in marriage to Kautsa, went to the eternal regions.[26] King Bhagiratha by giving hundreds and thousands of kine with their young ones to Kohala attained to the most blessed regions.[27] These and many other men, O Yudhishthira, have attained to heaven, by the merit of their charities and penances and they have also returned from thence again and again.[28] Their fame will endure as long as the world will last. I have related to thee, O Yudhishthira, this story of those good householders who have attained to eternal regions by dint of their charities and penances.[29] By their charities and by performing sacrifices and by procreating offspring, these people have attained to the heavenly regions.[30] O foremost scion of Kuru's race, by always performing acts of charity,

these men applied their virtuous intellects to the performance of sacrifices and charities.[31] O mighty prince, as night has approached I shall explain to thee in the morning whatever doubts may arise in thy mind.' "[32]

Section CXXXVIII.

"Yudhishthira said,—'I have heard from thee, O sire, the names of those kings that have ascended to Heaven, O thou whose power is great in the observance of the vow of truth by following the religion of gift.[1] How many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts respectively?[2] For what reasons what kinds of gifts made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail.'[3]

"Bhishma said,—'Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bhārata, how gifts should be made unto all the orders of men.[4] From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bhārata! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed into five classes.[5] With mind freed from malice one should make gifts unto Brāhmanas, for by making gifts unto them one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit).[6] He is in the habit of making gifts; or he will make gifts; or he has already made gifts to me. Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit).[7] I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear).[8] This one is dear to me. I also am dear to him. Influenced by considerations like these, a person of intelligence, freely and with alacrity, makes

gifts unto a friend.[9] (Such gifts are regarded as made from free choice). The person that solicits me is poor. He is, again, gratified with a little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity).[10] These are the five kinds of gift. They enhance the giver's merits and fame. The Lord of all creatures (Brahman himself) has said that one should always make gifts according to one's power.' "[11]

SECTION CXXXIX.

"Yudhishthira said,—'O grandsire, thou art possessed of great wisdom. Indeed, thou art fully conversant with every branch of learning. In our great race thou art the only individual that swellest with all the sciences.[1] I desire to hear from thee discourses that are interwoven with Religion and Profit, that lead to felicity hereafter, and that are fraught with wonder unto all creatures![2] The time that has come is fraught with great distress. The like of it does not generally come to kinsmen and friends. Indeed, save thee, O foremost of men, we have now none else that can take the place of an instructor![3] If, O sinless one, I with my brothers deserve thy favour, it behooveth thee to answer the questions I desire to ask thee![4] This one is Nārāyana who is endued with every prosperity and is honored by all the kings. Even he wait upon thee, showing thee every indulgence and honoring thee greatly.[5] It behooveth thee to discourse unto me, through affection, for my benefit as also for that of my brothers, in the presence of Vāsudeva himself and of all these kings.' "[6]

Vaiçampāyana continued,—"Hearing these words of king Yudhishthira, Bhishma, the son of the river called after Bhagiratha, filled with joy in consequence of his affection for the monarch and his brothers, said what follows.*[7]

"Bhishma said,—'I shall certainly recite to thee discourses,

* 'Sambhrama' here means, probably, joy, or that gratification which shows itself in horripilation. It may also mean alacrity.—T.

that are delightful, on the subject, O king, of the puissance of this Vishnu as displayed in days of yore and as I have heard (from my preceptors).[8] Listen to me also as I describe the puissance of that great god who has a bovine bull for his device. Listen to me as I narrate also the doubt that filled the mind of the spouse of Rudra and that of Rudra himself.[9] Once on a time the righteus-souled Krishna observed a vow extending for two and ten years. For beholding him who had gone through the rite of initiation for the observance of his great vow, there came to that place Nārada and Parvata, and the Island-born Krishna, and Dhaumya, that foremost of silent reciters, and Devala, and Kāçyapa, and Hastikāçyapa.[10-11] Other Rishis also, endued with Dikshā and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there.[12] The son of Devaki offered them such honors of hospitality as are deserving of the highest praise and as are offered unto the gods alone.[13] Those great Rishis sat themselves down upon seats some of which were green and some endued with the complexion of gold and some that were fraught with the plumes of the poacock and some that were perfectly new and fresh.[14] Thus seated, they began to converse sweetly with one another on subjects connected with Religion and duty as also with many royal sages and deities.[15] At that time the energy, in the form of fire, of Nārāyana, rising from the fuel that consisted of the rigid observance of his vow, issued out of the mouth of Krishna of wonderful feats.[16] That fire began to consume those mountains with their trees and creepers and little plants, as also with their birds and deer and beasts of prey and reptiles.[17] Soon the summit of that mountain presented a distressing and pitiful appearance. Inhabited by animals of diverse kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature.[18] That fire of mighty flames, having consumed everything without living a remnant, at last came back to Vishnu and touched his feet like a docile disciple.[19] That crusher of foes, *viz.*, Krishna, beholding that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condi-

tion.[20] That mountain thereupon once more became adorned with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles.[21] Seeing that wonderful and inconceivable sight, all the ascetics become amazed. Their hair stood on its ends and their vision was disturbed with tears.[22] That foremost of speakers, Nārāyana, beholding those Rishis thus filled with wonder, addressed them in these sweet and refreshing words :[23] —Why, indeed, has wonder filled the hearts of this assemblage of Rishis, these ascetics that are always free from attachment of every kind, that are divested of the idea of *meum*, and that are fully conversant with every sacred science ?[24] It behooveth these Rishis possessed of wealth of penances and freed from every stain to explain to me truly this doubt that has arisen in my mind !—[25]

" 'The Rishis said,—It is thou that createst all the worlds, and it is thou that destroyest them again. It is thou that art Winter, it is thou that art Summer, and it is thou that art the season of rains.[26] Of all the creatures, mobile and immobile, that occur on Earth, thou art the father, thou art the mother, thou art the master, and thou art the origin ![27] Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it behooveth thee to expound to us that doubt, *viz.*, the issue of fire from thy mouth.[28] Our fears being dispelled, we shall then, O Hari, recite to thee what we have heard and seen !—[29]

" 'Vāsudeva said,—The fire that issued from my mouth and that resembles the all-consuming Yuga-fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the energy of Vishnu.[30] Ye Rishis, ye are persons that have subjugated wrath, that have brought your senses under complete control, that are endued with wealth of penances, and that are very gods in puissance. Yet ye have suffered yourselves to be agitated and distressed ![31] I am now engaged wholly with the observances relating to a rigid vow. Verily, in consequence of my observing the vows of an ascetic, a fire issued from my mouth. It behooves you not to suffer yourselves to be agitated.[32] It is for observing a rigid vow

that I came to this delightful and auspicious mountain. The object that has brought me here is to acquire by the aid of penances a son that would be my equal in energy.[33] In consequence of my penances, the Soul existing in my body became transformed into fire and issued out of my mouth. That fire had repaired to behold the boon-giving Grandsire of all the universe.[34] The Grandsire, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his device would take birth as my son.[35] That fire, returning from its mission, has come back to me and approached my feet like a disciple desirous of serving me dutifully. Indeed, casting off its fury it has come back to its own proper nature.[36] I have thus told ye, in brief, a mystery appertaining to Him who has the lotus for his origin and who is endued with great intelligence. Ye Rishis possessed of wealth of penances, ye should not give way to fear![37] Ye are endued with far-reaching vision. Ye can proceed to every place without any impediment. Blazing with vows observed by ascetics, ye are adorned with knowledge and science.[38] I now ask you to tell me something that is highly wonderful which you have heard of or seen on Earth or in Heaven.[39] I feel an eager desire to taste the honey of that speech which will drop from your lips, the honey that will, I am sure, be as sweet as a jet of nectar itself.[40] If I behold anything on Earth or in Heaven, which is highly delightful and of wonderful aspect but which is unknown to all of you, ye Rishis that look like so many gods,[41] I say that that is in consequence of my own supreme Nature which is incapable of being obstructed by anything. Anything wonderful whose knowledge dwelleth in me or is acquired by my own inspiration ceases to appear wonderful to me.[42] Anything, however, that is recited by pious persons and that is heard from those that are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and are as durable as characters engraved on rocks.[43] I desire, therefore, to hear, at this meeting of ourselves, something dropping from the lips of persons that are good and that cannot fail to be productive of good to men![44]—Hearing these words of Krishna, all those ascetics became filled with sur-

prise. They began to gaze at Janārddana with those eyes of theirs that were as beautiful and large as the petals of the lotus.[45] Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Richs.[46] All those ascetics then appointed Nārada, that foremost of all persons conversant with speech, to gratify the request of Vāsudeva.[47]

"'The ascetics said,—It behooveth thee, O Nārada, to describe in full, from the beginning, unto Hrishikeça, that wonderful and inconceivable incident which occurred, O puissant one, on the mountains of Himavat and which, O ascetic, was witnessed by those of us that had proceeded thither in course of our sojourn to the sacred waters. Verily, for the benefit of all the Rishis here assembled, it behooveth thee to recite that incident![48-49]—Thus addressed by those ascetics, the celestial Rishi, *viz.*, the divine Nārada, then recited the following story whose incidents had occurred sometime before.'"[50]

Section CXL.

"Bhishma said,—'Then Nārada, that holy Rishi, that friend of Nārāyana, recited the following narrative of the discourse between Cankara and his spouse Umā.[1]

"'Nārada said,—Once on a time the righteous-souled lord of all the deities, *viz.*, Mahādeva with the bull for his device, practised severe penances on the sacred mountains of Himavat that are the resort of Siddhas and Chāranas.[2] Those delightful mountains are overgrown with diverse kinds of herbs and adorned with various species of flowers. At that time they were peopled by the different tribes of Apsaras and crowds of ghostly beings.[3] There the great god sat, filled with joy, and surrounded by hundreds of ghostly beings who presented diverse aspects to the eye of the beholder. Some of them were ugly and awkward, some were of very handsome features, and some presented the most wonderful appearances.[4] Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those ghostly creatures

presented every variety of animal faces. Some had faces resembling that of the jackall, some whose faces resembled the pard's; some like the ape's: some like the bull's.[5] Some of them had faces like the owl's; some like the hawk's; some had faces like those of deer of diverse varieties.[6] The great god was also surrounded by Kinnaras and Yakshas and Gandharvas and Rākshasas and diverse other created beings. The retreat to which Mahādeva had betaken himself also abounded with celestial flowers and blazed with celestial rays of light.[7] It was perfumed with celestial sandal, and celestial incense was burnt on every side. And it echoed with the sounds of celestial instruments.[8] Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It teemed with ghostly beings of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread.[9] Forming as it did the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly agreeable to the sight. It was exceedingly beautiful, resembling Heaven itself. Its entire aspect was wonderful and, indeed, it is indescribable in respect of its beauty and sweetness.[10] Verily, with the penances of that great deity who sleeps on mountain-breasts, that prince of mountains shone with great beauty. It resounded with the chaunt of Vedas uttered by learned Brāhmanas devoted to Vedic recitation. Echoing with the hum of bees, O Mādhava, the mountain became incomparable in beauty.[11] The ascetics, beholding the great deity who is endued with a fierce form and who looks like a great festival, became filled, O Janārddana, with great joy.[12] All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Sāddhyas, the Viçwedevas, Vāsava himself,[13] the Yakshas, the Nāgas, the Piçāchas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures dwelt on that mountain with minds concentrated in Yoga.[14] All the Seasons were present there and scattered those regions with all kinds of wonderful flowers. Diverse kinds of blazing herbs illuminated the woods and forests on that mountain.[15] Various species of birds, filled with joy, hopped about and sang merrily

on the delightful breast of that mountain. Those birds were exceedingly loveable in consequence of the notes they uttered.[16] The high-souled Mahādeva sat, displayed in beauty, on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead.[17] Round his loins was a tiger-skin, and a lion-skin formed his upper garment. His sacred thread consisted of a snake. His arms were decked with a pair of red Angadas.[18] His beard was green. He had matted locks on his head. Of terrible features, he it is that inspires with fear the hearts of all the enemies of the gods. It is he, again, that assures all creatures by dispelling their fears. He is adored by his worshippers as the deity having the bovine bull for his device.[19] The great Rishis, beholding Mahādeva, bowed to him by touching the ground with their heads. Endued with forgiving souls, they all became (in consequence of the sight they had obtained of the great deity) freed from every sin and thoroughly cleansed.[20] The retreat of that lord of all creatures, teeming with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it became unapproachable and unbearable (by ordinary beings).[21] Within the twinkling of the eye, O slayer of Madhu, everything there became exceedingly wonderful. Indeed, the abode of that great deity having the bovine bull for his device began to blaze with a terrible beauty.[22] Unto Mahādeva seated there, came his spouse, the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great deity. Her attire was like that of her lord and the vows she observed were like those of his.[23] She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding deities (of her own sex) of all the mountain streams. Those auspicious ladies walked in her train.[24] The goddess approached, raining flowers on every side and diverse kinds of sweet perfumes. She who loved to reside on the breast of Himavat advanced in this guise towards her great lord.[25] The beautiful Umā, with smiling lips and desirous of playing a jest, covered from behind, with her two beautiful hands, the eyes of Mahādeva.[26] As soon as Mahādeva's eyes were thus covered, all the regions became

dark and life seemed to be extinct everywhere in the universe. The *Homa* rites ceased. The universe became suddenly deprived of the sacred Vashat also.[27] All living creatures became cheerless and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe seemed to become sunless.[28] Soon, however, that over-spreading darkness disappeared. A mighty and blazing flame of fire emanated from Mahādeva's forehead.[29] A third eye, resembling another sun, appeared (on it). That eye began to blaze forth like the Yuga-fire and began to consume that mountain.[30] The large-eyed daughter of Himavat, beholding what occurred, bowed her head unto Mahādeva endued with that third eye which resembled a blazing fire. She stood there with gaze fixed on her lord.[31] When the mountain forests burned on every side, with their Sālas and other trees of straight stems, and their delightful sandals and diverse excellent medicinal herbs,[32] herds of deer and other animals, filled with fright, came with great speed to the place where Hara sat and sought his protection. With those creatures almost filling it, the retreat of the great deity blazed forth with a kind of peculiar beauty.[33] Meanwhile that fire, swelling wildly, soared up to the very heavens and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in might and effulgence, covered every side like the all-destroying Yuga-fire.[34] In a moment, the Himavat mountains were consumed, with their minerals and summits and blazing herbs.[35] Beholding Himavat crushed and consumed, the daughter of that prince of mountains sought the protection of the great deity and stood before him with her hands joined in reverence.[36] Then Çarva, seeing Umā overcome by an accession of womanly mildness and finding that she was unwilling to behold her father Himavat reduced to that pitiable plight, cast benignant looks upon the mountain.[37] In a moment the whole of Himavat was restored to his former condition and became as beautiful to look at as ever. Indeed, the mountain put forth a cheerful aspect. All its trees became adorned with flowers.[38] Beholding Himavat restored to his natural condition, the goddess Umā, divested of every fault, addressed her lord, that

master of all creatures, *viz.*, the divine Maheçwara, in these words :—[39]

" '—Umā said,—O holy one, O lord of all creatures, O deity that art armed with the trident, O thou of high vows, a great doubt has filled my mind ! It behooveth thee to resolve that doubt of mine.[40] For what reasons has this third eye appeared in thy forehead ? Why also was the mountain consumed with the woods and all that belonged to it ?[41] Why also, O illustrious deity, hast thou restored the mountain to its former condition ? Indeed, having burnt it once, why hast thou again caused it to be covered with trees ?—[42]

" '—Maheçwara said,—O goddess without any fault, in consequence of thy having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light.[43] When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created a third eye desirous of protecting all creatures.[44] The high energy of that eye crushed and consumed this mountain. For pleasing thee, however, O goddess, I once more made Himavat what he was by repairing the injury !—[45]

" '—Umā said,—O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon ?[46] And why is that face of thine which is on the south so terrible ? Why are thy matted locks tawny in hue and so erect ? Why is thy throat blue after the manner of the peacock's plumes ?[47] Why, O illustrious deity, is the Pināka always in thy hand ? Why art thou always a Brahmachārin with matted locks ?[48] O lord, it behooves thee to explain all these to me. I am thy spouse who seeks to follow the same duties with thee ! Further, I am thy devoted worshipper, O deity having the bull for thy mark !—[49]

" 'Nārada continued,—Thus addressed by the daughter of the prince of mountains, the illustrious wielder of Pināka, the puissant Mahādeva, became highly gratified with her.[50] The great god then addressed her, saying,—O blessed lady, listen to me as I explain, with the reasons thereof, why my forms are so !—' "[51]

Section CXLI.

" '—The blessed and holy one said,—In days of yore, a blessed and foremost of women was created by Brahman, called Tilottamā, by culling grains of beauty from every beautiful object in the universe.[1] One day, that lady of beautiful face, unrivalled in the universe for beauty of form, came to me, O goddess, for circumambulating me but really impelled by the desire of tempting me.[2] In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared, (so eager did I become to see her). All those faces of mine became agreeable to look at.[3] Thus, in consequence of the desire of beholding her, I became four-faced, through Yoga-puissance. Thus, I showed my high Yoga-power in becoming four-faced.[4] With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features![5] That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures.[6] I live as a Brahmachārin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pināka is always in my hand for accomplishing the purposes of the deities.[7] In days of yore, Indra, desirous of acquiring my prosperity, had hurled his thunder-bolt at me. With that weapon my throat was scorched. For this reason I have become blue-throated.—[8]

" '—Umā said,—When, O foremost of all creatures, there are so many excellent vehicles endued with great beauty, why is it that thou hast selected a bovine bull for thy vehicle?—[9]

" '—Maheçwara said,—In days of yore, the Grandsire Brahman created the celestial cow Surabhi yielding abundant milk. After her creation there sprang from her a large number of kine all of which yielded copious quantities of milk sweet as nectar.[10] Once on a time a quantity of froth fall from the mouth of one of her calves on my body. I was enraged at this and

my wrath scorched all the kine which thereupon became diversified in hue.[11] I was then pacified by the Master of all the worlds, *viz.*, Brahman, conversant with all topics. It was he who gave me this bull both as a vehicle for bearing me and as a device on my banner.—[12]

" '—Umā said,—Thou hast many abodes in Heaven, of diverse forms and possessed of every comfort and luxury. Why, O holy one, dost thou reside in the crematorium, abandoning all those delightful mansions?[13] The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is strewn with hundreds of funeral pyres.[14] Full of carrion and muddy with fat and blood, with entrails and bones strewn all over it, and always echoing with the howls of jackals, it is certainly an unclean place.—[15]

" '—Maheçwara said,—I always wander over the whole Earth in search after a sacred spot. I do not, however, see any spot that is more sacred than the crematorium.[16] Hence, of all abodes, the crematorium pleases my heart most, shaded as it generally is by branches of the banian and adorned with torn garlands of flowers.[17] O thou of sweet smiles, the multitudes of ghostly beings that are my companions love to reside in such spots. I do not like, O goddess, to reside anywhere, without those ghostly creatures being by my side.[18] Hence, the crematorium is a sacred abode to me. Indeed, O auspicious lady, it seems to me to be very Heaven. Highly sacred and possessed of great merit, the crematorium is much applauded by persons desirous of having holy abodes.—[19]

" '—Umā said,—O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O wielder of Pināka, O giver of boons.[20] These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire.[21] For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine![22] What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them?

O puissant lord, O thou that art conversant with Religion, do thou tell me this !—[23]

" 'Nārada continued,—When the daughter of Himavat put this question, the conclave of Rishis there present worshipped the goddess and adored her with words adorned with Richs and with hymns fraught with deep import.—[24]

" '—Maheçwara said,—Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, are the foremost duties of the house-holder.[25] Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one's charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat,[26]—these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which those embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.—[27]

" '—Umā said,—O holy one, I wish to ask thee another question about which I have great doubts. It behooveth thee to answer it and dispel my doubts. What are the meritorious duties of the four several orders ?[28] What duties appertain to the Brāhmana ? What to the Kshatriya ? What are the indications of those duties that appertain to the Vaiçya ? And what kind of duties appertain to the Cudra ?—[29]

" '—The holy one said,—O highly-blessed lady, the question thou hast asked is a very proper one. Those persons that belong to the regenerate order are regarded as highly blessed, and are, indeed, gods on Earth.[30] Without doubt, the observance of fasts (*i. e.*, subjugation of the senses) is always the duty of the Brāhmana. When the Brāhmana succeeds in properly observing all his duties, he attains to identity with Brahma.*[31] The proper observance of the duties of Brahmacharyya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread are his other duties.

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* 'Upavāsa' here, as explained by the Commentator, is used for 'Indriya-jaya' or subjugation of the senses.—T.

It is by these that he becomes truly regenerate.[32] He becomes a Brāhmana for worshipping his preceptors and other seniors as also the deities. Verily, that religion which has for its soul the study of the Vedas is the source of all righteousness. Even that is the religion which those embodied creatures who are devoted to righteousness and duty should observe and practise.—[33]

"'—Umā said,—O holy one, my doubts have not been dispelled. It behooveth thee to explain in detail what the duties are of the four respective orders of men!—[34]

"'—Maheçwara said,—Listening to the mysteries of religion and duty, observance of the vows indicated in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor,[35] leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of Brahmacharyya, are the duties of the Brāhmana.[36] After the period of study is over, the Brāhmana, receiving the command of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly wed a wife that is fit for him.[37] Another duty of the Brāhmana consists of avoiding the food prepared by the Cudra. Walking along the path of righteousness, always observing fasts and the practices of Brahmacharyya, are his other duties.*[38] The house-holder should keep up his domestic fire for daily worship. He should study the Vedas. He should pour libations in honor of the Pitris and the deities. He should keep his senses under proper control. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both externally and internally.[39] Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices that go by the name of Ishti and should also dedicate animals to the deities according to the ordinan-

* He who takes his meals at the proper hours is said to observe fasts. He who avoids sexual congress with other women and associates with only his wedded spouse and that at her season, is said to observe Brahmacharyya.—T.

ces.[40] Indeed, the performance of sacrifices is his highest duty as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called Vighasa. The householder should eat Vighasa.[41] Indeed, to eat after the members of one's family including servants and other dependants, is regarded as one of the especial duties of the regenerate householder, who should, besides, be conversant with the Vedas.[42] The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity.[43] The householder should take care that his house is every day properly rubbed (with cow-dung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honor of the deities and the Pitris.[44] Even these are the duties appertaining to the house-holder's mode of life as observable by a regenerate person. Those duties really uphold the world. Verily, those duties always and eternally flow from those righteous persons among the Brāhmanas that lead a life of domesticity.[45] Do thou listen to me with concentrated attention, O goddess, for I shall now tell thee what the duties are which appertain to the Kshatriya and about which thou hast asked me.[46] From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king is the acquirer of a fixed share of the merits earned by his subjects. By that means the king becomes indued with righteousness.[47] That ruler of men who rules and protects his subjects righteously, acquires, by virtue of the protection he offers to others, many regions of felicity in the world to come.[48] The other duties of a person of the kingly order consist of self-restraint and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study,[49] the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and perseverence in acts that have been begun.[50] Another duty of his is to award punishments agree-

ably to the offences committed. It is also his duty to perform sacrifices and other religious rites according to the ordinances laid down in the Vedas. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness of speech,[51] and interference for aiding the distressed, are the other duties by discharging which the king acquires great glory both here and hereafter. He should also lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brāhmanas.[52] Such a king acquires in Heaven such regions of felicity as are capable of being won by the performance of Horse-sacrifices.[53] The duties of the Vaiçya always consist of the keep of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study.[54] Trade, walking in the path of righteousness, hospitality, peacefulness, self-restraint, welcoming of Brāhmanas, and renouncing things (in favor of Brāhmanas), are the other eternal duties of the Vaiçya.[55] The Vaiçya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumery and juices or liquid substances. He should discharge the duties of hospitality towards all.[56] He is at liberty to pursue Religion and Wealth and Pleasure according to his means and as much as is judicious for him. The service of the three regenerate classes constitute the high duty of the Cudra.[57] That Cudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Cudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances.[58] That intelligent Cudra whose conduct is righteous and who worships the deities and Brahmanas, becomes indued with the desirable rewards of righteousness.[59] O beautiful lady, I have thus recited to thee what the duties are of the four orders. Indeed, O blessed lady, I have told thee what their respective duties are. What else dost thou wish to hear ?—[60]

"—Umā said.—Thou hast recited to me what the respective duties are of the four orders, auspicious and beneficial for them. Do thou now tell me, O holy one, what the common duties are of all the orders !—[61]

"'—Maheçwara said,—The foremost of all beings in the universe, *viz.*, the Creator Brahman, ever desirous of righteous accomplishments, created the Brāhmanas for rescuing all the worlds. Among all created beings, they are, verily, gods on Earth.[62] I shall at the outset tell thee what the religious acts are which they should do and what the rewards are which they win through them. That religion which has been ordained for the Brāhmanas is the foremost of all religions.[63] For the sake of the righteousness of the world, three Religions were created by the Self-born. Whenever the world is created (or re-created), those Religions are created by the Grandsire. Do thou listen.[64] These are the three eternal Religions. The Religion that is propounded in the Vedas is the highest ; that which is propounded in the Smritis is the next in the order of importance ; the third in importonce is that which is based upon the practices of those who are regarded righteous.[65] The Brāhmana possessed of learning should have the three Vedas. He should never make the study of the Vedas (or recitation of the scriptures) the means of his living.* He should devote himself to the three well-known acts (of making gifts, studying the Vedas, and performing sacrifices). He should transcend the three (*viz.*, lust, wrath, and covetousness). He should be the friend of all creatures. A person that possesses these attributes is called a Brāhmana.[66] The Lord of the universe declared these six acts for the observance of Brāhmanas. Listen to those eternal duties.[67] The performance of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six acts by accomplishing which a Brāhmana wins religious merit.[68] Verily, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to the measure of his power and agreeably to the ordinance, is, in his case, much applauded.[69] Tranquillity of mind is a high duty that has always been current among them that are righteous. House-holders of pure mind are capable of earning very great merit.[70] Indeed, he who cleanses his soul by the performance

* To sell the Vedas or any kind of knowledge is a great sin.—T.

of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honor all regenerate guests, who lives in well-cleaned abodes,[71] who is destitute of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit.[72] That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honoring the recipient, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those that come to his abode, is regarded as highly righteous.[73] That householder who rises at dawn and washes his mouth and face and serves food to his guests, and having honored them duly dismisses them from his abode and follows them (as a mark of honor) for a little distance, acquires eternal merit.[74] Hospitality towards all, and the pursuit of the aggregate of three, are the duties of the house-holder. The duties of the Cudra consist in the pursuit of the aggregate of three.[75] The Religion ordained for the householder is said to have Pravritti for its chief indication. Auspicious, and beneficial to all creatures, I shall expound it to thee.[76] The house-holder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts.[77] The house-holder should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view.[78] With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing.[79] The Religion of Nivritti is different. It exists for Emancipation (from re-birth by absorption into Brahma). I shall tell thee the conduct that constitutes it. Listen to me in detail, O goddess![80] One of the duties inculcated by that religion is compassion towards all creatures. The man that follows it should not reside in one

place for more than one day. Desirous of achieving Emancipation, the followers of this Religion free themselves from the bonds of hope (or desire).[81] They have no attachment to habitation, to the Kamandalu they bear for the keep of water, to the robes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber that houses them.[82] A follower of this Religion sets his heart upon the workings of his soul. His mind is devoted to Supreme Brahma. He is filled with the idea of attaining to Brahma. He is always devoted to Yoga and the Sānkhya philosophy.[83] He desires no other shelter than the foot of a tree. He houses himself in empty abodes of men. He sleeps on the banks of rivers. He takes a pleasure in staying by such banks.[84] He is freed from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul.[85] Standing like a stake of wood, and abstaining from all food, he does only such acts as point to Emancipation. Or, he may wander about, devoted to Yoga. Even these are the eternal duties of a follower of the Religion of Nivritti.[86] He lives aloof from his species. He is freed from all attachments. He never resides in the same place for more than a day. Freed from all bonds he roves over the world. Emancipated from all ties, he never sleeps on even the same river-bank for more than a day.[87] Even this is the religion of persons conversant with Emancipation, as declared in the Vedas. Even this is the righteous path that is trodden by the righteous. He who follows in this track leaves no vestige behind.[88] Vikshus (or followers of the religion of Emancipation) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramahansas. The second is superior to the first, the third to the second, and the fourth to the third.[89] There is nothing superior to the Paramahansa; nor is there anything inferior to it or beside it or before it. It is a condition that is divested of sorrow and happiness; that is auspicious and freed from decrepitude and death and that knows no change.—*[90]

* The correct reading of the latter half of the first line is *nābaram*

"'—Umā said,—Thou hast recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures.[91] O thou that art conversant with every religion, I desire now to hear what the high religion is of the Rishis. I always have a liking for those that dwell in ascetic retreats.[92] The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight.[93] O puissant deity, I have doubts respecting the religion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods,[94] in detail respecting this topic truly about which I have asked thee, O great deity!—[95]

"'—The blessed and holy one said,—Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise.[96] O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas.[97] The Grandsire Brahman (during the days he employed in the observance of penances) drank some nectar (in the form of water). That water had flowed in Heaven from a great sacrifice.[98] The froth of that water is highly auspicious and (in consequence of Brahman having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters). Even this is the conduct of those pure-souled Rishis, O lady possessed of wealth of penances! Listen now to me as I explain to thee who the Vālikhillyas are.[99] The Vālikhillyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of

natirogratah. The Commentator explains that this means that 'there is nothing inferior to it or beside it or before it.' In the first part of the first line it has been said that there is nothing superior to it. The sense is that it includes all, being as comprehensive as Brahma.—T.

subsistence that is followed by the birds, those Rishis, conversant with every duty of righteousness, live according to the Unccha mode.[100] Their attire consists of deer-skins or barks of trees. Freed from every couple of opposites, the Vālikhillyas, possessed of wealth of penances, walk in this track of righteousness.[101] They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire to only practise penances. The merits they win by their righteous conduct are very high.[102] They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass.[103] Others, called Chakracharas, are indued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the region of Soma.[104] Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakshālas and Açmakuttas and Dantolukhalas.*[105] These live near the Soma-drinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma.[106] They pour libations of clarified butter on the sacred fire, and adore the Pitris under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion.[107] This religion of the Rishis, O goddess, is always observed by these who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen.[108] It is necessary that they who observe the different religions of the Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should

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* 'Samprakshālas' are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. 'Açmakuttas' are those that use only two pieces of stone for husking their grain. 'Dantolukhalas' are those that use their teeth for purposes of husking the grain they eat.—T.

be completely conquered.[109] With corn (wealth) acquired by the Uncha mode, they should discharge the following duties, *viz.*, the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called Dharmarātri, performance of the Soma-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the Pitris and the deities, hospitality towards all.[110-111] Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees,[112] and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjugated (by the world).[113] When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets,[114] it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the Munis.[115] One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures.—' "[116]

SECTION CXLII.

" '—Umā said,—Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots.[1] With concentrated attention and observant of vows and rules, they dwell in even such places.[2] I desire, O Cankara, to hear the

sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone !*—[3]

" '—Maheçwara said,—Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness![4] Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests.[5] Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing of those sacrifices and rites that go by the name of Ishti-homa,[6] picking up the grains of Nivāra-paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, are their duties.[7] Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called *Virāsana.* Indeed, they should reside in those places which are inaccessible to cowards.†[8] Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called *Manduka* Yoga,[9] and always seated in the attitude called Virāsana, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire.[10] They subsist upon water or air or moss. They use two pieces of stone only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come).[11] Some of them clothe themselves with rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures).[12] Remaining in woods and forests, they

* 'Swaçarirapa-jivishu' implies persons that do not stand in need of the services of others for the support of their bodies.—T.

† The great forests are called 'Virasthāna' for cowards cannot enter or reside in them.—T.

wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest-recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him.[13] The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas,[14] devotion to (other) sacrifices, forming the eighth, observance of the Chaturmāshya, performance of the Paurnamāshya and other sacrifices, and performance of the daily sacrifices,[15] are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest.[16] The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end.[17] These Munis, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal region of Soma.[18] O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail.—[19]

" '—Umā said,—O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those conclaves of Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me.[20] Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices; others have wives. How, indeed, have their practices been laid down?—[21]

" '—Mahādeva said,—O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom; while the indications of those that sport with wedded wives consist in passing their nights at home.[22] Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as per-

formed by the Rishis in general. Absorption in Yoga-meditation, and adherence to those duties that constitute righteousness and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them.[23] All those duties also of which I have spoken to thee before as appertaining to recluses residing in forests, are the duties of these also. Indeed, if those duties are observed, they that observe them attain to the rewards that attach to severe penances.[24] Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them.[25] The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice.[26] That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes indued with righteousness.[27] Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards all creatures, and who constitutes himself the soul of all creatures, becomes indued with righteousness.[28] A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit.[29] Sincerity, it has been said, is Righteousness; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes indued with Righteousness.[30] The man who is always devoted to sincerity of behaviour, succeeds in attaining to a residence among the deities. Hence, he who wishes to achieve the merit of righteousness should become indued with sincerity.[31] Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes

devoted, besides, to the discharge of all the duties of Religion, becomes indued with the merit of Righteousness.[32] Freed from drowsiness and procrastination, the righteous souled person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma itself.—[33]

" '—Umā said,—By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming indued with great splendour?[34] By what acts, again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards?[35] By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste?[36] O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.—[37]

" '—The illustrious deity said,—Those who observe the vows relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil.[38] That righteous-souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Dikshā, sports in felicity in the next world in the company of the Nāgas.[39] That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Dikshā and attends to the duties attached to it, succeeds in attaining to Amarāvati (the mansions of Indra).[40] That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to a very high place.[41] That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of the diverse tribes

of Apsaras.[42] Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king.[43] That man who, having observed vows with respect to food, practises penances for two and twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a ruler of Earth.*[44] That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Dikshā, and then casts off his body by abstaining from all food, attains to great felicity in Heaven.[45] The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds,[46] and costly mansions possessed of the resplendence of the moon, O lady! That man who having subsisted upon abstemious diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its felicity. That man who having lived in entire dependence upon his own self, observes for two and ten years the duties that appertain to Dikshā, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependance upon his own self observes the duties that attach to Dikshā for two and ten years,[47-49] and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.,) who is freed from every kind of attachment,[50] and who mentally observes for two and ten years such a course of conduct after Dikshā, attains to Heaven and enjoys every happiness with the deities as his companions.[51] He who lives in entire dependence upon his own self and observes for two and ten

* 'Marum samsādhya' implies abstention from even air and water as food or means of subsistence.—T.

years the duties that attach to Dikshā and finally casts off his body on the fire as an oblation to the deities, attains to the region of Brahman and is held in high respect there.[52] That regenerate man, O goddess, who having properly gone through the Dikshā keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of *meum*, desirous of achieving righteousness,[53] and sets out, without a covering for his body, after the due observance of the duties of Dikshā for two and ten years and after having placed his sacred fire on a tree,[54] and walks along the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes.*[55] Such a man repairs to the eternal region of Cakra where he becomes crowned with the fruition of all his wishes and where he sports in joy, his person decked with garlands of celestial flowers and celestial perfumes.[56] Indeed, that righteous-souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes,[57] living in the practice of Goodness, having renounced everything, undergone the Dikshā, subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his.[58] Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the regions of Cakra, that blessed person always sports in joy, freed from every calamity.' "[59]

Section CXLIII.

" '—Umā said,—O holy one, O thou that hadst torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the

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* It should be noted that the word 'Vira' in the various compounds in which it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances The path of heroes is the forest, for cowards cannot go there. The attitude of heroes is a kind of attitude for Yogins to sit in.—T.

sacrifice of Daksha, O three-eyed deity, I have a great doubt.[1] In days of yore, the illustrious Self-born created the four orders. Through the evil consequence of what acts doth a Vaiçya become a Cudra?[2] Through what acts doth a Kshatriya become a Vaiçya and a regenerate person (Brāhmana) becomes a Kshatriya? By what means may such degradation of castes be prevented?[3] Through what acts does a Brāhmana take birth in his next life, in the Cudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of a Cudra?[4] O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brāhmanhood?—[5]

"'—The illustrious one said,—The status of a Brāhmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brāhmana through original creation or birth. After the same manner, the Kshatriya, the Vaiçya, and the Cudra, all become so through original creation. Even this is my opinion.*[6] He, however, that is born a Brāhmana falls away from his status through his own evil acts. Hence, the Brāhmana, after having attained to the status of the first order, should always protect it (by his acts).[7] If one who is a Kshatriya or Vaiçya lives in the practice of those duties that are assigned to the Brāhmana, after the manner of a Brāhmana, he becomes (in his next life) a Brāhmana.[8] That Brāhmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brāhmana and that has become a Kshatriya.[9] That Brāhmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaiçyas, forgetful of his status as a Brāhmana that is exceedingly difficult to attain,[10] comes to be regarded as one that has become a Vaiçya. Similarly, one that is a Vaiçya by birth may, by

* 'Nisargāt' is literally 'through creation' or 'original nature,' or 'birth.' Of course, what is implied is that one becomes a Brāhmana, or Kshatriya, or Vaiçya, or Cudra, through original creation as such, by the Self born, that is, birth.—T.

following the practices of a Cudra, become a Cudra. Indeed, a Brāhmana, falling away from the duties of his own order, may descend to the status of even a Cudra.[11] Such a Brāhmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahman (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Cudra.[12] A highly blessed Kshatriya or a Vaiçya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Cudra,[13] falls away from his own order and becomes a person of mixed caste. It is in this way that a Brāhmana, or a Kshatriya, or a Vaiçya, sinks into the status of a Cudra.[14] That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness.[15] I shall now recite to thee, O goddess, a saying uttered by Brahman (the Self-born) on this subject. These that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul.[16] The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Crāddha of a deceased person. So also is the food that is stained in consequence of the usual faults and the food that is supplied by a Cudra. These should never be taken by a Brāhmana at any time.*[17] The food of a Cudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth.[18] If a Brāhmana, who has set up the sacred fire and who performs sacrifices, were to die with

* 'Ugra' means a fierce or cruel person. It is also applied to signify a person of a mixed caste whose occupation is the slaughter of animals in the chase. The Commentator is silent. I think, the food supplied by a fierce or cruel person is meant here. What is said in this Verse is that the several kinds of food spoken of here should be renounced by a good Brāhmana.—T.

any portion of a Cudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Cudra.[19] In consequence of those remains of a Cudra's food in his stomach, he falls away from the status of a Brāhmana. Such a Brāhmana becomes invested with the status of a Cudra. There is no doubt in this.[20] The Brāhmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his stomach he breathes his last.*[21] That man who having attained to the auspicious status of a Brāhmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status.[22] That Brāhmana who drinks alcohol, who becomes guilty of Brāhmanicide or mean in his behaviour, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning, or a cheat,[23] or who does not observe vows, or who weds a Cudrā woman, or who derives his sustenance by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brāhmanhood.†[24] That Brāhmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brāhmanhood even if he be conversant with Brahma.[25] By these good acts, again, O goddess, when performed, a Cudra becomes a Brāhmana, and a Vaiçya becomes a Kshatriya.[26] The Cudra should perform all the duties laid down for him, properly and according to the ordinance. He should always wait, with obedience and humility, upon persons of the three

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* The sense is this : if a Brāhmana dies with any portion of the food of a Cudra, a Vaiçya, or a Kshatriya in his stomach, in his next life he has to take birth as a Cudra, a Vaiçya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Cudra, a Vaiçya, or a Kshatriya, he has to take birth in his next life as a Cudra, a Vaiçya, or a Kshatriya.—T.

† 'Kundāçin' means a pander. It may also imply one who eats from off the vessel in which the food eaten has been cooked, without, that is using plates or leaves.—T.

other oders and serve them with care.[27] Always adhering to the path of righteousness, the Cudra should cheerfully do all this. He should honor the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons.[28] With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied.[29] If, indeed, the Cudra desires to be a Vaiçya (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaiçya wishes to be a Brāhmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, &c.) He should be observant of the duties of peace and tranquillity.[30] He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honor the Brāhmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours, he should gratify his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the *Agnihotra* and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinances laid down, worship the three fires. Such a Vaiçya of pure conduct takes birth in his next life in a high Kshatriya family.*[31-34] If a Vaiçya, after having taken birth as a

* The sense seems to be this: a Vaiçya ultimately becomes a Brāhmana by observing the duties indicated in Verses 30 to 33. As the immediate reward, however, of his observance of these duties, he be-

Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brāhmana.[35] Indeed, after his birth as a Kshatriya, he should make presents, adore the deities in great sacrifices with plentiful Dakshinās, study the Vedas, and desirous of attaining to Heaven should worship the three fires.[36] He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them, and seek happiness in conduct like this.[37] He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields.*[38] He should never indulge in sexual pleasure, but live cheerfully and in independence, well conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season.[39] He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kuça grass spread out in his fire-chamber.[40] He should pursue the aggregate of Three (*viz.*, Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Cudras desirous of food, he should always answer that it is ready.[41] He should never desire anything from motives of gain or pleasure. He should worship the Pitris and gods and guests.[42] In his own house he should live the life of a mendicant. He should duly adore the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations agreeably to the ordinance.[43] With his face turned towards the foe, he should cast off his life-breaths in battle fought for the benefit of kine

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comes a great Kshatriya. What he should next do in order to become a Brāhmana is said in the Verses that follow.—T.

* This may, besides, imply the taking of a sixth portion of the merits acquired by his subjects through the righteous deeds they perform —T.

and Brāhmanas. Or, he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brāhmana.[44] Endued with knowledge and science, purified from all dross, and fully conversant with the Vedas, a righteous-souled Kshatriya, by his own acts, becomes a Brāhmana.[45] It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, *viz.*, a Cudra, may become a Brāhmana refined of all stains and possessed of Vedic lore.[46] One that is a Brāhmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brāhmanhood and becomes a Cudra.[47] Even a Cudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brāhmana. This has been said by the Self-born Brahman himself.[48] When a pious nature and pious deeds are noticeable in even a Cudra, he should, according to my opinion, be held superior to a person of the three regenerate classes.[49] Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for confering upon one the status of regeneracy. Verily, conduct is the only ground.[50] All Brāhmanas in this world are Brāhmanas in consequence of conduct. A Cudra, if he is established on good conduct, is regarded as possessed of the status of a Brāhmana.[51] The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brāhmana in whom the status of Brahma exists,—that condition which is bereft of attributes and which has no stain attached to it.[52] The boon-giving Brahman, while he created all creatures, himself said that the distribution of human beings into the four orders as dependent on birth is only for purposes of classification.[53] The Brāhmana is a great field in this world,—a field equipt with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world.[54] That Brāhmana who wishes to achieve his own good should always live upon the remains of the food that may occur in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread

along the path that belongs to Brahma.[55] He should live, engaged in the study of the Samhitās, and remaining at home he should discharge all the duties of a house-holder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study.[56] That Brāhmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma.[57] Having attained to the status of a Brāhmana, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.[58] I have thus told thee a mystery, *viz.*, the manner in which a Cudra may become a Brāhmana, or that by which a Brāhmana falls away from his own pure status and becomes a Cudra.—' "[59]

Section CXLIV.

" '—Umā said,—O holy one, O Lord of all beings, O thou that art worshipped by deities and Asuras equally, tell me what the duties and derilections are of men. Indeed, O puissant one, resolve me my doubts![1] It is by these three, *viz.*, thought, word, and deed, that men become bound with bonds. It is by the same three that they become freed from those bonds.[2] By pursuing what conduct, O god,—indeed, by what kind of acts,—by what behaviour and attributes and words, do men succeed in ascending to Heaven?—[3]

" '—The god of gods said,—O goddess, thou art well conversant with the true import of duties. Thou art ever devoted to Righteousness and Self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer.[4] Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to Heaven.[5] Those men that are freed from all doubts, that are possessed of omniscience,

and that have eyes beholding all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action.[6] They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts.[7] They who abstain from taking the lives of any creature, who are endued with righteous conduct, who have compassion, who regard friends and foes in an equal light, and who are self-restrained, can never be bound by acts.[8] Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to Heaven.[9] Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to Heaven.[10] Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to Heaven.[11] Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they themselves possess, and that live depending upon their own destiny, succeed in ascending to Heaven.[12] Those men that, in their conduct, always shut their eyes against association with other peoples spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascend ing to Heaven.[13] Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow.[14] Those men who are devoted to their own spouses and who seek them in only their seasons, and who turn themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven.[15] Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence.[16] Those who wish to ascend to Heaven should follow in this track and not any other.—[17]

" '—Umā said,—Tell me, O illustrious deity, O sinless lord

of all creatures, what are those words by which one becomes enchained and what those words by speaking which one may be freed from one's bonds.—[18]

"'—Maheçwara said,—Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending Heaven.[19] They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven.[20] They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven.[21] They who never utter words that are harsh and bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.[22] Those men who never utter words that are fraught with deceit or that cause breaches of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.[23] Those men who avoid harsh speeches and abstain from quarrels with others, who are equal in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven.[24] They who abstain from evil speach or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven.[25] They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven.[26] This religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.—[27]

"'—Umā said,—Do thou tell me, O god of gods, O wielder of Pināka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained!—[28]

"'—Maheçwara said,—Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are.[29] Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil

thoughts.[30] Those men who do not seek, even mentally, to take what belongs to others even when they see it lying in a lone forest, succeed in ascending to Heaven.[31] Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven.[32] Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven.[33] Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven.[34] Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven.[35] Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven.[36] Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven.[37] Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven.[38] Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brāhmanas, and that are endued with perseverance in the doing of all good acts, succeed in ascending to Heaven.[39] All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?—[40]

"'—Umā said,—I have a great doubt, O Maheçwara, on a subject connected with human beings. It behooveth thee to explain it to me carefully.[41] By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life?[42] By what acts does one become short-lived on Earth? O thou that art perfectly stainless, it behooveth thee to tell me what the conse-

quences are of acts (in the matter of bestowing a long or a short life on the doer).[43] Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are possessed of noble birth and some are of ignoble birth.[44] Some of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight.[45] Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science.[46] Some have to endure little pain, while others there are that are weighted with heavy calamities. Even such diverse sights are seen with respect to men. It behooveth thee, O illustrious one, to tell me the reason of all this!—[47]

" '—The god of gods said,—Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that manifestation that all human beings in this world enjoy or endure the consequences of their acts.[48] That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons, who slays living creatures,[49] who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty,[50]—one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, becomes born as a handsome man.[51] The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure fierce and exceeding misery.[52] One who, having sunk in Hell, rises therefrom, takes birth as a man endued with short life.[53] That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life.[54] That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on anybody, who never injures any creature,[55] who never causes anybody

to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter, who is endued with compassion towards all creatures, who behaves towards others as towards his own self,[56]—such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man enjoys diverse kinds of luxurious articles.[57] If such a person ever takes birth in the world of men, he becomes endued with longevity and enjoys great happiness.[58] Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.—' "[59]

Section CXLV.

" '—Umā said,—By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven ?—[1]

" '—Maheçwara said,—He who is endued with a liberal disposition, who honors Brāhmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed,[2] who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavets tanks, makes arrangements for the free distribution of gifts every day, gives to all comers what each solicits,[3] who makes gifts of seats and beds and conveyances, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,[4]—verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven.[5] He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions.[6] After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of

wealth and cover in abundance and that has a large command of every article of enjoyment.[7] In that life he becomes endued with all articles for gratifying his dishes and appetites. Indeed, blessed with the possession of such articles, he becomes endued with affluence and a well-filled treasury.[8] The Self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features.[9] There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brāhmanas and possessed of abundant wealth.[10] Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them.[11] They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food.[12] Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who are destitute of making gifts,—verily, these men of little understanding, O goddess, have to sink in Hell.[13] In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth.[14] Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead lives of great wretchedness.[15] Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through acts that persons become wretched and poor.[16] There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve such an offer.[17] Endued with little understandings they do not give way to them that deserve such an honor.* Nor do they give water for washing

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* I India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brāhmana, the Vaiçya to the Kshatriya, and the Cudra to the Vaiçya.—T.

the feet to persons unto whom it should be given.[18] Indeed, they do not honor, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith. They do not offer water for washing the mouth unto such as deserve to have that honor.[19] They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honored and asserting their superiority over them without displaying reverence and humility. Such men, O goddess, sink in Hell.[20-21] When their sufferings come to an end after a long course of years, they rise from Hell, and take brith in the order of humanity, in low and wretched families.[22] Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapākas and Pukkasas who are exceedingly vile and bereft of intelligence.[23] He who is not arrogant or filled with pride, who is a worshipper of the deities and Brāhmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words,[24] who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet tongued, who is an utterer of agreeable and cooling words,[25] who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, worshipping seniors and guests with such honors as they deserve,[26] who is ever bent upon securing as many guests as possible, and who worships all who honor his house with their presence,[27] succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family.[28] In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act

of righteousness.[29] Honored by all creatures and receiving their reverence, he obtains the fruits of his own acts.[30] Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old.[31] That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to be tremble in fear,—verily, that man, who conducts himself in this way, is certain to sink in Hell.[32-34] If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side.[35] He becomes an object of aversion to all the world. A wretch among men, he becomes so through the consequence of his own acts.[36] Another, who is possessed of compassion, casts his eye on all creatures. Endued with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control,[37] he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings.[38] He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness.[39] One who is endued with such practices and conduct certainly ascends to Heaven. There he lives like a god in a celestial mansion abounding with every comfort.[40] If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness.[41] Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions.—[42]

"'—Umā said,—In the world some men are seen well versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom.[43] Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom?[44] By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties![45] Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this!—[46]

"'—Maheçwara said,—Those men that always enquire, about what is for their benefit and what is to their detriment, of Brāhmanas learned in the Vedas, crowned with success, and conversant with all duties,[47] that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here.[48] Indeed, upon the exhaustion of their merit, when they take birth in the order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born.[49] Those men of foolish understandings who cast wicked eyes upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs.[50] Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease.[51] Those men of foolish and wicked deeds who indulge in sexual congress with women of orders different from their own,—those men of little wisdom,—have to take birth in their next lives as persons destitute of the virility.[52] Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.—[53]

" '—Umā said,—What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?—[54]

" '—Maheçwara said,—That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brāhmanas with a view to find out the path that leads to his highest good, succeeds in ascending to Heaven.[55] If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom.[56] This, O goddess, is the line of conduct that the righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.—[57]

" '—Umā said,—There are men who hate righteousness and who are possessed of little understandings. They never wish to approach Brāhmanas conversant with the Vedas.[58] There are others who are observant of vows and who are devoted to the duty of performing Crāddhas. Others, again, are destitute of all vows. They are unmindful of observances and are like Rākshasas in conduct.[59] Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of these different natures?—[60]

" '—Maheçwara said,—Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows.[61] Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, trangress all restraints, and come to be regarded as Brahmarākshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men.[62-63] Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing

thy doubts, not omitting the sins of which they become guilty.—' "[64]

Section CXLVI.

" 'Nārada said,—Having said these words, the puissant Mahādeva became desirous of himself hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and thoroughly inclined to do his will.[1]

" '—Mahādeva said,—Thou, O goddess, art conversant with what is Supreme and with what is not so.* Thou art acquainted with all duties, O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat, the king of mountains![2] Thou art skilled in every work. Thou art endued with self-restraint and perfect equality of sight with respect to all creatures. Divested of the sense of *meum*, thou art devoted to the practice of all the duties. O thou of beautiful features, I desire to ask thee (about something). I wish that, asked by me, thou wilt discourse to me on that topic.[3] Sāvittri is the chaste wife of Brahman. The chaste Cachi is the wife of Indra. Dhumornā is the spouse of Mārkandeya, and Riddhi of (king) Vaiçravana.[4] Varuna has Gauri for his spouse, and Surya has Suvarchalā. Rohini is the chaste wife of Caçin, and Swāhā of Vibhāvasu.[5] Kaçyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day.[6] It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject from the beginning.[7] Thou practicest all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austerest penances.[8] The subject, when discoursed upon by thee, will become en-

* *I. e.*, Soul (including the supreme Soul) and Not-soul.—T.

dued with great merit. Indeed, that discourse will then become authoritative in the world.[9] Women, in especial, are the highest refuge of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation.*[10] Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the Earth.[11] O auspicious lady, all the eternal duties of women are well known to thee. Do thou, therefore, tell me in detail what the duties are of thy sex !—[12]

" '—Umā said,—O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind.[13] All these Rivers (that are of my sex), O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ablutions in them.†[14] After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Purusha.‡[15] As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honored by me.[16] The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams.[17] Vipāçā also is here, and Vitastā, and Chandrabhāgā and Irāvati, and Catadru, and the river Devikā, and Kauçiki, and Gomati,¶[18] and this celestial

* 'Gauri' is anothor name for Earth.—T.

† The 'Nadis' or Rivers are feminine. Of course, among Rivers, there are some that are masculine, notably, the Sindhu or Indus. 'Tirthas' are places with sacred waters.—T.

‡ One who is free from vanity or arrogance deserves to be called Purusha. The absence of vanity is implied by soliciting the help of others even when one is competent oneself. Females follow females, such being their nature. It is a compliment that Pārvati pays to Civa for Civa's questioning her when he himself is well acquainted with the topic upon which she is asked to discourse.—T.

¶ The word 'Sindhu' in this Verse does not imply the river Indus, but stands for a river in general. Grammatically, it qualifies 'Devikā' before it. Devikā is another name of Sarayu.—T.

River who has in her all the sacred Tirthas, *viz.*, the goddess Gangā, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams![19]—Having said this, the spouse of that god of gods, that foremost of all righteous of persons, smilingly addressed all those Rivers of her sex.[20] Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Gangā for their first are all conversant with the duties of women.—[21]

" '—Umā said.—The illustrious god has asked a question relating to the duties of women. I desire to answer Cankara after having consulted with you.[22] I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions![23]—It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Civa's spouse. Then the celestial River Gangā, who worshipped the daughter of the prince of mountains in return, was selected for answering the question.[24] Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin,[25] possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive sweetly smiling, uttered these words.[26]—O goddess, thou art always devoted to the due performance of all duties. Thou hast favored me highly by thus questioning me! O sinless one, thou art honored by the entire universe, yet thou askest me that am but a River![27] That person who, though himself competent (to discourse on a topic) yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise.[28] That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well conversant with premises and inferences.[29] A proud man, even when enriched

with intelligence, by speaking in the midst of an assembly otherwise, (that is, by relying upon his own powers done and without reference to or consultation with others), finds himself uttering only words of weak import.[30] Thou art possessed of spiritual insight. Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou, O goddess, art fully competent to discourse on the duties of women![31]—In this way, the goddess Umā was worshipped by Gangā and honored with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.—[32]

"'—Umā said,—I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention![33] The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.*[34] Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child,[35] that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious duties,[36] that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who, adorned with chastity, looks upon her spouse as a god,[37] who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord's, who is cheerful, who observes excellent vows, who is endued with good features,[38] and whose heart is completely devoted to her husband insomuch that she never thinks even of any

* According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for the better performance of all righteous deeds.—T.

other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord.[39] presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name,[40] who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who, treats her husband with the affection, which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct.[41] That woman who is endued with self-control, who has given birth to children,[42] who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart,[43] who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food,[44] and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct.[45] That woman who always takes a pleasure in rising at early dawn, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung,[46] who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance,[47] and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit.[48] That woman who is endued with accomplishments, who gratifies the feet of her

father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth.[49] That woman who supports with food Brāhmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merits of her husband.[50] That woman who always observes, with a light heart, vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks the good of her lord, is regarded as entitled to share the merits of her husband.[51] Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things.[52] The husband is the god which women have. The husband is their friend. The husband is their high refuge. Women have no refuge that can compare with their husband, and no god that can compare with him.[53] The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial. O Maheçwara, I do not desire Heaven itself if thou art not satisfied with me.[54] If the husband that is poor, or diseased, or distressed, or fallen among foes, or afflicted by a Brāhmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destrnction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress.[55-56] I have thus, O god, expounded, at thy command, what the duties of women are. Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband.—[57]

" 'Nārada continued,—Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants.[58] The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahādeva and departed for returning to the places whence they had come.—' "[59]

SECTION CXLVII.

" '—The Rishis said,—O wielder of Pināka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vāsudeva !—[1]

" '—Maheçwara said,—Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second Sun.[2] Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whirl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities.[3] Brahman has risen from his abdomen. I have sprung from his head. All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras.[4] From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides.[5] He is the Creator of this whole Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile.[6] He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent, (pervading as he does everything).[7] He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to Him.[8] He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honors, He will cause all the kings of Earth to be slain in battle,[9] for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on Earth. Without obtaining Him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods.*[10-11] Within the abdomen of this Master of the

* 'Trivikrama' is one who covered the three worlds with three steps of his. It implies Vishnu who assumed the form of a dwarf for beguiling the Asura king Vali.—T.

gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahman (the Grandsire). Indeed, the latter dwells happily in Hari's body which is his abode. I myself, that am called Carva, also reside happily in that happy abode of mine.[12-13] All the deities too reside in happiness in His body. Endued with great effulgence, he has eyes that resemble the petals of the lotus. Cree dwells within Him and He dwells always associated with her.[14] The bow called Cāranga and the discus (called Sudarçana) are his weapons, together with a sword. He has the enemy of all the snakes (*viz.*, Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make.[15-17] He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him.[18] He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brāhmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends.[19] He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of thorough acquaintance with all the scriptures, and every kind of affluence, He is worshipped by all beings.[20] Conversant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control.[21] For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajāpati. Manu will have a son of the name of Anga. After Anga will come Antardhāman.[22-23] From Antar-

dhāman will spring Havirdhāman, that lord of all creatures, free from every stain. Havirdhāman will have an illustrious son of the name of Old-Varhi.[24] He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajāpati. Daksha will beget a daughter who will be named Dākshāyani.[25] From Dākshāyani will spring Āditya, and from Āditya will spring Manu. From Manu will spring a daughter named Ilā and a son to be named Sudyumna.[26] Ilā will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Āyu. From Āyu will spring Nahusha, and Nahusha will beget a son named Yayāti.[27] From Yayāti will spring a mighty son of the name of Yadu. Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat.[28] From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha.[29] Chitraratha will have a younger son of the name of Cura. Indeed, in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments,[30] devoted to the performance of sacrifices and pure in behaviour,—in the pure race honored by the Brāhmanas, Cura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed of great fame.[31] Cura, that giver of honors, will beget a son, the spreader of his race, of the name of Vasudeva, otherwise called Ānakadundhuvi.[32] Vasudeva will have a son of name Vāsudeva. He will have four hands. He will be exceedingly liberal, and will honor the Brāhmanas greatly. Identical with Brahma, he will love and like the Brāhmanas, and the Brāhmanas will love and like him.[33] That scion of Yadu's race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarāsandha in his capital buried among mountains.[34] Endued with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be unrivalled on Earth.[35] Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the puissant one, residing at Dwārakā,[36] will rule

and protect the whole Earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech, floral wealths, and excellent incense and perfumes. He who wishes to see me or the Grandsire Brahman[37-38] should first see the illustrious Vāsudeva of great puissance. If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods.[39] In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth! That person with whom the lotus-eyed Vāsudeva becomes gratified,[40] all the deities with Brahman amongst them will also become gratified with. That man who will seek the protection of Keçava[41] will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn great religious merit.[42] All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit.[43] Endued with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness.[44] Those millions of Rishis, thus created by that great Ordainer, are now residing on the mountains of Gandhamādana, headed by Sanatkumāra and engaged in the observance of penances.[45] Hence, ye foremost of regenerate ones, that foremost of all eloquent persons, *viz.*, the righteous Vāsudeva, should be adored by all. The illustrious Hari, the puissant Nārāyana, is, verily, the foremost of all beings in Heaven.[46] Adored, he adores, and honored, he honors; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return.[47] If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return.[48] Even this is the high practice of the faultless Vishnu. Even this is the vow that is practiced by all righteous people, of that first of all deities, that puissant Lord of all creatures.[49] He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities.

Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion.[50] The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances.[51] Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have beheld all the foremost of deities.[52] I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar![53] By beholding Him one beholds the Trinity. Ourselves, *viz.*, all the deities, reside in Him.[54] He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole Earth.[55] Upon the car of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard.[56] The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them.[57] He is called Ananta (Infinite). Verily, that illustrious one is identical with the immutable Hari. Once on a time, the mighty Garuda, the son of Kaçyapa, was addressed by the deities in these words:—Do thou, O puissant one, see if this one has any end!—Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul.[58-59] Supporting the whole Earth on his head, he resides in the nether regions. He roves through the universe as Cesha, filled with great joy.[60] He is Vishnu, He is the illustrious Ananta, He is the supporter of the Earth. He that is Rāma is Hrishikeça. He that is Achyuta is Ananta the bearer of the Earth.[61] Both of those foremost of all creatures are celestial and endued with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honor and should be seen.[61] I have, through my kindness for you, have thus declared to you the nature of Vāsudeva. Even this,

ye ascetics possessed of wealth of penances, is Righteousness.[62] I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race!—' "[63]

Section CXLVIII.

"'Nārada said,—At the conclusion of Mahādeva's speech, loud roars were heard in the firmament. Thunders bellowed, with flashes of lightning. The welkin was enveloped with blue and thick clouds.[1] The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished.[2] Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahādeva.[3] Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Other returned whence they came.[4] Verily, beholding that wonderful and inconcievable sight, they became filled with amazement. The discourse too between Cankara and Umā had been heard by them with the same feelings.[5] That foremost of all Beings, of whom the high-souled Cankara spoke to us on that mountain, art Thou. Verily, thou art identical with Eternal Brahma.[6] Sometime before, Mahādeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today.[7] O mighty-armed Janārddana, I have thus, O puissant one, recited to thee the glory of that god of gods, *viz.*, him that is called Kapardin or Giriça!—'[8]

"Bhishma continued,—'Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki, paid due honors unto all those Rishis.[9] Filled with delight, those Rishis once more addressed Krishna, saying,—O slayer of Madhu, do thou repeatedly show thyself to us at all times![10] O puissant one, Heaven itself cannot rejoice us so much as a sight of thyself! Everything that was said by the illustrious Bhava (regarding thyself) is true.[11] O crusher of foes, we have told

thee all about that mystery. Thou art thyself conversant with the truth of every topic. Since, however, asked by us, it pleased thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Umā) to thee for only pleasing thee. There is nothing in the three worlds that is unknown to thee.[12-13] Thou art fully conversant with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it).*[14] Indeed, in thy presence, O puissant one, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing that is unknown to thee![15] Whatever is on Earth, and whatever is in Heaven, all is known to thee! We take our leave of thee, O Krishna, for returning to our respective abodes. Mayst thou increase in intelligence and prosperity![16] O sire, thou wilt soon get a son like unto thee or even more distinguished than thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as thine!†—'[17]

"Bhishma continued,—'After this, the great Rishis bowed unto that god of gods, that scion of Yadu's race, that foremost of all Beings. They then circumambulated him and taking his leave, departed.[18] As regards Nārāyana, who is endued with prosperity and blazing effulgence, he returned to Dwārakā after having duly observed that vow of his.[19] His spouse

* The sense seems to be this: Thou knowest all things, all mysteries, yet thou canst bear all this knowledge within thyself. We, however, are so light-minded, *i. e.*, destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahādeva, we felt the desire of letting it out; and, indeed, we have let it out at thy request, and let it out unto whom?—unto one that must be secretly laughing at us for our seeming pride.—T.

† It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis wish unto Krishna a son even superior to him.—T.

Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honored by all for his highly wonderful accomplishments.[20] He is identical with that Kāma (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras.[21] This Krishna is that foremost of all persons. Even he, endued with the complexion of the clouds is that four-handed Vāsudeva. Through affection he has attached himself to the Pāndavas, and you also, ye sons of Pāndu, have attached yourselves to him.[22] Achievements, Prosperity, Intelligence, and the path that leads to Heaven, are all there where this one, *viz.*, the illustrious Vishnu of three steps, is.[23] He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures.[24] He is without beginning and without destruction. He is unmanifest. He is the high-souled slayer of Madhu. Endued with mighty energy, he has taken birth (among men) for accomplishing the purposes of the gods.[25] Verily, this Mādhava is the expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Prithā, the victory thou hast obtained over thy enemies, thy unrivalled achievements,[26] the dominion thou hast acquired over the whole Earth, are all due to thy side having been taken up by Nārāyana.[27] The fact of thy having got the inconcievable Nārāyana for thy protector and refuge, enabled thee to become an Adharyyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all-destroying fire that appears at the end of the Yuga.[28] Duryodhana, with his sons, brothers, and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gāndiva.[29] Many sons of Diti, many foremost of Dānavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration.[30] How incapable then must human beings be of battling against that Krishna,—human beings who, O tiger among men, are destitute of strength and might![31] As regards Jaya,

he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana.[32] Listen to me as I tell thee what Mahādeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of Himavat. His utterances constitute a Purāna.[33] The advancement or greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna.[34] Who is there that can transcend Krishna in these attributes? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is, there is unrivalled Excellence.*[35] As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death.[36] Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge.†[37] O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge.‡[38] All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all powerful.[39] Thou art fully conversant with the puissance of Time. Afflicted by Time, it does not behoove thee to grieve. Know that Krishna himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand.[40] For these reasons, O son of Kunti, it does not behoove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from

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* The word 'Pushti' literally signifies growth or advancement. Hence, it stands generally for excellence or greatness.—T.

† The correct reading is not 'pratiçrayam' but 'pratiçravam' which means promise or pledge.—T.

‡ The pledge, probably, refers to the oaths taken by Bhima and others about the slaughter of the Pāndavas.—T.

grief.[41] Thou hast heard the glory and greatness of Mādhava as recited by me. That is sufficient for enabling a good man to understand him.[42] Having heard the words of Vyāsa as also of Nārada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added, from my own knowledge, something to that discourse.[43] Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahādeva unto that conclave of Rishis (on the breast of Himavat). The discourse too between Maheçwara and the daughter of Himavat, O Bhārata, has been recited by me to thee.[44] He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial.[45] That man will find all his wishes gratified. Departing from this world he will ascend to Heaven. There is no doubt in this.[46] That man who desires to obtain what is beneficial for himself, should devote himself to Janārddana.[47] O king of the Kurus, it behooves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheçwara.[48] If thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to Heaven.[49] It behooves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit.*[50] Hearing this discourse, fraught with righteousness, between Cankara and Umā, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner.[51] One that becomes even desirous of listening to that discourse should worship Mahādeva with

* The sense is this: the king acquires great merit by wielding the rod of chastisment properly, *i. e.*, by punishing those that deserve punishment. The infliction of punishment is what keeps the subjects within the restraints of duty. The rod of chastisement, therefore, is the very embodiment of the righteousness or merit of the king.—T.

reverence. Verily, the person that wishes to obtain what is beneficial for him, should adore Mahādeva with a pure heart.[52] Even this is the command of the faultless and high-souled Nārada. Even he has commanded such worship of the great god. O son of Pāndu, do thou obey that command of Nārada.[53] O puissant king, even these are the wonderful incidents that occurred on the sacred breast of Himavat respecting Vāsudeva and Sthānu, O son of Kunti. Those occurrences flowed from the very nature of those high-souled deities.[54] Vāsudeva, accompanied by the wielder of Gāndiva, practised eternal penances in the retreat of Vadari for ten thousand years.*[55] Verily, Vāsudeva and Dhananjaya, both of eyes like lotus petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Nārada and Vyāsa, O king.[56] The lotus-eyed and mighty-armed Vāsudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen.[57] I do not venture, O son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishthira.[58] Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, *viz.*, Vāsudeva, for thy friend.[59] I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole Earth has been depopulated with her steeds and elephants.[60] Indeed, through the fault of Duryodhana, of Karna, of Cakuni, and of Dusçāsana numbering the fourth, that the Kurus have perished.' "[61]

Vaiçampāyana continued,—"While that foremost of men, *viz.*, the son of Gangā, addressed him in this strain, the Kuru king (Yudhishthira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma).[62] All the kings with Dhritarāshtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence.[63] The Rishis also with Nārada at their head, accepted and applauded the words of Bhishma and approved of them joyfully.[64] These were the wonderful dis-

courses recited by Bhishma which Pāndu's son (Yudhishthira) with all his brothers heard with joy.[65] Sometime after, when king Yudhishthira saw that Gangā's son who had given away abundant wealth as presents unto the Brāhmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows."[66]

Section CXLIX.

Vaiçampāyana said,—"Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins, Yudhishthira once more addressed the son of Cāntanu in the following words.[1]

"Yudhishthira said,—'Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human beings would get what is beneficial?[2] What religion is that which, according to thy judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the bonds of birth and life?—'[3]

"Bhishma said,—One should always, with alacrity and throwing away all langour, hymn the praises of that Lord of the universe, that god of gods, (*viz.*, Vāsudeva), who is Infinite and the foremost of all Beings, by uttering his thousand names.[4] By always worshipping with reverence and devotion that immutable Being, by meditating on him, by hymning his praises, and bowing the head unto him, and by performing sacrifices unto him,[5] indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow.[6] Verily, He is devoted to the Brāhmanas, conversant with all duties and practices, the enhancer of the fame and achievements of all persons, the master of all the worlds,

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* Vāsudeva is Nārāyana, and Arjuna is Nara. Nara and Nārāyana had practised severe penances at Vadari on the breast of Himavat for many thousand years. Vyāsa afterwards adopted Vadari as his retreat.—T.

exceedingly wonderful, and the prime cause of the origin of all creatures.[7] Even this, in my judgment, is the foremost religion of all religions, *viz.*, one should always worship and hymn the praises of the lotus-eyed Vāsudeva with devotion.[8] He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge.[9] He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods, and He is the immutable father of all creatures.[10] On the advent of the primitive Yuga, all creatures spring from him. On the expiration, again of the Yuga, all things disappear in him.*[11] Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds, that Master of the universe, *viz.*, Vishnu.[12] All those names, derived from His attributes, secret and well-known, of the high-souled Vāsudeva, which were sung by the Rishis, I shall recite to thee for the good of all.[13] They are, Om ! He that enters all things besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all things, the Originator of all things (I—IX) ;[14] of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible (X—XVII) ;†[15] He upon whom the mind rests during Yoga-

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* The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called 'Avāntarā srishti' or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive, as Eternity cannot have a beginning.—T.

† 'Putātman' means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them. 'The Refuge of the Emancipated,'—Comp. *Gitā*, 'Māmupetya tu Kaunteya punarjanma na vidyate, &c.' 'Purusha' is He that lies in a 'pura' or the nine-doored mansion, *i. e*, the body. 'Sākshi' or Witness implies that He sees all things directly, without any medium obstructing His vision. 'Kshetrajna' implies the Chit lying within the body and

abstraction, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhāna (or Prakriti) and Purusha, He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas (XVIII—XXIV);*[16] the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas, and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify (in the form of weal or woe), the Upholder of all things, the Source from which the primal elements have sprung, the Puissant one, He in whom is the unbounded Lordship over all things (XXV—XXXVII);†[17] the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eyed, the Loud-voiced, He that is without beginning and without end, He that upholds the universe (in the from of Ananta and others), He that ordains all acts and their fruits, He that is superior to the Grandsire Brahman (XXXVIII—XLVI);‡[18] the

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who knows the body; the body, however, being inert, is not cognisant of the Chit it holds.—T.

* He is called 'Yoga' because of the mind resting upon Him while it is in Yoga abstraction. 'Pradhāna,' in Sānkhya philosophy, is another name of 'Prakriti' or original Nature. All things have sprung from the union of Prākriti and Purusha. Vāsudeva, however, transcends Prakriti and Purusha and is their Lord. 'Nārasinghavapu,'—He assumed the human form with a lion's head for slaying the Asura Hiranyakaçipu the father of Prahlāda.—T.

† 'Sarva' implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution. 'Sambhava' signifies Him who takes birth at His own will. Acts cannot touch him. The birth of all other beings is determined by their acts in previous lives. Comp. *Gitā*, 'Paritrānāya Sādhunām &c. Sambhavāmi Yuge Yuge.' 'Bhāvana' means one who attaches to acts their respective fruits, *i. e.*, he in consequence of whom the weal and woe of all creatures flow as due to acts.—T.

‡ 'Sambhu' implies one whose birth has not been determined by extraneous circumstances, or other influences than his own wish, the birth of all other creatures being determined by forces extraneous to them.

Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things. He that is vast, the Ancient one, He that is enduring (XLVII—LVI);*[19] He that is incapable of being seized (by either the senses or the mind), the Eternal one, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every creature, That which cleanses, is auspicious, and high (LVII—LXIV);†[20]

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selves. 'Aditya' may also mean the foremost one among the deities especially called the Adityas. They are twelve in number. 'Dhātri' may also imply one who upholds everything in the universe by multiplying Himself infinitely. 'Dhāturuttama' may, besides, signify one who as Chit is superior to all elements like Earth, Water, &c., which constitute all that is Not Chit.—T.

* 'Aprameya' is, literally, immeasurable. Cankara thus explains it: He has no such attributes as sound, &c.; in consequence of this He is not an object of direct perception by the senses; nor can He be an object of inference, in consequence of there being nothing to which belong the same attributes as His; &c. His inconceivability is the foundation of His immeasurableness. 'Hrishikeça' is regarded by European scholars as a doubtful word. The Hindu Commentators do not regard it so. It implies the lord of the senses, *i. e.*, one who has his senses under complete control. Or, it may mean one who sways the senses of others, *i. e.* causes them to exercise their functions. Cankara proposes another meaning, *viz.*, He that is of the form of the Sun or the Moon, and as such, the rays of light emanating from those luminaries and gladdening all creatures, are the hair on his head. 'Manu' is another name for Mantra or sacred words having great efficacy.—T.

† 'Krishna' is one of the foremost names of the supreme Godhead. It means 'one who is always in transports of joy.' It is derived from *krish* which implies to be, and *na* meaning final Emancipation or cessation of existence; the compound probably means one in whom every attribute has been extinguished; hence, absence of change, of sorrow, of grief, &c., or, eternal and highest joy. 'Lohitāksha' is Red-eyed, from His eyes being of the hue of polished copper. 'Pratarddana,' according to Cankara, means the killer of all creatures Others take it as implying one who destroys the cheerlessness of his worshippers. 'Prabhuta' is one hw Great or Vast in consequence of knowledge, Puissance, Energy,

He that urges all creatures in respect of all their acts, He that causes the life-breaths to act, He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Cree or Lakshmi, the Slayer of Madhu (LXV—LXXIII);*[21] the Omnipotent, He that is endued with great prowess, He that is armed with the bow, He that is possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda, He that is well suited to the offerrings made unto him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests on His own true self (LXXIV—LXXXIV);†[22] the Lord of all the deities, He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the Day (in consequence of His awakening Jiva who is steeped in the sleep of Ne-science), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things (LXXXV—XCIV);‡[23] the Unborn, the Lord of all creatures, He that has

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and Renunciation, &c.; 'Pavitram, Mangalam, Param' should be taken as one name, although each of them has a separate meaning.—T.

* 'Prānada' is interpreted variously. It may mean He that causes the life breaths to act or operate; He that, as Time, suspends the life-breaths (*i. e.*, kills all creatures); He that connects the life-breaths (*i. e.*, sets them agoing when threatened with extinction; hence, healer of diseases). 'Prāna' implies 'He who is the cause of the life of every living creature, being Himself, as it were, the life-breath that inspires them. 'Hiranygarbha' signifies He that is identical with the Grandsire. 'Bhugarbha' is one who has the Earth for his abdomen, implying that all things on Earth are in His abdomen.—T.

† 'Atmavān,' other Beings are said to be 'Cariravān,' 'Indriyavān,' &c, in consequence of the possession of such attributes as 'Carira,' 'Indriya,' &c. But the Supreme Godhead is nothing but Soul. He rests on his own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist.—T.

‡ 'Ahā' is the day; He is so called because of Jiva being, as it were, awakened when he goes to Him. As long as Jiva is at a distance from

achieved success, He that is Success itself, He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth, He that is of immeasurable soul, He that stands aloof from all kinds of union (XCV—CIII) ;*[24] He that is Pāvaka among the deities called Vasus (or, He that dwells in His worshippers), He that is of liberal soul, being freed from wrath and hatred and pride and other evil passions, Truth He is whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness, (or He who is always engaged in granting the wishes of those that are devoted to Him, He that is of the form of Righteousness (CIV—CXIII) ;[25] He that destroys all creatures (or their pains), the Many-headed, He that upholds the universe, He that is the source of the universe, He who is of pure or spotless fame, the Immortal one, He that is Eternal and Fixed, He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledge having penance for its indication that He is able to agitate Prakriti for evolving the universe out of her (CXIV—CXXII) ;[26] He that goes everywhere (in the sense of pervading all things as their cause), the Omniscient one, He that blazes forth in unmodified effulgence, He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Dānava troops are scattered in all directions), He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He

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Him, he is steeped in the sleep of 'Avidyā' or Ne-science (a happy word which Professor Max Muller has coined). 'Samvatsara' or the year. He is so called because Time is His essence. 'Vyāla,'—He is a huge and fierce snake that inspires dread.—T.

† 'Vrishākapi' is otherwise explained by Vala leva Vidyābhusan, as He that showers blessings upon His worshippers and causes all His foes to tremble with fear.—T.

that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda, He that represents the limbs (or branches) of the Veda (*i. e.*, all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom (CXXIII—CXXXIII);[27] He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause (or, He whose life has not been determined by acts achieved on any previous occasion in consequence of His transcending Prakriti), He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna, Sankarshana, and Vāsudeva), He that is known by four forms (as above), He that has four horns (which appeared on Him when he had assumed a human form with a lion's head for slaying the Asura chief Hiranya-Kaçipu), He that has four arms (for holding the conch, discus, mace, and lotus) (CXXXIV—CXLI);[28] He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good; He that does not bear or put up with those that are wicked (or, He that puts up with the occasional transgressions of his devotees; He that existed before the universe started into life; He that is stainless; He that is ever victorious; He that vanquishes the very deities; He that is the material cause of the universe; He that repeatedly resides in material causes (CXLII—CL);[29] He that is the younger brother of Indra (or, He that transcends Indra in accomplishments and attributes), He that took birth as a dwarf (from Aditi by her husband Kaçyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His), He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him, and those that think of Him), He that is endued with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the

Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the universe, He that controls the hearts of all creatures (CLI—CLXII);[30] He that deserves to be known by those who wish to achieve what is for their highest good; He that the celestial physician in the form of Dhanwantari (or, He who cures that foremost of all diseases, *viz.*, the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Laksmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of Him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (in consequence of His having beguiled Mahādeva and the deities on many occasions); He that puts forth great energy (in achieving mighty feats); He that transcends all in might (CLXIII—CLXXII);[31] He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from His body; He whose body is incapable of being ascertained by the eye (or any other sense or organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on His back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in his bosom (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drown everything) (CLXXIII—CLXXX);[32] He that can shoot His shafts to a great distance, piercing through obstructions of

every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity (or, He that is identical with Kāma the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion (or, He that is incapable of being immured or restrained by any one putting forth his powers); He that is the delight of the deities (or, He that is the embodiment of fullness of joy); He that rescued the submerged Earth (or, He that understands the hymns addressed to Him by His devotees); He that is the Master of all eloquent persons (or, He that dispels the calamities of all those who know Him) (CLXXXI—CLXXXVIII);[33] He that is full of blazing effulgence; He that suppressed the afflictions of His adorers (or, He that assumes the form of Yama, the universal Destroyer, for chastissing all persons that fall away from their duties); He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman (or, He that enters into the bodies of all persons); He that has Garuda, the prince of the feathery denizens of the welkin, for his vehicle; He that is the foremost of snakes in consequence of His identy with Cesha or Ananta who upholds on his head the vast Earth, (or, He that has the hood of the prince of snakes for His bed while he lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Nārāyana at Vadari on the breast of Himavat; He whose navel resembles a lotus (or, He from whose navel sprang the primeval lotus in which the Grandsire Brahman was born); He that is the Lord of all creatures (CLXXXIX—CXCVII);[34] He that transcends death (or, He that wards off Death from those that are devoted to Him); He that always casts a kind eye on His worshippers (or, He that sees all things in the universe); He that destroys all things (or, He that drenches with nectar all those that worship Him with single-minded devotion); He that is the Ordainer of all ordainers (or, He that unites all persons with the consequences of their acts); He that Himself enjoys and endures the fruits of all acts, (or,

He that assumed the form of Rāma the son of Daçaratha and going into exile at the command of his sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vāli in return for the assistance which Sugriva promised Him for recovering from Rāvana His wife Sitā who had been ravished by that Rākshasa and borne away to his island home in Lankā); He that is always of the same form (or, He that is exceedingly affectionate unto His worshippers); He that is always moving (or, He that is of the form of Kāma who springs up in the heart of every creature); He that is incapable of being endured by Dānavas and Asuras (or, He that rescued His wife Sitā after slaying Rāvana, or, He that shows compassion towards even Chandālas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rāma, for Guhaka the chief of the Chandālas inhabiting the country known by the name of Cringaverapura); He that chastises the wicked (or, He that regulates the conduct of all persons by the dictates of the Crutis and the Smritis); He whose soul has true knowledge for its indication (or, He that destroyed Rāvana the foe of the gods, having assumed the form of Rāma that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or, He that slays those who obstruct or forbid the giving of presents unto deserving persons) (CXCVIII—CCVIII);[35] He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grandsire Brahman; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eye on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures (or, He whose eye never winks or sleeps); He that wears the unfading garland of victory called by the name of Vaijayanti; He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace

(CCIX—CCXVIII);[36] He that leads persons desirous of Emancipation to the foremost of all conditions, *viz.*, Emancipation itself (or, He that assumes the form of a mighty Fish and scuddling through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert, (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him); He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; (CCXIX—CCXXVI);[37] He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable; He that is concealed from the view of all persons that are attached to the world, (or, He that has covered the eyes of all persons with the bandage of Nescience); He that grinds those that turn away from Him; He that sets the days agoing, in consequence of His being identical with the Sun; He that is the destroyer of all-destroying Time itself; He that conveys the libations poured on the sacred fire unto those for whom they are intended, (or, He that bears the universe, placing it on only a minute fraction of his body); He that has no beginning (or, He that has no fixed habitation); He that upholds the Earth in space (in the form of Cesha, or, rescues her in the form of the mighty boar or suports her as a subtile pervader) (CCXXVII—CCXXXV);[38] He that is exceedingly inclined to grace, insomuch that He grants happiness to even foes like Ciçupāla; He that has been freed from the attributes of Rajas (passion) and Tamas (darkness) so that He is pure or stainless Sattwa by itself, (or, He that has obtained the fruition of all His wishes);

He that supports the universe; He that feeds (or enjoys) the universe; He that is displayed in infinite puissance); He that honors the deities, the Pitris, and His own worshippers; He that is honored or adored by those that are themselves honored or adored by others (or, He whose acts are all beautiful and enduring); He that accomplishes the purposes of others (or, He that is the benefactor of others); He that withdraws all things unto Himself at the universal dissolution (or, He that destroys the foes of the deities or of His worshippers); He that has the waters for his home (or, He that is the sole Refuge of all creatures, or He that destroys the ignorance of all creatures) (CCXXXVI—CCXLVI);[39] He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fuition, He that gives success to all, He that bestows success upon those that solicit Him for it (CCXLVII—CCLVI);[40] He that presides over all sacred days (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place), He that has Righteousness in His abdomen (or, He that protects Indra even as a mother protects the child in her womb), He that aggrandises (His worshippers), He that spreads Himself out for becoming the vast universe, He that is aloof from all things (though pervading them), He that is the receptacle of the ocean of Crutis (CCLVII—CCLXIV);[41] He that is possessed of excellent arms (*i. e.*, arms capable of upholding the universe), He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He that is the Lord of all Lords of the universe, He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed (CCLXV—CCLXXIV);[42] He that is endued with great might, energy, and splendour; He that displays Himself in visible forms to His worshippers, He that

scorches the unrighteous with his burning energy, He that is enriched with the sixfold attributes (of affluence, &c.), He that imparted the Veda to the Grandsire Brahman, He that is of the form of the Sāmans, Richs, and Yajushes (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is endued with blazing effulgence like the Sun (CCLXXV—CCLXXXII);[43] He from whose mind has sprung the Moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled (CCLXXXIII—CCLXXXIX);[44] He that is solicited by all creatuaes at all times, *viz.*, the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the life-breath in the Soul (or, He that assumes diverse forms for protecting both the Emancipate and the Unemancipate); He that kills the desires of those that are Emancipated (or, He that prevents evil desires from arising in the minds of His worshippers), He that is the sire of Kāma (the principle of desire or lust), He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplish all acts (CCXC—CCXCIX);[45] He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes (CCC—CCCVIII);[46] He that is desired (by even the Grandsire and Rudra; or He

that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and Righteousness; He that has an ornament of (peacock's) feathers on his head-gear; He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the Righteous; He that fills the Unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth (CCCIX—CCCXVIII);[47] He that transcends the six well known modifications (of inception, birth or appearance, growth, maturity, decline, and dissolution); He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vāsava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory (CCCXIX—CCCXXVII);[48] He that flows in the form of nectar (or, He that dries up all things); He that upholds the path of Righteousness; He that bears the burthen of the universe; He that gives desirable boons unto those that solicit them; He that causes the winds to blow; He that is the son of Vasudeva (or, He that covers the universe with His illusions and sports in the midst of it); He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns (CCCXXVIII—CCCXXXVI);[49] He that transcends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that is possessed of infinite courage and prowess; He that is an offspring of Cura's race; He that is the master of all living creatures; He that is inclined to show His grace unto all; He that has come on Earth for a hundred times (for rescuing the good, destroying the wicked, and establishing Righteousness); He that holds a lotus in one of his hands; He whose eyes resemble the petals of the lotus (CCCXXXVII—

CCCXLVI);[50] He from whose navel sprang the primeval lotus (or, He that is seated upon a lotus); He that is endued with eyes resembling the petals of the lotus; He that is adored by even worshippers as one seated within the lotus of his hearts; He that assumes the form of embodied Jiva (through His own illusion); He that is endued with puissance of every kind; He that grows in the form of the five primal elements; the Ancient Soul; He that is endued with vast eyes; He that has Garuda sitting on the standard of His car (CCCXLVII—CCCLV);[51] He that is incomparable; the Carabha (the lion-killing animal); He that strikes the wicked with terror; He that knows everything that has occurred in Time; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire; He that is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He that is victorious in every battle (CCCLVI—CCCLXIV);[52] He that is above destruction; He that assumes a red form (or, becomes wrathful unto the enemies of His worshippers); He that is an object of search with the Righteous; He that is at the root of all things; He that has the mark of the string around his abdomen (for Yasodā had bound Him with a cord while He was Krishna); He that bears or forgives all injuries; He that upholds the Earth in the form of her mountains; He that is the foremost of all objects of worship; He that is endued with great speed; He that swallows vast quantities of food (CCCLXV—CCCLXXIV);[53] He that caused the creation to start into life; He that always agitates both Prakriti and Purusha; He that shines with resplendence (or, sports in joy); He that has puissance in his stomach; He that is the Supreme Master of all; He that is the material out of which the universe has been made; He that is the cause or Agent who has made the universe; He that is independent of all things; He that ordains variety in the universe; He that is incapable of being comprehended; He that renders Himself invisible by the screen of illusion (CCCLXXV—CCCLXXXV);[54] He that is Chit divested of all attributes; He on whom all things rest; He in whom all things reside when the universal dissolution comes; He that assigns the foremost place to those that worship Him; He that is durable;

He that is endued with the highest puissance; He that has been glorified in the Vedānta; He that is contented; He that is always full; He whose glance is auspicious (CCCLXXXVI—CCCXCV);[55] He that fills all Yogins with delight; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution); He that is the faultless Path; He that is, in the form of Jiva, lead to Emancipation; He that leads (Jiva to Emancipation); He that has none to lead Him; He that is endued with great might; He that is the foremost of all Beings possessed of might; He that upholds; He that is the foremost of all Beings conversant with duty and religion (CCCXCVI—CDIV);[56] He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetrajna; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as His abdomen (whence, as from the female uterus,) everything proceeds; He that destroys the foes of the deities; He that over-spreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses (CDV—CDXV);[57] He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the Rest of all creatures (being, as He is, the embodiment of Emancipation); He that is endued with competence greater than that of other Beings (CDXVI—CDXXV);[58] He in whom the whole universe is spread out; He that is himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no

desire (in consequence of all His desires having been gratified); He that is the great case (which covers the universe); He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire) (CDXXVI—CDXXXIV);[59] He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He is the nave of the starry wheel that revolves in the firmament;* He that is the Moon among the constellations; He that is competent to achieve every feat; He that stays in His own soul when all things disappear; He that cherishes the desire for Creation (CDXXXV—CDXLIV);[60] He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of all the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is adored by persons before they take any food;† He that is the Refuge of those that seek Emancipation; He that beholds the acts and omissions of all creatures; He whose soul transcends all attributes; He that is possessed of omniscience; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything (CDXLV—CDLIV);[61] He that is observant of excellent vows (chief amongst which is the grant of favour unto one that solicits it with a pure heart); He that has a face always full of delight; He that is exceedingly subtile; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute); He that gives happiness (to all His worshippers); He that does good to others without expecting any return; He that fills all creatures with delight; He that has subdued wrath; He that has mighty arms, (so mighty that He has slain as if in sport the mightiest

* Vishnu is supposed to be within the constellation called Çiçumāra or the Northern Bear. The stars, without changing their places *per se*, seem to revolve round this point within the constellation named.—T.

† In India, no man can worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.—T.

of Asuras); He that tears those that are unrighteous (CDLV—CDLXIV);[62] He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion; He that relies on Himself, (being entirely independent of all persons and things); He that overspreads the entire universe; He that exists in infinite forms; He that is engaged in vocations infinite in number; He that lives in everything; He that is full of affection towards all His worshippers; He that is the universal father, (all living creatures of the universe being as calves sprung from Him); He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen; He that is the Lord of all treasures (CDLXV—CDLXXIV);[63] He that is the protector of Righteousness; He that accomplishes all the duties of Righteousness; He that is the substratum of Righteousness; He that is existent for all time; He that is non-existent (in the form of the universe, for the displayed universe is the result of illusion); He that is destructible (in the form of the displayed universe); He that is indestructible as Chit; He that is, in the form of Jiva, destitute of true knowledge; He that is, in the form of the Sun, endued with a thousand rays; He that ordains (even all such great and mighty creatures as Cesha and Garuda, &c.); He that has created all the Cāstras (CDLXXV—CDLXXXV);[64] He that exists, in the form of the Sun, as the centre of innumerable rays of light; He that dwells in all creatures; He that is possessed of great prowess; He that is the Master of even Yama and others of similar puissance; He that is the oldest of the deities, (existing as He does from the beginning); He that exists in His own glory, casting off all conditions; He that is the Lord of even all the deities; He that is the ruler of even him that upholds the deities (*viz.*, Indra) (CDLXXXVI—CDXCIII);[65] He that transcends birth and destruction; He that tended and protected kine (in the form of Krishna); He that nourishes all creatures, He that is approachable by knowledge alone; He that is Ancient; He that upholds the elements which constitute the body; He that enjoys and endures (weal and woe, in the form of Jiva); He that assumed the form of a vast Boar (or, He that in the form of Rāma was the Lord of a large monkey

host); He that gave plentiful presents unto all in a grand sacrifice performed by Him (CDXCIV—DII);[66] He that drinks Soma in every sacrifice; He that drinks nectar; He that, in the form of Soma (Chandramas), nourishes all the herbs and plants; He that conquers foes in a trice when even they are infinite in number; He that is of universal form and is the foremost of all existent entities; He that is the chastiser; He that is victorious over all; He whose purposes are incapable of being baffled; He that deserves gifts; He that gives what His creatures have not and who protects what they have (DIII—DXII);[67] He that holds the life-breaths; He that beholds all His creatures as objects of direct vision; He that never beholds anything besides His own Self; He that gives Emancipation; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions; He who is the receptacle of all the waters; He that overwhelms all Space, all Time, and all things; He that lies on the vast expanse of waters after the universal dissolution; He that causes the destruction of all things (DXIII—DXXI);[68] He that is without birth; He that is exceedingly adorable; He that appears in His own nature; He that has conquered all foes (in the form of wrath and other evil passions); He that delights those that meditate on Him; He that is joy; He that fills others with delight; He that swells with all causes of delight; He that has Truth and other virtues for His indications; He whose footsteps are in the three worlds (DXXII—DXXX);[69] He that is the first of Rishis (being conversant with the entire Vedas); He that is identical with the preceptor Kapila; He that is knower of the universe; He that is Master of the Earth; He that has three feet; He that is the guardian of the deities; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns); He that exhausts all acts by causing their doers to enjoy or endure their fruits (or, He that grinds the Destroyer himself) (DXXXI—DXXXVIII);[70] the great Boar; He that is understood or apprehended by the aid of the Vedānta; He that has beautiful troops (in the form of His worshippers); He that is adorned with

golden armlets; He that is concealed (being knowable with the aid of the Upanishads only); He that is deep (in knowledge and puissance); He that is difficult of access; He that transcends both word and thought; He that is armed with the discus and the mace (DXXXIX—DXLVII);[71] the Ordainer; He that is the cause (in the form of helper) of the universe; He that has never been vanquished; He that is the Island-born Krishna; He that is enduring (in consequence of His transcending decay); He that mows all things and is Himself above deterioration; the Varuna (the deity of the waters); the son of Varuna (in the form of Vaçishtha or Agastya); He that is immovable as a tree; He that is displayed in His own true form in the lotus of the heart; He that creates, preserves, and destroys by only a fiat of the mind (DXLVIII—DLVIII);[72] He that is possessed of the sixfold attributes (of sovereignty &c.); He that destroys the sixfold attributes (at the universal dissolution); He that is felicity (in consequence of His swelling with all kinds of prosperity); He that is adorned with the triumphal garland (called Vaijayanta); He that is armed with the plough (in allusion to His incarnation as Valadeva); He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali); He that is endued with effulgence like unto the Sun's; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, &c.); He that is the foremost Refuge of all things (DLIX—DLXVII);[73] He that is armed with the best of bows (called Cārnga); He that was divested of His battle-axe (by Rāma of Bhrigu's race);* He that is fierce; He that is the giver of all objects of desire; He that is so tall as to touch the very Heavens with his head (in allusion to the form He assumed at Vali's sacrifice); He whose vision extends over the entire universe; He that is Vyāsa (who distributed the Vedas); He that is the Master of

* Rāma of Bhrigu's race went to Mahādeva for acquiring the science of arms. While dwelling in Civa's retreat, he had a quarrel with Kārtikeya or Kumāra, the son of Civa's loins. Rāma worsted his preceptor's son in battle, at which his preceptor, gratified with him, made him a present of his own battle-axe, wherewith the regenerate hero exterminated the Kshatriyas for full one and twenty times.—T.

speech or all learning; He that has started into existence without the intervention of genital organs (DLXVIII—DLXXVI);[74] He that is hymned with the three (foremost) Sāmans; He that the singer of the Sāmans; He that is the Sāmans; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation); He that is the Medicine (applied for amelioration of disease); He that is the Physician (who applies the medicine); He that has ordained the fourth or last mode of life called Renunciation (for enabling His creatures to attain to Emancipation); He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul); He that is contented (in consequence of His utter dissociation with all worldly objects); He that is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV);[75] He that is possessed of beautiful limbs; He that is the giver of tranquillity of soul; He that is Creator; He that sports in joy on the bosom of the Earth; He that sleeps (in Yoga) lying on the body of the prince of snakes, Cesha, after the universal dissolution; the Benefactor of kine (or, He that took a human form for relieving the Earth of the weight of her population); the Master of the universe; the Protector of the universe; He that is endued with eyes like those of the bull; He that cherishes Righteousness with love (DLXXXVI—DXCV);[76] He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtile form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers; He whose name, as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whirl on His breast; He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity (DXCVI—DCIV);[77] He that gives prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity; He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that

holds the goddess of Prosperity on his bosom; He that bestows prosperity upon those that hear of, praise, and meditate on Him; He that is the embodiment of that condition which represents the attainment of unattainable happiness; He that is possessed of every kind of beauty; He that is the Refuge of the three worlds (DCV—DCXIV);[78] He that is possessed of beautiful eyes; He that is possessed of beautiful limbs; He that is poesessed of a hundred sources of delight; He that represents the highest delight; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits); He that has subjugated His soul; He whose soul is not swayed by any superior Being; He that is always of beautiful acts; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm (DCXV—DCXXIII);[79] He that transcends all creatures; He whose vision extends in all directions; He that has no Master; He that at all times transcends all changes; He that (in the form of Rāma) had to lie down on the bare ground; He that adorns the Earth (by His incarnations); He that is puissance's self; He that transcends all grief; He that dispels the griefs of all His worshippers as soon as they remember Him (DCXXIV—DCXXXII);[80] He that is possessed of effulgence; He that is worshipped by all; He that is the water-pot (as all things reside within Him); He that is of pure soul; He that cleanses all as soon as they hear of Him; He that is free and unrestrained; He whose car never turns away from battles; He that is possessed of great wealth; He whose prowess is incapable of being measured (DCXXXIII—DCXLI);[81] He that is the slayer of the Asura named Kālanemi; He that is the Hero; He that has taken birth in the race of Cura; He that is the Lord of all the deities; the Soul of the three worlds; the Master of the three worlds; He that has the solar and lunar rays for His hair; the slayer of Keçi; He that destroys all things (at the universal dissolution) (DCXLII—DCL);[82] the deity from whom the fruition of all desires is sought; He that grants the wishes of all; He that has desires; He that has a handsome form; He that is endued with thorough knowledge of Crutis and Smritis; He that is possessed of a form that is indescribable

by attributes; He whose brightest rays overwhelm Heaven; He that has no end; He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest (DCLI—DCLX);[83] He who is the foremost object of silent recitations, of sacrifices, of the Vedas, and of all religious acts; He that is the creator of penances and the like; He that is of the form of (the Grandsire) Brahman; He that is the augmentor of penances; He that is conversant with Brahma; He that is of the form of Brāhmana; He that has for His limbs Him that is called Brahma; He that knows all the Vedas and everything in the universe; He that is always fond of Brāhmanas and of whom the Brāhmans also are fond (DCLXI—DCLXX);[84] He whose footsteps cover vast areas; He whose feats are mighty; He who is possessed of vast energy; He that is identical with Vāsuki the king of the snakes; He that is the foremost of all sacrifices; He that is the foremost of all sacrificers; He that is Yapa, that first of sacrifices; He that is the foremost of all offerings made in sacrifices (DCLXXI—DCLXXVIII);*[85] He that is hymned by all; He that loves to be hymned (by his worshippers); He that is Himself the hymns uttered by His worshippers; He that is the very act of hymning; He that is the person that hymns; He that is fond of battling (with everything that is evil); He that is full in every respect; He that fills others with every kind of affluence; He that destroys all sins as soon as He is remembered; He whose acts are all righteous; He that transcends all kinds of disease (DCLXXIX—DCLXXXIX);[86] He that is endued with the speed of the mind; He that is the creator and promulgator of all kinds of learning; He whose vital seed is gold; He that is giver of wealth (being identical with Kuvera the Lord of treasures); He that takes away all the wealth of the Asuras; the son of Vasudeva; He in whom all creatures dwell; He whose mind dwells in all things in thorough identity with them; He that takes away the sins of all who seek refuge in Him (DCXC—

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* Many of these words beginning with 'Mahat' represent Krishna's own words as spoken to Arjuna in the Gitā. 'I am the foremost of sacrifices; I am the foremost of sacrificers, &c.—T.

DCXCVIII) ;[87] He that is attainable by the Righteous; He whose acts are always good ; He that is the one entity in the universe ; He that displays Himself in diverse forms ; He that is the refuge of all those that are conversant with truth ; He who has the greatest of heroes for his troops ;* He that is the foremost of the Yādavas ; He that is the abode of the righteous ; He that sports in joy (in the woods of Brinda) in the banks of Yamunā (DCXCIX—DCCVII) ;[88] He in whom all created things dwell ; the deity that overwhelms the universe with His Māyā (illusion) ; He in whom all foremost of Beings become merged (when they achieve their Emancipation); He whose hunger is never gratified ; He that humbles the pride of all; He that fills the Righteous with just pride ; He that swells with joy ; He that is incapable of being seized ; He that has never been vanquished (DCCVIII—DCCXVI) ;[89] He that is of universal form ; He that is of vast form ; He whose form blazes forth with energy and effulgence ; He that is without form (as determined by acts) ; He that is of diverse forms ; He that is unmanifest ; He that is of a hundred forms ; He that is of a hundred faces (DCCXVII—DCCXXIV) ;[90] He that is one ; He that is many (through illusion) ; He that is full of felicity ; He that forms the one grand topic of investigation ; He from whom is this all ; He that is called THAT ; He that is the highest Refuge ; He that confines Jiva within material causes ; He that is coveted by all ; He that took birth in the race of Madhu ; He that is exceedingly affectionate towards His worshippers (DCCXXV—DCCXXXV) ;[91] He that is of golden complexion ; He whose limbs are like gold (in hue) ; He that is possessed of beautiful limbs ; He whose person is decked with Angadas made with sandal paste ; He that is the slayer of heroes ; He that has no equal ; He that is like cipher (in consequence of no attributes being affirmable of Him) ; He that stands in need of no blessings (in consequence of His fulness) ; He that never swerves from His own nature and puissance and knowledge ; He that is mobile in the form of wind (DCCXXXVI—DCCXLV) ;[92] He that

* Referring to Hanumat and others among the apes that Rāma led against Rāvana.—T.

never identifies Himself with anything that is Not-soul ;* He that confers honors on His worshippers ; He that is honored by all ; He that is the Lord of the three worlds ; He that upholds the three worlds ; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises ; He that took birth in a sacrifice ; He that is worthy of the highest praise ; He whose intelligence and memory are never futile ; He that upholds the Earth (DCCXLVI—DCCLV) ;[93] He that pours forth heat in the form of the Sun ; He that is the bearer of great beauty of limbs ; He that is the foremost of all bearers of weapons ; He that accepts the flowery and leafy offerings made to Him by His worshippers ; He that has subdued all his passions and grinds all His foes ; He that has none to walk before Him ; He that has four horns ; He that is the elder brother of Gada (DCCLVI—DCCLXIV) ;[94] He that has four forms ; He that has four arms ; He from whom the four Purushas have sprung ; He that is the refuge of the four modes of life and the four orders of men ; He that is of four Souls (Mind, Understanding, Consciousness, and Memory) ; He from whom springs the four objects of life, *viz.*, Righteousness, Wealth, Pleasure, and Emancipation ; He that is conversant with the four Vedas ; He that has displayed only a fraction of His puissance (DCCLXV—DCCLXXII) ;[95] He that sets the wheel of the world to revolve round and round ; He whose soul is dissociated from all worldly attachments ; He that is incapable of being vanquished ; He that cannot be transcended ; He that is exceedingly difficult of being attained ; He that is difficult of being approached ; He that is difficult of access ; He that is difficult of being brought within the heart (by even Yogins) ; He that slays even the most powerful foes (among the Dānavas) (DCCLXXIII—DCCLXXXI) ;[96] He that has beautiful limbs ; He that takes the essence of all things in the universe ; He that owns the most beautiful warp and woof (for weaving this texture or fabric of the universe) ; He that weaves with

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* The universe consists of Soul and Not-soul. Jiva, when cased in matter or Not soul, takesNot-soul for himself, in his ignorance In fact, until true knowledge is attained, the body is taken for self.—T.

ever-extending warp and woof; He whose acts are done by Indra; He whose acts are great; He who has no act undone; He who has composed all the Vedas and scriptures (DCCLXXXII—DCCLXXXIX);[97] He whose birth is high; He that is exceedingly handsome; He whose heart is full of commisseration; He that has precious gems in his navel; He that has excellent knowledge for his eye; He that is worthy of worship by Brahman himself and other foremost ones in the universe; He that is giver of food; He that assumed horns at the time of the universal dissolution; He that has always subjugated His foes most wonderfully; He that knows all things; He that is ever victorious over those that are of irresistible prowess (DCCXC—DCCXCIX);[98] He whose limbs are like gold; He that is incapable of being agitated (by wrath or aversion or other passions); He that is Master of all those who are masters of all speech; He that is the deepest lake; He that is the deepest pit; He that transcends the influence of Time; He in whom the primal elements are established (DCCC—DCCCVI);[99] He that gladdens the Earth; He that grants fruits which are as agreeable as the Kunda flowers (*Jasmimm pubesceus, Linn*); He that gave away the Earth unto Kaçyapa (in his incarnation as Rāma); He that extinguishes the three kinds of misery (mentioned in the Sānkhya philosophy) like a rain charged cloud cooling the heat of the Earth by its down-pour; He that cleanses all creatures; He that has none to urge Him; He that drank nectar; He that has an undying body; He that is possessed of omniscience; He that has face and eyes turned towards every direction (DCCCVII—DCCCXVI);[100] He that is easily won (with, that is, such gifts as consist of flowers and leaves), He that has performed excellent vows; He that is crowned with success by Himself; He that is victorious over all foes; He that scorches all foes; He that is tho ever-growing and tall Banian that overtops all other trees; He that is the sacred fig tree (*Ficus glomerata, Willd*); He that is the *Ficus religiosa* (or, He that is not durable, in consequence of His being all perishable forms in the universe even as He is all the inperishable forms that exsist); He that is the slayer of Chānura of the Andhra country (DCCCXVII—DCCCXXV);[101] He that is endued

with a thousand rays; He that has seven tongues (in the forms of Kāli, Karāli, &c.); He that has seven flames (in consequence of His being identical with the deity of fire); He that has seven horses for bearing His vehicle (or, He that owns the steed called Sapta); He that is formless; He that is sinless; He that is inconceivable; He that dispels all fears; He that destroys all fears (DCCCXXVI—DCCCXXXIV);[102] He that is minute; He that is gross; He that is emaciated; He that is adipose; He that is endued with attributes; He that transcends all attributes; He that is unseizable; He that suffers Himself to be easily seized (by His worshippers); He that has an excellent face; He that has for His descendents the people of the accidental regions; He that extends the creation consisting of the fivefold primal elements (DCCCXXXV—DCCCXLVI);[103] He that bears heavy weights (in the form of Ananta); He that has been declared by the Vedas; He that is devoted to Yoga; He that is the lord of all Yogins; He that is the giver of all wishes; He that affords an asylum to those that seek it; He that sets Yogins to practise Yoga anew after their return to life upon the conclusion of their life of felicity in Heaven; He that invests Yogins with puissance even after the exhaustion of their merits; He that has goodly leaves (in the form of the Cchandas of the Vedas, Himself being the Tree of the world); He that causes the winds to blow (DCCCXLVII—DCCCLVI);[104] He that is armed with the bow (in the form of Rāma); He that is conversant with the science of arms; He that is the rod of chastisement; He that is chastiser; He that executes all sentences of chastisement; He that has never been vanquished; He that is competeut in all acts; He that sets all persons to their respective duties; He that has none to set Him to any work; He that has no Yama to slay Him (DCCCLVII—DCCCLXVI);[105] He that is endued with heroism and prowess; He that has the attribute of Sattwa (Goodness); He that is identical with Truth; He that is devoted to Truth and Righteousness; He that is coveted by those who are resolved to achieve Emancipation (or, He towards whom the universe proceeds when the dissolution comes); He that deserves to have all objects which His worshippers present unto Him; He that is

worthy of being adored (with hymns and flowers and other offerings of reverence); He that does good to all; He that enhances the delights of all (DCCCLXVII—DCCCLXXV);[106] He whose track is through the firmament; He that blazes forth in His own effulgence; He that is endued with great beauty; He that eats the offerings made on the sacrificial fire; He that dwells everywhere and is endued with supreme puissance; He that sucks the moisture of the Earth in the form of the Sun; He that has diverse desires; He that brings forth all things; He that is the parent of the universe; He that has the Sun for His eye (DCCCLXXVI—DCCCLXXXV);[107] He that is Infinite; He that accepts all sacrificial offerings; He that enjoys Prakriti in the form of Mind; He that is giver of felicity; He that has taken repeated births (for the protection of Righteousness and the Righteous); He that is the First-born of all existent things; He that transcends despair (in consequence of the fruition of all His wishes); He that forgives the Righteous when they trip; He that is the foundation upon which the universe exists; He that is most wonderful (DCCCLXXXVI—DCCCXCV);[108] He that is existent from the beginning of Time; He that is existing from before the birth of the Grandsire and others; He that is of a tawny hue (or, He that discovers or illumines all existent things by His rays); He that assumed the form of the great Boar; He that exists even when all things are dissolved; He that is giver of all blessings; He that creates blessings; He that is identifiable with all blessings; He that enjoys blessings; He that is able to scatter blessings (DCCCXCVI—CMV);[109] He that is without wrath; He that lies ensconced in folds (in the form of the snake Cesha, (or, He that is adorned with ear-rings); He that is armed with the discus; He that is endued with great prowess; He whose sway is regulated by the high precepts of the Crutis and the Smritis; He that is incapable of being described by the aid of speech; He whom the Vedāntas have striven to express with the aid of speech; He that is the dew which cools those who are afflicted with the three kinds of grief; He that lives in all bodies, endued with the capacity of dispelling darkness (CMVI—CMXIV);[110] He that is divested of wrath; He that is well-skilled in accomplishing all

acts by thought, word, and deed; He that can accomplish all acts within the shortest period of time; He that destroys the wicked; He that is the foremost of all forgiving persons; He that is foremost of all persons endued with knowledge; He that transcends all fear; He whose names and feats, heard and recited, lead to Righteousness (CMXV—CMXXII);[111] He that rescues the Righteous from the tempestuous ocean of the world; He that destroys the wicked; He that is Righteousness; He that dispels all evil dreams; He that destroys all bad paths for leading His worshippers to the good path of Emancipation; He that protects the universe by staying in the attribute of Sattwa; He that walks along the good path; He that is Life; He that exists overspreading the universe (CMXXIII—CMXXXI);[112] He that is of infinite forms; He that is endued with infinite prosperity; He that has subdued wrath; He that destroys the fears of the Righteous; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts; He that is of immeasurable Soul; He that bestows diverse kinds of fruits on deserving persons for their diverse acts; He that sets diverse commands (on deities and men); He that attaches to every act its proper fruit (CMXXXII—CMXL);[113] He that has no beginning; He that is the receptacle of all causes as well as of the Earth; He that has the goddess of Prosperity ever by his side; He that is the foremost of all heroes; He that is adorned with beautiful armlets; He that produces all creatures; He that is the original cause of the birth of all creatures; He that is the terror of all the wicked Asuras; He that is endued with terrible prowess (CMXLI—CMXLIX);[114] He that is the receptacle and abode of the five primal elements; He that gulps down His throat all creatures at the time of the universal dissolution; He whose smile is as agreeable as the sight of flowers (or, He who laughs in the form of flowers); He that is always wakeful; He that stays at the head of all creatures; He whose conduct consists of those acts which the Righteous do; He that revives the dead (as in the case of Parikshit and others); He that is the initial syllable Om; He that has ordained all righteous acts (CML—CMLVIII);[115] He that displays the truth about the Supreme Soul; He that is the abode of the five life-

breaths and the senses; He that is the food which supports the life of living creatures; He that causes all living creatures to live with the aid of the life-breath called Prāna; He that is the great topic of every system of philosophy; He that is the One Soul in the universe; He that transcends birth, decrepitude, and death (CMLIX—CMLXV);[116] He that rescues the universe in consequence of the sacred syllables *Bhuh*, *Bhuvah*, *Swah*, and the others with which Homa-offerings are made; He that is the great rescuer; He that is the sire of all; He that is the sire of even the Grandsire (Brahman); He that is of the form of Sacrifice; He that is the Lord of all sacrifices (being the great deity that is adored in them); He that is the sacrificer; He that has sacrifices for His limbs; He that upholds all sacrifices (CMLXVI—CMLXXV);[117] He that protects sacrifices; He that has created sacrifices; He that is the foremost of all performers of sacrifices; He that enjoys the rewards of all sacrifices; He that causes the accomplishment of all sacrifices; He that completes all sacrifices by accepting the full libation at the end; He that is identical with such sacrifices as are performed without desire of fruit; He that is the food which sustains all living creatures; He that is also the eater of that food (CMLXXVI—CMLXXXIV);[118] He that is Himself the cause of His existence; He that is self-born; He that penetrated through the solid Earth (and repairing to the nether regions slew Hiranyāksha and others); He that sings the Sāmans; He that is the delighter of Devaki; He that is the creator of all; He that is the Lord of Earth; He that is the destroyer of the sins of His worshippers (CMLXXXV—CMXCII);[119] He that bears the conch (Pānchajanya) in His hand; He that bears the sword of knowledge and illusion; He that sets the cycle of the Yugas to revolve ceaselessly; He that invests Himself with consciousness and the senses; He that is endued with the mace of the most solid understanding; He that is armed with a car-wheel; He that is incapable of being agitated; He that is armed with all kinds of weapons (CMXCIII—M).[120] Om, salutations to Him!

"'Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Keçava whose

glory should always be sung![121] That man who hears these names every day or who recites them every day, never meets with any evil either here or hereafter.[122] If a Brāhmana does this, he succeeds in mastering the Vedānta; if a Kshatriya does it, he becomes always successful in battle. A Vaiçya, by doing it, becomes possessed of affluence, while a Cudra earns great happiness.[123] If one becomes desirous of earning the merit of righteousness, one succeeds in earning it (by hearing or reciting these names). If it is wealth that one desires, one succeeds in earning wealth (by acting in this way). So also the man who wishes for enjoyments of the senses succeeds in enjoying all kinds of pleasures, and the man desirous of offspring acquires offspring (by pursuing this course of conduct).[124] That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vāsudeva every day, after having purified himself,[125] succeeds in acquiring great fame, a position of eminence among his kinsmen, enduriug prosperity, and lastly, that which is of the highest benefit to him (*viz.*, Emancipation itself).[126] Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; splendour of complexion, strength, beauty, and accomplishments, become his.[127] The sick become hale; the afflicted become freed from their afflictions; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity.[128] The man who hymns the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties.[129] That mortal who takes refuge in Vāsudeva and who becomes devoted to Him, becomes freed of all sins and attains to eternal Brahma.[130] They who are devoted to Vāsudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude, and disease.[131] That man who with devotion and faith recites this hymn (consisting of the thousand names of Vāsudeva) succeeds in acquiring felicity of soul, forgiveness of disposition, prosperity, intelligence, memory, and fame.[132] Neither wrath, nor jealousy, nor cupidity, nor evil understanding, ever appears in those men of righteousness who are devoted to that fore-

most of Beings.[133] The firmament with the sun, moon, and stars, the welkin, the points of the compass, the Earth, and the Ocean, are all held and supported by the prowess of the high-souled Vāsudeva.[134] The whole mobile and immobile universe with the deities, Asuras, and Gandharvas, Yakshas, Uragas and Rākshasas, is under the sway of Krishna.[135] The senses, mind, understanding, life, energy, strength, and memory, it has been said, have Vāsudeva for their soul. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vāsudeva for their soul.[136] Conduct (consisting of practices) is said to be the foremost of all topics treated of in the scriptures. Righteousness has conduct for its basis. The unfading Vāsudeva is said to be the lord of Righteousness.[137] The Rishis, the Pitris, the deities, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has sprung from Nārāyana.[138] Yoga, the Sānkhya philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have sprung from Janārddana.[139] Vishnu is one great element or substance which has spread itself out into multifarious forms. Covering the three worlds, He, the soul of all things, enjoys them all. His glory knows no diminution, and He it is that is the Enjoyer of the universe (as its supreme Lord).[140] This hymn in praise of the illustrious Vishnu, composed by Vyāsa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (*viz.*, Emancipation).[141] Those persons that worship and adore the Lord of the universe, that deity who is unborn and possessed of blazing effulgence, who is the origin or cause of the universe, who knows no deterioration, and who is endued with eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.' "[142]

Section CL.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, O thou that are conversant with all branches of knowledge, what is that subject of silent recitation by reciting which

every day one may acquire the merit of righteousness in a large measure?[1] What is that Mantra for recitation which bestows success if recited on the occasion of setting out on a journey or in entering a new building, or at the commencement of any undertaking, or on the occasion of sacrifices in honor of the deities or of the Pitris?[2] It behooveth thee to tell me what, indeed, what Mantra it is, which propitiates all malevolent influences, or leads to prosperity or growth, or protection from evil, or the destruction of foes, or the despelling of fears, and which, at the same time, is consistent with the Vedas!'[3]

"Bhishma said,—'Hear, O king, with concentrated attention, what that Mantra is which was declared by Vyāsa. It was ordained by Sāvitri and is possessed of great excellence. It is capable of cleansing a person immediately of all his sins.[4] Hear, O sinless one, as I recite to thee the ordinances in respect of that Mantra. Indeed, O chief of the sons of Pāndu, by listening to those ordinances, one becomes cleansed of all one's sins.[5] One who recites this Mantra day and night becomes never stained by sin. I shall now declare it to thee what that Mantra is. Do thou listen with concentrated attention.[6] Indeed, the man that hears it becomes endued with long life, O prince, and attaining to the fruition of all his wishes, sports in felicity both here and hereafter.[7] This Mantra, O king, was daily recited by the foremost of royal sages devoted to the practice of Kshatriya duties and steadily observant of the vow of truth.[8] Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, recite this Mantra every day, succeed in acquiring unrivalled prosperity.[9]—Salutations to Vaçishtha of high vows, after having bowed with reverence unto Parāçara, that Ocean of the Vedas! Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of unfading glory![10] Salutations to the Rishis, and unto Him that is the Highest of the High, the god of gods, and the giver of boons unto all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him that has a thousand names, *viz.*, Janārddana![11]

Aja, Ekapāda, Ahivradhna, the unvanquished Pinākin, Ritā, Pitrirupa, the three-eyed Maheçwara,[12] Vrishākapi, Cambhu, Havana, and Içwara,—these are the celebrated Rudras, eleven in number, who are the lords of all the worlds.[13] Even these eleven high-souled ones have been mentioned as a hundred in the Catarudra (of the Vedas). Angça, Bhaga, Mitra, Varuna the lord of waters, Dhātri, Aryaman, Jayanta, Bhāskara,[14] Tashtri, Pushan, Indra, and Vishnu, are said to comprise a tale of twelve. These twelve are called Ādityas and they are the sons of Kaçyapa as the Cruti declares.[15] Dhara, Dhruva, Soma, Sāvittra, Anila, Anala, Pratyusha, and Prabhāva, are the eight Vasus named in the scriptures.[16] Nāsatya and Dasra are said to be the two Açwins. They are the sons of Mārtanda born of his spouse Samjnā, from whose nostrils they came out.[17] After this I shall recite the names of those who are the witnesses of all acts in the worlds. They take note of all sacrifices, of all gifts, of all good acts.[18] Those lords among the deities behold everything although they are invisible. Indeed, they behold all the good and bad acts of all beings. They are Mrityu, Kāla,[19] the Viçwedevas, the Pitris endued with forms, the great Rishis possessed of wealth of penances, the Munis, and others crowned with success and devoted to penances and Emancipation.[20] These of sweet smiles, bestow diverse benefits upon those men that recite their names. Verily, endued as they are with celestial energy, they bestow diverse regions of felicity created by the Grandsire upon such men.[21] They reside in all the worlds and attentively note all acts. By reciting the names of those lords of all living creatures, one always becomes endued with righteousness and wealth and enjoyments in copious measure.[22] One acquires hereafter diverse regions of auspiciousness and felicity created by the Lord of the universe.[23] These three and thirty deities, who are the lords of all beings, as also Nandiçwara of huge body, and that pre-eminent one who has the bull for the device on his banner, and those masters of all the worlds, *viz.*, the followers and associates of him called Ganeçwara, and those called Saumyas, and those called the Raudras, and those called the Yogas, and those that are known as the Bhutas,[24-25] and

the luminaries in the firmament, the Rivers, the sky, the prince of birds (*viz.*, Garuda), all those persons on Earth who have become crowned with success in consequence of their penances and who are existing in an immobile or mobile form,[26] Himavat, all the mountains, the four Oceans, the followers and associates of Bhava who are possessed of prowess equal to that of Bhava himself,[27] the illustrious and ever-victorious Vishnu, and Skanda, and Amvikā,—these are the great souls by reciting whose names with restrained senses, one becomes cleansed of all sins.[28] After this I shall recite the names of those foremost Rishis who are known as Mānavas. They are Yavakrita, and Raibhya, and Arvāvasu, and Parāvasu;[29] and Aushija, and Kākshivat, and Vala the son of Angiras. Then comes Kanwa the son of the Rishi Madhātithi, and Varishada.[30] All these are endued with the energy of Brahma and have been spoken of (in the scriptures) as creators of the universe. They have sprung from Rudra and Anala and the Vasus. By reciting their names people obtain great benefits.[31] Indeed, by doing good deeds on Earth, people sport in joy in Heaven, with the deities. These Rishis are the priests of Indra. They live in the East.[32] That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and obtaining great honors there.[33] Unmuchu, Pramuchu, Swastwyātreya of great energy, Dridhavya, Urdhavāhu, Trinasoma Angiras,[34] and Agastya of great energy, the son of Mitravaruna,—these seven are the Ritwijas of the Yama the king of the dead, and dwell in the southern quarter.[35] Dridheyu and Riteyu, and Parivyādha of great fame, and Ekata, and Dwita, and Trita,—the last three endued with splendour like that of the sun,[36]—and Atri's son of righteous soul, *viz.*, the Rishi Sāraswata,—these seven who had acted as Ritwijas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter.[37] Atri, the illustrious Vaçishtha, the great Rishi Kaçyapa, Gotama, Bharadwāja, Viçwāmitra the son of Kuçika,[38] and Richika's fierce son Jamadagni of great energy,—these seven are the Ritwijas of the Lord of treasures and dwell in the Northern quarter.[39] There are seven other Rishis that live in all directions without being confined to

any particular one. They, it is, who are the inducers of fame and of all that is beneficial to men, and they have been sung as the creators of the worlds.[40] Dharma, Kāma, Kāla, Vasu, Vāsuki, Ananta, and Kapila,—these seven are the upholders of the world.[41] Rāma, Vyāsa, Drona's son Açwatthāman, are the other Rishis (that are regarded as the foremost). These are the great Rishis as distributed into seven groups, each group consisting of seven.[42] They are the creators of that peace and good that men enjoy. They are said to be the Regents of the several points of the compass. One should turn one's face to that direction in which one of these Rishis live if one wishes to worship him.[43] Those Rishis are the creators of all creatures and have been regarded as the cleansifiers of all. Samvarta, Merusāvarna, the righteous Mārkandeya,[44] and Sānkhya and Yoga, and Nārada and the great Rishi Durvāsas,—these are endued with severe penances and great self-restraint, and are celebrated over the three worlds.[45] There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with reverence a sonless man obtains a son, and a poor man obtains wealth.[46] Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajāpati, *viz.*, that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter (from love and affection). One should also name Pururavas, of the Solar race and equal unto Mahendra himself in prowess.[47-48] He was the son of Ilā and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha.[49] One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the Krita age adored the gods in a grand Gomedha sacrifice,[50] *viz.*, Rantideva of great splendour, who was equal unto Mahādeva himself, should be named. Endued with penances, possessed of every auspicious mark, the source of every kind of benefit to the world, he was the conqueror of the universe.[51] One should also take the name of the royal sage Cweta of illustrious fame. He had gratified the great Mahādeva and it was for his sake

that Andhaka was slain.[52] One should also take the name of the royal sage Bhagiratha of great fame, who, through the grace of Mahādeva, succeeded in bringing down the sacred river from Heaven (for flowing over the Earth and cleansing all human beings of their sins).[53] It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be overflowed with the sacred waters of Gangā and thereby rescued them from their sin. Indeed, one should take the names of all these that were endued with the blazing effulgence of fire, great beauty of person, and high energy.[54] Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those lords of the universe,—who are enhancers of fame.[55] Sānkhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Crutis, *viz.*, Supreme Brahma,[56] have been declared to be the sources of great benefit to all creatures. These are sacred and sin-cleansing, and have been spoken of very highly. These are the foremost of medicines for allaying all diseases, and are the inducers of success in respect of all deeds.[57] Restraining one's senses, one should, O Bhārata, take the names of these, morning and evening. It is these that protect. It is these that shower rain. It is these that shine and give light and heat. It is these that blow. It is these that create all things.[58] These are regarded as the foremost of all, as the leaders of the universe, as highly clever in the accomplishment of all things, as endued with forgiveness, as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which human beings are subject.[59] These high-souled ones are the witness of all good and bad deeds. Rising up in the morning one should take their names, for by this one is sure to acquire all that is good.[60] He who takes the names of these becomes freed from the fear of fires and of theives. Such a man never finds his way obstructed by any impediment. By taking the names of these high-souled ones, one becomes free from bad dreams of every kind.[61] Cleared from every sin, such men take birth in auspicious families. That regenerate person who, with restrained senses, recites these names on occasions of performing

the initiatory rites of sacrifices and other religious observances,[62] becomes, as the consequence thereof, endued with righteousness, devoted to the study of the soul, possessed of forgiveness and self-restraint, and free from malice. If a man that is afflicted with disease recites them, he becomes freed from his sin in the form of disease.[63] By reciting them within a house, all evils are dispelled from the inmates. By reciting them within a field, the growth is helped of all kinds of crops.[64] Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's ownself, of one's children and spouses, of one's wealth,[65] and of one's seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his foes and good fortune crown him and his party. The man who recites these names on occasions of performing the rites in honor of the deities or the Pitris, helps the Pitris and the deities eat to the sacrificial Havya and Kavya. The man that recites them becomes freed from fear of diseases and beasts of prey, of elephants and theives.[66-68] His load of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Sāvitri Mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high success. There where these Mantras are recited, fire does not burn wood.[69-70] There children do not die, nor snakes dwell. Indeed, at such places, there can be no fear of the king, nor of Piçāchas and Rākshasas.*[71] Verily, the man who recites these Mantras ceases to have any fear of fire or water or wind, or beasts of prey.[72] These Sāvitri Mantras, recited duly, contribute to the peace and wellbeing of all the four orders. Those men who recite them with reverence become freed from every sorrow and at last attain to a high end.[73] Even these are the results achieved by them that recite these Sāvitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine sees his kine become fruitful.[74] Whether when setting out on a journey, or

* The sense is that untimely deaths do not occur in such places; nor fear of oppression or unlawful chastisement by the king; &c.—T.

entering a house on coming back, one should recite these Mantras on every occasion. These Mantras constitute a great mystery of the Rishis and are the very highest of those which they silently recite. Even such are these Mantras unto them who practise the duty of recitation and pour libations on the sacrificial fire.[75-76] This that I have said unto thee is the excellent opinion of Parāçara. It was recited in former days unto Cakra himself. Representing as it does Truth or Eternal Brahma, I have declared it in full to thee.[77] It constitutes the heart of all creatures, and is the highest Cruti. All the princes of the race of Soma and of Surya, *viz.*, the Rāghavas and the Kuravas,[78] recite these Mantras every day after having purified themselves. These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the deities, of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress.[79] The sages of olden times, *viz.*, Kāçyapa, Gotama, and others, and Bhrigu, Angiras and Atri and others, and Cukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have adored these Mantras. Approved of by the son of Bharadwāja, these Mantras were attained by the sons of Richika. Verily, having acquired them again from Vaçishtha, Cakra and the Vasus went forth to battle and succeeded in subjugating the Dānavas.[80] That man who makes a present of a hundred kine with their horns covered with plate of gold unto a Brāhmana possessed of much learning and well conversant with the Vedas, and he who causes the excellent Bhārata story to be recited in his house every day, are said to acquire equal merits.[81] By reciting the name of Bhrigu one's righteousness becomes enhanced. By bowing to Vaçishtha one's energy becomes enhanced. By bowing unto Raghu, one becomes victorious in battle. By reciting the praises of the Açwins, one becomes freed from diseases.[82] I have thus, O king, told thee of the Sāvitri Mantras which are identical with eternal Brahma. If thou wishest to question me on any other topic, thou mayst do so. I shall, O Bhārata, answer thee!' "[83]

SECTION CLI.

"Yudhishthira said,—'Who deserve to be worshipped? Who are they unto whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandsire, towards what classes of persons is regarded faultless?'[1]

"Bhishma said,—'The humiliation of Brāhmanas would humiliate the very deities. By bowing unto Brāhmanas one does not, O Yudhishthira, incur any fault.[2] They, indeed, deserve to be worshipped. They deserve to have our bows. Thou shouldst behave towards them as if they are thy sons. Indeed, it is those men endued with great wisdom that uphold all the worlds.[3] The Brāhmanas are the great causeways of Righteousness in respect of all the worlds. Their happiness consists in renouncing all kinds of wealth. They are devoted to the vow of restraining speech.[4] They are agreeable to all creatures, and observant of diverse excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are possessed of great fame.[5] Penances are always their great wealth. Their power consists in speech. Their energy flows from the duties they observe. Conversant will all duties, they are possessed of minute vision, so that they are cognizant of the subtlest considerations.[6] They are of righteous desires. They live in the observance of well-performed duties. They are the cause-ways of Righteousness. The four kinds of living creatures exist, depending upon them as their refuge.[7] They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burthens of sires and grandsires.[8] They never droop under heavy weights even when passing along difficult roads, like strong cattle. They are attentive to the requirements of Pitris and deities and guests. They are entitled to eat the first portions of Havya and Kavya.[9] By the very food they eat, they rescue the three worlds from great fear. They are, as it were, the Island (of refuge) for all worlds. They are the eyes of all persons endued with sight.[10] The wealth they possess consists

of all the branches of knowledge known by the name of Cikshā, and all the Crutis. Endued with great skill, they are conversant with the most subtile relations of things. They are well acquainted with the ends of all things, and their thoughts are always employed upon the science of the soul.[11] They are endued with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist inconsequence of the certitude of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end.[12] Freed from all attachments, cleansed of all sins, transcending all pairs of opposites (such as heat and cold, happiness and misery, &c.), they are unconnected with all wordly things. Deserving of every honor, they are always held in great esteem by persons endued with knowledge and high souls.[13] They cast equal eyes on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins.[14] They would live for many days together without eating any food, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses.[15] They would make gods of those that are not gods, and not gods of those that are gods. Enraged, they can create other worlds and other Regents of the worlds than those that exist.[16] Through the curse of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of Dandaka, unquenched by time.[17] They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligenee and wisdom is there that would seek to humiliate them?[18] Amongst them the young and the old all deserve honors. They honor one another (not in consequence of distinctions of age but) in consequence of distinctions in respect of penances and knowledge.[19] Even the Brāhmana that is destitute of knowledge is a god and is a high instrument for cleansing others. He amongst them, then, that is possessed of knowledge is a much higher god and like unto the ocean

when full (to the brim).[20] Learned or unlearned, the Brāhmana is always a high deity. Sanctified or unsanctified (with the aid of Mantras), Fire is ever a great deity.[21] A blazing fire, even when it burns on a crematorium, is not regarded as tainted in consequence of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber.[22] So if the Brāhmana be always engaged in evil acts, he is still to be regarded as deserving of honors. Indeed, know that the Brāhmana is always a high deity!' "[23]

Section CLII.

"Yudhishthira said,—'Tell us, O king, what is that reward attached to the worship of Brāhmanas, seeing which thou worshippest them, O thou of superior intelligence! Indeed, what is that success, flowing from their worship, guided by which thou worshippest them?'[1]

"Bhishma said,—'In this connection is cited this old narrative of a conversation between Pavana and Arjuna, O Bhārata![2] Endued with a thousand arms and great beauty the mighty Kārtavirya, in days of yore, became the lord of all the world. He had his capital in the city of Māhishmati.[3] Of unbaffled prowess, that chief of the Haihaya race of Kshatriyas swayed the whole Earth with her belt of seas, together with all her islands and all her precious mines of gold and gems.[4] Keeping before him the duties of the Kshatriya order, as also humility and Vedic knowledge, the king made large gifts of wealth unto the Rishi Dattātreya.[5] Indeed, the son of Kritavirya thus adored that great ascetic who, becoming gratified with him, asked him to solicit three boons.[6] Thus requested by the Rishi in respect of boons, the king addressed him, saying,—Let me become endued with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual, only two arms![7] Indeed, let combatants, when engaged in battle, behold me possessed of a thousand arms. Observant also of high vows, let me succeed in subjugating the whole Earth aided by my

prowess.[8] Having acquired the Earth righteously, let me sway her with vigilance. There is a fourth boon which, O foremost of regenerate persons, I solicit thee to grant![9] O faultless one, in consequence of thy disposition to favor me, it behooveth thee to grant it to me! Dependent as I am on thee, whenever I may happen to go wrong, let the righteous come forth to instruct and set me right![10] Thus addressed, that Brāhman replied unto the king, saying,—So let it be!—Even thus were those boons acquired by that king of blazing effulgence.[11] Riding then on his car whose splendour resembled that of fire or the Sun, the monarch, blinded by his great prowess, said,—Who, indeed, is there that can be regarded as my equal[12] in patience and energy, in fame and heroism, in prowess and strength?—After he had uttered these words, an invisible voice in the welkin said,[13]—O ignorant wretch, dost thou not know that the Brāhmana is superior to the Kshatriya? The Kshatriya, assisted by the Brāhmana, rules all creatures!—[14]

"'Arjuna said,—When gratified, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brāhmana is certainly not above me![15] The first proposition here is that the Brāhmana is superior to the Kshatriya. The counter-proposition is that the Kshatriya is superior. Thou hast said, (O invisible being,) that the two are united together (in the act upon which the Kshatriya's superiority is sought to be based). A distinction, however, is observable in this.[16] It is seen that Brāhmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brāhmanas. Indeed, throughout the Earth, the Brāhmanas, accepting such refuge under the pretence of teaching the Vedas, draw their sustenance from the Kshatriyas.[17] The duty of protecting all creatures is vested in Kshatriyas. It is from the Kshatriyas that the Brāhmanas derive their sustenance. How then can the Brāhmana be superior to the Kshatriyas?[18] Well, I shall, from today, bring under my subjection, your Brāhmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited![19] What the virgin

Gāyatri has said from the welkin is not true. Robed in skins, the Brāhmanas move about in independence. I shall bring those independent wights under my subjection.[20] Deity or man, there is none in the three worlds who can hurl me from the sovereignty I enjoy. Hence, I am certainly superior to the Brāhmanas.[21] This world that is now regarded as having Brāhmanas for its foremost denizens shall soon be made such as to have Kshatriyas for its foremost denizens. There is none that is capable of bearing my might in battle![22] Hearing these words of Arjuna, the welkin-ranging goddess became agitated.[23] Then the god of wind, addressing the king from the sky, said,—Cast off this sinful attitude. Bow unto the Brāhmanas. By injuring them thou wilt bring about troubles on thy kingdom.[24] The Brāhmanas will either slay thee, king though thou art, or, endued with great might as they are, they will drive thee away from thy kingdom, despoiling thee of thy energy![25]—The king, hearing this speech, addressed the speaker, saying,—Who, indeed, art thou?—The god of wind answered,—I am the god of wind and the messenger of the deities! I say unto thee what is for thy benefit!—[26]

"'Arjuna said,—Oh, I see that thou hast today shown thy devotion and attachment to the Brāhmanas. Tell me now what kind of earthly creature is the Brāhmana![27] Tell me, does a superior Brāhmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?—'"[28]

Section CLIII.

"'The god of wind said,—Hear, O deluded man, what the attributes are that belong to Brāhmanas all of whom are endued with high souls. The Brāhmana is superior to all those which, O king, thou hast named![1] In days of yore, the Earth, indulging in a spirit of rivalry with the king of the Angas, forsook her character as Earth. The regenerate Kaçyapa caused destruction to overtake her by actually paralysing her.[2] The Brāhmanas are always unconquerable, O king, in Heaven as also on Earth. In days of yore, the great Rishi

Angiras, through his energy, drank off all the waters.[3] The high-souled Rishi, having drank off all the waters as if they were milk, did not feel yet his thirst to be slaked. He, therefore, once more caused the Earth to be filled with water by raising a mighty wave.[4] On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and dwelt for a long time concealed in the Agnihotra of the Brāhmanas, through fear of that Rishi.[5] The illustrious Purandara, in consequence of his having coveted the body of Ahalyā, was cursed by Gautama, yet, for the sake of Righteousness and wealth, the Rishi did not destroy outright the chief of the deities.[6] The Ocean, O king, that was full in former days of crystal water, cursed by the Brāhmanas, became saline in taste.*[7] Even Agni who is of the complexion of gold, and who blazes with effulgence when destitute of smoke, and whose flames uniting together burn upwards, when cursed by the angry Angiras, became divested of all these attributes.†[8] Behold, the sixty thousand sons of Sagara, who came here to adore the Ocean, have all been pulverised by the Brāhmana Kapila of golden complexion.[9] Thou art not equal to the Brāhmanas. Do thou, O king, seek thy own good. The Kshatriya of even great puissance bows to Brāhmana children that are still in their mothers' wombs.[10] The large kingdom of the Dandakas was destroyed by a Brāhmana. The mighty Kshatriya Tālajangha was destroyed by a single Brāhmana, *viz.*, Aurva.[11] Thou, too, hast acquired a large kingdom, great might, religious merit, and learning, which are all difficult of attainment, through the grace of Dattātreya.[12] Why dost thou, O Arjuna, worship Agni everyday who is a Brāhmana? He is the bearer of sacrificial libations from every part of the universe. Art thou ignorant of this fact?[13] Why, indeed, dost thou suffer thyself to be stupified by folly when thou art

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* The Bengal reading 'mrishtāçcha vārinā' is incorrect. The Bombay reading 'mrishtāsya vārinah' is correct.—T.

† The word 'kavi,' used in this verse, means Agni or fire, as explained by the Commentator. One of the Vernacular translators wrongly takes it as implying the preceptor Çukra.—T.

not ignorant of the fact that a superior Brāhmana is the protector of all creatures in the world and is, indeed, the creator of the living world ?[14] The Lord of all creatures, Brahman, unmanifest, endued with puissance, and of unfading glory, who created this boundless universe with its mobile and immobile creatures, (is a Brāhmana).[15] Some persons there are, destitute of wisdom, who say that Brahman was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the Earth and the Heavens all sprang forth into existence.[16] This birth of the creation was not seen by any one. How then can Brahman be said to have taken his birth from the original egg, when especially he is declared as Unborn ? It is said that vast increate Space is the original Egg. It was from this increate Space (or Supreme Brahma) that the Grandsire was born.[17] If thou askest—Whereon would the Grandsire, after his birth from increate Space, rest, for there was then nothing else ?—the answer may be given in the following words. There is an existent Being of the name of Consciousness. That mighty Being is endued with great energy.[18] There is no Egg. Brahman, however, is existent. He is the Creator of the universe and is its King !—Thus addressed by the god of wind, king Arjuna remained silent.' "*[19]

Section CLIV.

" 'The god of wind said,—Once on a time, O king, a ruler of the name of Anga desired to give away the whole Earth as sacrificial present unto the Brāhmanas. At this, the Earth became filled with anxiety.[1]—I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away unto the Brāhmanas ?[2] Abandoning my character as the soil, I shall now repair to the presence of my sire. Let this king with all his kingdom meet with destruction !—Arrived at this conclusion, she departed

* The last Verse, as read in the Bengal texts, is vicious. 'Nāstyandam astitu Brahmā &c.,' is the correct reading.—T.

for the region of Brahman.[3] The Rishi Kaçyapa, beholding the goddess Earth on the point of departing, himself immediately entered the visible embodiment of the goddess, casting off his own body, by the aid of Yoga.[4] The earth, thus penetrated by the spirit of Kaçyapa, grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time that Kaçyapa pervaded the earth, Righteousness became foremost everywhere and all fears ceased.[5] In this way, O king, the earth remained penetrated by the spirit of Kaçyapa for thirty thousand celestial years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahman's daughter.[6] Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here bowed unto Kaçyapa and from that time became the daughter of that Rishi.[7] Kaçyapa is a Brāhmana. Even this was the feat, O king, that a Brāhmana did. Tell me the name of the Kshatriya who can be held to be superior to Kaçyapa![8]—Hearing these words, king Arjuna remained silent. Unto him the god of wind once more said,—Hear now, O king, the story of Utathya who was born in the race of Angiras.[9] The daughter of Soma, named Bhadrā, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her.[10] The famous and highly blessed maiden of faultless limbs, observing diverse vows, underwent the severest austerities from the desire of obtaining Utathya for her lord.[11] After a while, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in copious measure, duly received the girl for his wife.[12] It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamunā for a bath.[13] Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of wonderful aspect. It was adorned with six hundred thousand lakes.[14] There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by

the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment.[15] There, within that palace, the Lord of waters, O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Nārada, Utathya addressed the celestial Rishi, saying,[16]—Go, O Nārada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up![17] Thou mayst tell him further,—Thou art a protector of the worlds, O Varuna, and not a destroyer! Why then hast thou abducted my wife bestowed upon me by Soma?[18]—Thus requested by Utathya, the celestial Rishi Nārada repaired to where Varuna was and addressing him, said,—Do thou set free the wife of Utathya! Indeed, why hast thou abducted her?[19]—Hearing these words of Nārada, Varuna replied unto him, saying,—This timid girl is exceedingly dear to me. I dare not let her go![20]—Receiving this reply, Nārada repaired to Utathya and cheerlessly told him,[21]—O great ascetic, Varuna has driven me from his house, seizing me by the throat. He is unwilling to restore to thee thy spouse. Do thou act as thou pleasest![22]—Hearing these words of Nārada, Angiras became inflamed with wrath. Endued with wealth of penances, he solidified the waters and drank them off, aided by his energy.[23] When all the waters were thus drunk off, the Lord of that element became very cheerless with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife.[24] Then Utathya, that foremost of regenerate persons, filled with wrath, commanded Earth, saying,—O amiable one, do thou show land where there are at present the six hundred thousand lakes![25]—At these words of the Rishi, the Ocean receded from the spot indicated, and land appeared which was exceedingly sterile. Unto the rivers that flowed through that region, Utathya said,[26]—O Saraswati, do thou become invisible here. Indeed, O timid lady, leaving this region, go thou to the desert! O auspicious goddess, let this region, destitute of thee, cease to become sacred.[27] When that region (in which the lord of waters dwelt) became dry, he repaired

to Angirasa, taking with him Utathya's spouse, and made her over to him.[28] Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya race, that great Brāhmana rescued both the universe and the Lord of waters from the situation of distress into which he had brought them.[29] Conversant with every duty, the Rishi Utathya of great energy, after getting back his spouse, O king, said unto Varuna,[30]—I have recovered my wife, O Lord of waters, with the aid of my penances and after inflicting such distress on thee as made thee cry aloud in anguish!—Having said this, he went home, with that wife of his.[31] Even such, O king, was Utathya, that foremost of Brāhmanas. Shall I go on? Or, will you yet persist in thy opinion? What, is there a Kshatriya that is superior to Utathya?—' "[32]

Section CLV.

"Bhishma said,—'Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him.—Listen now, O king, to the greatness of the Brāhmana Agastya.[1] Once on a time, the gods were subjugated by the Asuras upon which they became very cheerless. The sacrifices of the deities were all robbed, and the Swadhā of the Pitris was also misappropriated.[2] Indeed, O chief of the Haihayas, all the religious acts and observances of human beings also were suspended by the Dānavas. Divested of their prosperity, the deities wandered over the Earth as we have heard.[3] One day, in course of their wanderings, they met Agastya of high vows, that Brāhmana, O king, who was endued with great energy and splendour which was as blazing as that of the Sun.[4] Saluting him duly, the deities made the usual enquiries of politeness. They then, O king, said these words unto that high-souled one,[5]—We have been defeated by the Dānavas in battle, and have, therefore, fallen off from affluence and prosperity. Do thou, therefore, O foremost of ascetics, rescue us from this situation of great fear![6]—Thus informed of the plight to which the deities had been reduced, Agastya became highly incensed (with the Dānavas). Possessed of great

energy, he at once blazed forth like the all-consuming fire at the time of the universal dissolution.[7] With the blazing rays that then emanated from the Rishi, the Dānavas began to be burnt. Indeed, O king, thousands of them began to drop down from the welkin.[8] Burning with the energy of Agastya, the Dānavas, abandoning both Heaven and Earth, fled towards the southern direction.[9] At that time the Dānava king Vali was performing a Horse-sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were dwelling in the bowels of the Earth, were not burnt.[10] The deities, upon the destruction of their foes, then regained their own regions, their fears entirely dispelled. Encouraged by what he accomplished for them, they then solicited the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions.[11] Thus solicited by the gods, Agastya replied unto them, saying,—Yes, I am fully competent to consume those Asuras that are dwelling underneath the Earth; but if I achieve such a feat, my penances will suffer a diminution. Hence, I shall not exert my power![12]—Even thus, O king, were the Dānavas consumed by the illustrious Rishi with his own energy. Even thus did Agastya of cleansed soul, O monarch, accomplish that feat with the aid of his penances.[13] O sinless one, even so was Agastya as described by me! Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?—'[14]

"Bhishma continued,—'Thus addressed, king Arjuna remained silent. The god of wind once more said,—Hear, O king, one of the great feats of the illustrious Vaçishtha.[15] Once on a time the deities were engaged in performing a sacrifice on the shores of the lake Vaikhānasa. Knowing his puissance, the sacrificing gods thought of Vaçishtha and made him their priest in imagination.[16] Meanwhile, seeing the gods reduced and emaciated in consequence of the Dikshā they were undergoing, a race of Dānavas, of the name of Khalins, of statures as gigantic as mountains, desired to slay them.[17] Those amongst the Dānavas that were either disabled or slain in the fight were plunged into the waters of the Mānasa lake

and in consequence of the boon of the Grandsire they instantly came back to vigor and life.[18] Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, causing them to swell up to the height of a hundred Yojanas.[19] They then ran against the deities numbering ten thousand. Afflicted by the Dānavas, the gods then sought the protection of their chief, Vāsava.[20] Cakra, however, was soon afflicted by them. In his distress he sought the protection of Vaçishtha. At this, the holy Rishi Vaçishtha assured the deities, dispelling their fears.[21] Understanding that the gods had become exceedingly cheerless, the ascetic did this through compassion. He put forth his energy and burnt, without any exertion, those Dānavas called Khalins.[22] Possessed of wealth of penances, the Rishi brought the River Gangā, who had gone to Kailāsa, to that spot. Indeed, Gangā appeared, piercing through the waters of the lake.[23] The lake was penetrated by that river. And as that celestial stream, piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The place whereon those Dānavas fell came to be called after them.[24] Even thus were the denizens of Heaven, with Indra at their head, rescued from great distress by Vaçishtha. It was thus that those Dānavas, who had received boons from Brahman, were slain by that high-souled Rishi.[25] O sinless one, I have narrated to thee the feat which Vaçishtha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to surpass the Brāhmana Vaçishtha?—' "[26]

Section CLVI.

"Bhishma said,—'Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying,—Hear me, O foremost one of the Haihayas, as I narrate to thee the achievement of the high-souled Atri![1] Once on a time as the gods and Dānavas were fighting each other in the dark, Rāhu pierced both Surya and Soma with his arrows.[2] The gods, overwhelmed by darkness, began to fall before the mighty Dānavas, O foremost of kings![3] Repeatedly struck by the

Asuras, the denizens of Heaven began to lose their strength. They then beheld the learned Brāhmana Atri, endued with wealth of penances, engaged in the observance of austerities.[4] Addressing that Rishi who had conquered all his senses and in whom wrath had been extinguished, they said,—Behold, O Rishi, these two, *viz.*, Soma and Surya, who have both been pierced by the Asuras with their arrows![5] In consequence of this, darkness has overtaken us, and we are being struck down by the foe. We do not see the end of our troubles! Do thou, O lord of great puissance, rescue us from this great fear!—[6]

" '—The Rishi said,—How, indeed, shall I protect you?—They answered, saying,—Do thou thyself become Chandramas! Do thou also become the Sun, and do thou begin to slay these robbers![7]—Thus solicited by them, Atri assumed the form of the darkness-destroying Soma. Indeed, in consequence of his agreeable disposition, he began to look as handsome and delightful as Soma himself.[8] Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries, began to shine forth in splendour over the field of battle, aided by the puissance of his penances.[9] Verily, Atri made the universe blaze forth in light, dispelling all its darkness. By putting forth his puissance, he also subjugated the vast multitudes of those enemies of the deities.[10] Beholding those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly.[11] Putting forth his prowess and mustering all his energy, it was even in this way that Atri illumined the god of day, rescued the deities, and slew the Asuras![12] Even this was the feat that that regenerate one, aided by his sacred fire,—that silent reciter of Mantras, that one clad in deer-skins,—accomplished! Behold, O royal sage, the act achieved by that Rishi who subsisted upon fruits only![13] I have thus narrated to thee, in detail, the feat of the high-souled Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya that is superior to this regenerate Rishi?'[14]

" 'Thus addressed, Arjuna remained silent. The god of wind once more spoke unto him.—Hear, O king, the feat achieved by the high-souled Chyavana (in days of old).[15]

Having passed his promise to the twin Açwins, Chyavana addressed the chastiser of Pāka, saying,—Do thou make the Açwins drinkers of Soma with all the other deities !—[16]

" '—Indra said,—The Açwins have been cast away by us. How, then, can these be admitted into the sacrificial circle for drinking Soma with the others ? They are not numbered with the deities. Do not, therefore, tell us so ![17] O thou of great vows, we do not wish to drink Soma in the company of the Açwins ! Whatever other behest thou mayst be pleased to utter, O learned Brāhmana, we are ready to accomplish !—[18]

" '—Chyavana said,—The twin Açwins shall drink Soma with all of you ! Both of them are gods, O chief of the deities, for they are the sons of Surya ![19] Let the gods do what I have said. By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them !—[20]

" '—Indra said,—I shall not, O foremost of regenerate persons, drink Soma with the Açwins ! Let others drink with them as they please ! As regards myself, I dare not do it !—[21]

" '—Chyavana said,—If, O slayer of Vala, thou wilt not obey my words, thou shalt, this very day, drink Soma with them in sacrifice, compelled by me !—[22]

" 'The god of wind said,—Then Chyavana, taking the Açiwns with him, commenced a great religious rite for their benefit. The gods all became stupified by Chyavana with the aid of his Mantras.[23] Beholding that feat commenced by Chyavana, Indra became incensed with wrath. Taking up a huge mountain he ran against that Rishi.[24] The chief of the deities was also armed with the Thunder-bolt. Then the illustrious Chyavana, endued with penances, cast an angry glance upon Indra as he advanced.[25] Throwing a little water at him, he paralysed the chief of the deities with his Thunder-bolt and mountain. As the result of the religious rite he had commenced, he created a terrible Asura hostile to Indra.[26] Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Even such was the Asura that the great ascetic created with the aid of Mantras. There were a thousand teeth in his mouth, extending

for a hundred Yojanas.[27] Of terrible mien, his fangs were two hundred Yojanas in length. One of his cheeks rested on the Earth and the other touched the Heavens.[28] Indeed, all the gods with Vāsava seemed to stand at the root of that great Asura's tongue, even as fishes when they enter into the wide open mouth of a leviathan.[29] While standing within the mouth of Mada, the gods held a quick consultation and then addressing Indra, said,—Do thou soon bend thy head in reverence unto this regenerate personage![30] Freed from every scruple, we shall drink Soma with the Açwins in our company!—Then Cakra, bowing down his head unto Chyavana, obeyed his behest.[31] Even thus did Chyavana make the Açwins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the acts he was to do.[32] That Soma was commanded to take up his residence in dice, in hunting, in drinking, and in women. Hence, O king, those men that betake themselves to these, meet with destruction, without doubt.[33] Hence, one should always cast off these faults to a great distance. Thus, O king, I have narrated to thee the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya that is higher than the Brāhmana Chyavana?—' "[34-35]

SECTION CLVII.

"Bhishma said,—'Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him, saying,—When the denizens of Heaven, with Indra at their head, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth.[1-2] Deprived previously of Heaven and now shorn of the Earth also, the gods became very cheerless. Indeed, those high-souled ones, afflicted with grief, then threw themselves unreservedly upon the Grandsire's protection.[3]

" 'The gods said,—O thou that art adored by all creatures of the universe, the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapas, O puissant one!—[4]

"'—Brahman said,—Ye denizens of Heaven, do you, with Indra at your head, repair quickly and seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the regions as before![5]—Thus instructed by the Grandsire, the deities repaired to the Brāhmanas and became suppliants for their protection. The Brāhmanas replied, enquiring,—Whom shall we subjugate?—Thus asked, the deities said unto them,—Do ye subjugate the Kapas![6]—The Brāhmanas then said,—Bringing them down on the Earth first, we shall speedily subjugate them!—After this, the Brāhmanas commenced a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately despatched a messenger of theirs, named Dhani, unto those Brāhmanas.[7] Dhani, coming to them as they sat on the Earth, thus delivered to them the message of the Kapas,—The Kapas are even like you all! (They are not inferior to any of you). Hence, what will be the effect of these rites which you seem to be bent upon achieving?[8] All of them are well conversant with the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis.[9] The goddess of Prosperity sports among them, and they, in their turn, support her with reverence. They never indulge in acts of fruitless congress with their wives, and they never eat the flesh of such animals as have not been killed in sacrifices.[10] They pour libations on the blazing sacrificial fire (every day) and are obedient to the behests of their preceptors and seniors. All of them are of souls under perfect control, and never take any food without dividing it duly among their children.[11] They always proceed on cars and other vehicles together (without any of them riding his own vehicle while others journey on foot). They never indulge in acts of congress with their spouses when the latter are in the midst of their functional period. They all act in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds.[12] When women quick with child, or old men have not eaten, they never eat anything themselves. They never indulge in

play or sports of any kind in the forenoon. They never sleep during the day.[13] When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to subjugate them? You should abstain from the endeavour! Verily, by such abstention ye would achieve what is for your good!—[14]

" 'The Brāhmanas said,—Oh, we shall subjugate the Kapas! In this matter, we are at one with the deities. Hence, the Kapas deserve slaughter at our hands. As regards Dhanin, he should return whence he came![15]—After this, Dhanin, returning to the Kapas, said unto them,—The Brāhmanas are not disposed to do you any good!—Hearing this, all the Kapas took up their weapons and proceeded towards the Brāhmanas.[16] The Brāhmanas, beholding the Kapas advancing against them with the standards of their cars upraised, forth with created certain blazing fires for the destruction of the life-breaths of the Kapas.[17] Those eternal fires, created with the aid of Vedic Mantras, having effected the destruction of the Kapas, began to shine in the firmament like so many (golden) clouds.[18] The gods, having assembled together in battle, slew many of the Dānavas. They did not know at that time that it was the Brāhmanas who had effected their destruction.[19] Then Nārada of great energy, coming there, O king, informed the deities how their foes, the Kapas, had been really slain by the Brāhmanas of mighty energy (and not by the deities themselves).[20] Hearing these words of Nārada, the denizens of Heaven became highly gratified. They also applauded those regenerate allies of theirs that were possessed of great fame.[21] The energy and prowess of the deities then began to increase, and worshipped in all the worlds, they acquired also the boon of immortality![22]—After the god of wind had said these words, king Arjuna worshipped him duly and addressing him answered in these words. Hear, O mighty armed monarch, what Arjuna said!'—[23]

" 'Arjuna said,—O puissant god, always and by all means do I live for the Brāhmanas! Devoted to them, I worship them always![24] Through the grace of Dattātreya I have obtained this might of mine! Through his grace I have been able to

accomplish great feats in the world and achieve high merit ![25] Oh, I have, with attention, heard the achievements, O god of wind, of the Brāhmanas with all their interesting details as recited by thee truly !—[26]

"'The god of wind said,—Do thou protect and cherish the Brāhmanas, in the exercise of those Kshatriya duties which are thine by birth. Do thou protect them even as thou protectest thy own senses ! There is danger to thee from the race of Bhrigu ! All that, however, will take place on a distant day !—' "[27]

SECTION CLVIII.

"Yudhishthira said,—'Thou always worshippest, O king, Brāhmanas of praiseworthy vows. What, however, is that fruit seeing which thou worshippest them, O king ?[1] O thou of high vows, beholding what prosperity attaching to the worship of the Brāhmanas dost thou worship them ? Tell me all this, O thou of mighty arms !'[2]

"Bhishma said,—Here is Keçava endued with great intelligence. He will tell thee everything. Of high vows and endued with prosperity, even he will tell you what the prosperity is that attaches to the worship of Brāhmanas.[3] My strength, ears, speech, mind, eyes, and that clear understanding of mine, (are all clouded today). I think the time is not distant when I shall have to cast off my body. The Sun seems to me to go very slowly.*[4] Those high duties, O king, that are mentioned in the Purānas as observed by Brāhmanas and Kshatriyas and Vaiçyas and Cudras, have all been recited by me. Do thou, O son of Prithā, learn from Krishna what little remains to be learnt on that head ![5] I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Keçava is of immeasurable soul. Whenever doubts arise, it is he who upholds Righteousness then.†[6]

* To an afflicted person the day seem long.—T.

† The sense is that it is this Keçava who upholds the cause of Righteousness when dangers overtake it. Comp. 'Yadā yadā hi Dharmasya

It is Krishna who created the Earth welkin, and Heaven. Indeed, the Earth has sprung from Krishna's body. Of terrible prowess and existing from the beginning of time, it is Krishna who became the mighty Boar and raised the submerged Earth. It is He who created all the points of the compass, together with all the mountains.[7] Below Him are the welkin, Heaven, the four cardinal points, and the four subsidiary poits. It is from Him that the entire creation has flowed. It is He who has created this ancient universe.[8] In His navel appeared a Lotus. Within that Lotus sprang Brahman himself of immeasurable energy. It was Brahman, O son of Prithā, who rent that darkness which existed surpassing the very ocean (in depth and extent).[9] In the Krita age, O Pārtha, Krishna existed (on the Earth) in the form of Righteousness. In the Tretā age, he existed in the form of Knowledge. In the Dwāpara age, he existed in the form of might. In the Kali age he came to the Earth in the form of unrighteousness.[10] It is He who in days of yore slew the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe fraught with the seed of destruction.[11] When the cause of Righteousness languishes, this Krishna takes birth in the race of either the gods or among men. Staying on Righteousness, this Krishna of cleansed soul (on such occasions) protects both the higher and the lower worlds.[12] Sparing those that deserve to be spared, Krishna sets himself to the slaughter of the Asuras, O Pārtha! It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rāhu and Soma and Cakra.[13] It is he that is Viçwakarman. It is he that is of universal form. He is the destroyer and he is the Creator of the universe. He is the wielder of the Cula (lance);

&c.' in the Gitā. It does not mean that when doubts are entertained by persons on questions of morality, it is Keçava who dispels them.—T.

He is of human form; and He is of terrible form. All creatures sing his praises, for he is known by his acts.[14] Hundreds of Gandharvas and Apsaras and deities always accompany him. The very Rākshasas hymn his praises. He is the Enhancer of Wealth; He is the one victorion Being in the universe.[15] In Sacrifices, eloquent men hymn His praises. The singers of Sāmans praise him by reciting the Rathantaras. The Brāhmanas praise him with Vedic Mantras. It is unto him that the sacrificial priests pour their libations.[16] The deities with Indra at their head hymned his praises when he lifted up the Gobardhana mountains for protecting the cowherds of Brindāvan against the incessant showers that Indra poured in rage. He is, O Bhārata, the one Blessing unto all creatures. He, O Bhārata, having entered the old Brahma-cave, beheld from that place the original cover of the world in the beginning of Time.*[17] Agitating all the Dānavas and the Asuras, this Krishna of foremost feats rescued the Earth. It is unto Him that people dedicate diverse kinds of food. It is unto Him that the warriors dedicate all kinds of their vehicles at the time of war.[18] He is eternal, and it is under that illustrious one that the welkin, Earth, Heaven, all things exist and stay. He it was who caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence sprang the Rishi known by the name of Vaçishtha.[19] It is Krishna who is the god of wind; it is he who is the puissant Açwins; it is he who is that first of gods, *viz.*, the Sun possessed of a thousand rays. It is he by whom the Asuras have been subjugated. It is he who covered the three worlds with three steps of his.[20] He is the soul of the deities and human beings, and Pitris. It is he who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices. It is he who rises every day in the firmament (in the form of the Sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards.[21] Innumerable rays of light emanate from him upwards and downwards and transversely and illumine the Earth. Brāhmanas conversant with the

* Refers to the existence of Brahma when all else is nought.—T.

Vedas adore him. Taking a portion of his rays the Sun shines in the firmament.[22] Month after month, the sacrificer ordains him as a sacrifice. Regenerate persons conversant with the Vedas sing his praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven horses to drag it. It is in this way that he supports the triple mansion (of the seasons).[23] Endued with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the Sun, the dispeller of all darkness. He is the Creator of all. Do thou, O hero, approach that Krishna ![24] Once on a time, the high-souled and puissant Krishna dwelt, for a while, in the form of Agni in the forest of Khāndava among some straw or dry grass. Soon was he gratified (for he consumed all the medicinal herbs in that forest). Capable of going everywhere at will, it was Krishna who, having subjugated the Rākshasas and Uragas, poured them as libations upon the blazing fire.[25] It is Krishna who gave unto Arjuna a number of white steeds. It is he who is the creator of all steeds. This world (or, human life) represents his car. He it is that yokes that car for setting it in motion. That car has three wheels (*viz.*, the three attributes of Sattwa, Rajas, and Tamas).[26] It has three kinds of motion (for it goes upwards or downwards or transversely, implying superior, inferior, and intermediate birth as brought about by acts). It has four steeds yoked to it, (*viz.*, Time, Predestiny, the will of the deities, and one's own will). It has three naves, (white, black, and mixed, implying good acts, evil acts, and acts that are of a mixed character).[27] It is this Krishna who is the refuge of the five original elements with the sky among them. It is he who created the Earth and Heaven and the space between. Indeed, it is this Krishna of immeasurable and blazing energy who has created the forests and the mountains. It is this Krishna who, desirous of chastising Çakra who was about to hurl his thunder at him, crossed the rivers and at once paralysed him. He is the one great Indra that is adored by the Brāhmanas in great sacrifices with the aid of a thousand old Richs.[28] It was this Krishna, O king, who alone was able to

keep the Rishi Durvāsas of great energy as a guest for sometime in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, he creates everything from his own nature.[29] Superior to all the deities, it is he who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Viçwaksena, is the fruit of all acts that relate to pleasure, of all acts that are founded on the Vedas, and of all acts that appertain to the world.[30] He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyāhritis; indeed, this son of Devaki is all the gods together.[31] He is the Year; He is the Seasons; He is the Fortnights; He is the Day and the Night; He is those divisions of time which are called Kalās, and Kāshthās, and Mātras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these.[32] The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Prithā, flowed from this Krishna who is Vishwaksena.[33] The Rudras, the Ādityas, the Vasus, the Açwins, the Sādhyas the Viçwedevas, the diverse Maruts, Prajāpati himself, the mother of the deities, *viz.*, Aditi, and the seven Rishis, have all sprung from Krishna.[34] Transforming himself into the Wind, he scatters the universe. Of universal form, he becomes Fire that burns all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the diverse tribes of animate and inanimate creatures.[35] He is himself the Veda, yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances that have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Keçava is all the mobile and immobile universe.[36] He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blazing effulgence. The original cause of the soul of all existent creatures, he at first

created the waters. Afterwards he created this universe.[37] Know that this Krishna is Vishnu. Know that he is the soul of all the universe. Know that he is all the seasons; he is these diverse wonderful visitations of Nature which we see; he is the clouds that pour rain and the lightning that flashes in the sky. He is the elephant Airāvata. In fact, he is all the immobile and mobile universe.[38] The abode of the universe and transcending all attributes, this Krishna is Vāsudeva. When he becomes Jiva he comes to be called Sankarshana. Next, he transforms himself into Pradyumna and then into Aniruddha. In this way, the high-souled Krishna, who has himself for his origin, divides (or displays) himself in fourfold form.[39] Desirous of creating this universe which consists of the fivefold primal elements, he sets himself to his task, and causes it to go on in the fivefold form of animate existence consisting of deities and Asuras and human beings and beasts and birds. He it is that then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Prithā![40] Having created this universe of immobile and mobile objects distributed into four orders of being (*viz.*, viviparous, oviparous, vegetable, and filth-born), he then created the Earth with her fivefold seed. He then created the firmament for pouring copious showers of water on the Earth.*[41] Without doubt, O king, it is this Krishna who has created this universe. His origin in his own self; it is he who causes all things to exist through his own puissance. He it is that has created the deities, the Asuras, the human beings, the worlds, the Rishis, the Pitris, and all creatures. Desirous of creating, that Lord of all creatures duly created the whole universe of life. Know that good and evil, mobile and immobile, have all flowed from this one who is Vishwaksena. Whatever exists, and whatever will spring into existence, all is Keçava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of Righteousness. Whatever existed

* The fivefold seed consists of the four orders of creatures and acts which determine the conditions of all Beings.—T. .

in the past, and whatever we do not know, verily, all that also is this Vishwaksena.[42-44] Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Keçava who is inoonceivable. Hence, it is absurd to think of anything that is superior to Keçava.[45] Keçava is even such. More than this. He is Nārāyana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish!' "[46]

Section CLIX.

"Yudhishthira said,—'Do thou tell us, O slayer of Madhu, what the prosperity is that attaches to the worship of the Brāhmanas! Thou art well conversant with this topic. Verily, our grandsire knows thee!'[1]

"Vāsudeva said,—'Hear, O king, with rapt attention, to me, O chief of Bharata's race, as I recite to thee what the merits of the Brāhmanas are, in accordance with truth, O foremost one of Kuru's race![2] Once on a time while I was seated at Dwārāvati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brāhmanas, came to me and said,[3]—O slayer of Madhu, what merit attaches to the worship of the Brāhmanas? Whence is their lordship derived both here and hereafter?[4] O giver of honors, what rewards are won by constantly worshipping the Brāhmanas? Do thou kindly explain this clearly to me, for my mind is disturbed by doubts in respect of this![5]—When these words were addressed to me by Pradyumna, I answered him as follows. Do thou hear, O king, with close attention, what those words were![6]—O child of Rukmini, listen to me as I tell thee what the prosperity is that one may win by worshipping the Brāhmanas! When one sets oneself to the acquisition of the well-known aggregate of three (*viz.*, Righteousness, Wealth, and Pleasure), or to the acquisition of Emancipation, or to that of fame and prosperity, or to the treatment and cure of disease, or to the worship of the deities and the Pitris, one should take care

to gratify the regenerate ones. They are each a king Soma (that sheds such agreable light in the firmament). They are the dispensers of happiness and misery.[7-8] O child of Rukmini, whether in this or in the next world, O son, everything agreeable has its origin in the Brāhmanas. I have no doubt in this![9] From the worship of the Brāhmanas flow mighty achievements and fame and strength. The denizens of all the worlds, and the Regents of the universe, are all worshippers of Brāhmanas.[10] How then, O son, can we disregard them, filled with the idea that we are lords of the Earth? O mighty-armed one, do not suffer thy wrath to embrace the Brāhmanas as its object.[11] In this as also the next world, Brāhmanas are regarded as great Beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry.[12] They are capable of creating other worlds and other Regents of worlds (than those that exist). Why then should not persons who are possessed of energy and correct knowledge behave with obedience and respect towards them?[13] Formerly in my house, O son, dwelt the Brāhmana Durvāsas whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree.* His beard was long and he was exceedingly emaciated.[14] He was taller in stature than the tallest man on Earth. Wandering over all the worlds, *viz.*, that which belongs to human beings and those that are for the deities and other superior beings,[15] even this was the verse which he sang constantly among assemblies and in public squares.—Who is there that would cause the Brāhmana Durvāsas to dwell in his house, doing the duties of hospitality towards him?[16] He becomes enraged with every one if he finds even the slightest transgression! Hearing this regarding my disposition, who is there that will give me refuge?[17] Indeed, he that would give me shelter as a guest should not do anything to anger me!—When I saw that no one ventured to give him shelter in his house, I invited him and caused him to take up his residence in my abode.[18] On certain days he would eat the food suffi-

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* *Ægle marmelos, Linn.*—T.

cient for the needs of thousands of persons. On certain other days he would eat very little. On some days he would go out of my house and would not return.[19] He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time there was nobody on Earth that was equal to him in years.[20] One day, entering the quarters that were assigned to him, he burnt all the beds and coverlets and all the well-adorned damsels that were there for serving him. Doing this, he went out.[21] Of highly praiseworthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumenty without delay![22]—Having understood his mind previously, I had set my servants to prepare every kind of food and drink.[23] Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic.[24] Having eaten some, he quickly said unto me,—Do thou, O Krishna, take some of this frumenty and smear all thy limbs with it![25]—Without any scruple I did as directed. Indeed, with the remnant of that frumenty I smeared my body and head.[26] The ascetic at that time saw thy mother of sweet face standing near. Laughing the while, he smeared her body also with that frumenty.[27] The ascetic then caused thy mother, whose body was smeared over with frumenty, to be yoked unto a car without any delay. Ascending that car he set out of my house.[28] Endued with great intelligence, that Brāhmana blazed with effulgence like fire, and struck, in my presence, my Rukmini endued with youth, as if she were an animal destined to drag the cars of human beings.[29] Beholding this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Indeed, having yoked Rukmini to the car, he went out, desirous of proceeding along the high road of the city.[30] Seeing that extraordinary sight, some Dāçārhas, filled with wrath, addressed one another and began to converse in this way;[31]—Who else is there on Earth that would draw breath after having yoked Rukmini to a car! Verily, let the world be filled with Brāhmanas only! Let no other orders take birth here![32] The poison of a virulent snake is exceedingly keen. Keener than poison is a Brāhmana. There is no

physician for a person that has been bit or burnt by the virulent snake of a Brāhmana.[33]—As the irresistible Durvāsas proceeded on the car, Rukmini totered on the road and frequently fell down. At this the regenerate Rishi became angry and began to urge Rukmini on by striking her with the whip.[34] At last, filled with a towering passion, the Brāhmana leapt down from the car, and fled towards the south, running on foot, over a pathless ground.[35] Beholding that foremost of Brāhmanas flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him,—Be gratified with us, O holy one![36]—Endued with great energy, the Brāhmana, seeing me, said,—O mighty-armed Krishna, thou hast subdued wrath by the strength of thy nature![37] O thou of excellent vows, I have not found the slightest fault in thee! O Govinda, I have been highly gratified with thee. Do thou solicit the fruition of such wishes as thou pleasest![38] Behold duly, O son, what the puissance is of myself when I become gratified with any one. As long as deities and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for thee that they cherish for their food! As long, again, as there will be Righteousness in the several worlds, so long will the fame of thy achievements last![39-40] Indeed, thy distinction will last so long in the three worlds! O Janārddana, agreeable thou shalt be to all persons![41] Whatever articles of thine have been broken or burnt or otherwise destroyed (by me), thou shalt see restored, O Janārddana, to their former state or they will reappear even in a better form![42]—As long again, O thou of unfading glory, as thou wilt wish to live, so long wilt thou have no fear of death assailing thee through such parts of thy body as have been smeared with the frumenty I gave thee![43] O son, why didst thou not smear that frumenty on the soles of thy feet as well? By not doing it, then has acted in a way that is not approved by me!—Even these were the words that he said, well pleased with me on that occasion. After he had ceased speaking, I saw that my body became endued with great beauty and splendour.[44] Unto Rukmini also, the Rishi, well pleased with

her, said,—O beautiful lady, thou shalt be the foremost one of thy sex in fame, and great glory and achievements will be thine. Decrepitude or disease or loss of complexion will never be thine![45] Every one will see thee engaged in waiting upon Krishna, possessed as thou already art with a fragrant odor which is always present in thee.[46] Thou shalt become the foremost of all spouses, numbering sixteen thousand, of Keçava. At last, when the time comes for thy departure from the world, thou shalt attain to the inseparable companionship of Krishna hereafter![47]—Having said these words unto thy mother, the Rishi once more addressed me and uttering the following words, left the spot. Indeed, the Rishi Durvāsas, blazing like a fire, said,[48]—O Keçava, let thy understanding be always disposed even thus towards the Brāhmanas!—Verily after uttering these words, that Brāhmana disappeared there and then before my eyes.[49] After his disappearance, I took to the observance of the vow of uttering certain Mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever behests I should receive from the Brāhmanas.[50] Having adopted this vow, O son, along with thy mother, both of us, with hearts filled with joy re-entered our palace.[51] Entering our house I saw that everything which the Rishi had broken or burnt had reappeared and become new.[52] Beholding those new articles, which had besides become more durable, I became filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped the Brāhmanas in my mind![53]—Even this, O chief of Bharata's race, is what I said on that occasion regarding the greatness of those Brāhmanas who are the foremost of their order.[54] Do thou also, O son of Kunti, worship the highly blessed Brāhmanas every day with gifts of wealth and kine, O puissant one![55] It was in this way that I acquired the prosperity I enjoy—the prosperity that is born of the grace of Brāhmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true!'"[56]

SECTION CLX.

"Yudhishthira said,—'It behooveth thee, O slayer of Madhu, to expound to me that knowledge which thou hast acquired through the grace of Durvāsas![1] O foremost of all persons endued with intelligence, I desire to know everything about the high blessedness and all the names of that high-souled one truly and in detail!'*[2]

"Vāsudeva said,—I shall recite to thee the good that I have acquired and the fame that I have won through the grace of that high-souled one. Verily, I shall discourse to thee on the topic, after having bowed unto Kaparddin.[3] O king, listen to me as I recite to thee that Cata-Rudriya which I repeat, with restrained senses, every morning after rising from bed.[4] The great lord of all creatures, *viz.*, the Grandsire Brahman himself, endued with wealth of penances, composed those Mantras, after having observed especial penances for some time. O sire, it is Cankara who created all the creatures in the universe, mobile and immobile.[5] There is no being that is higher, O monarch, than Mahādeva. Verily, he is the highest of all beings in the three worlds.[6] There is no one who is capable of standing before that high-souled Being. Indeed, there is no Being in the three worlds that can be regarded as his equal.[7] When he stands, filled with rage, on the field of battle, the very scent of his person deprives all foes of consciousness and they that are not slain tremble and fall down.[8] His roars are terrible, resembling those of the clouds. Hearing those roars in battle, the very hearts of the deities break in twain.[9] When the wielder of Pināka becomes angry and assuming a terrible form merely casts his eye upon deity, Asura, Gandharva, or snake, that individual fails to obtain peace of mind by taking shelter in the recesses of even a mountain cave. When that lord of all creatures, *viz.*, Daksha, desirous of performing a sacrifice, spread his sacrifice out,[10-11] the dauntless Bhava, giving way to wrath (at Daksha's

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* Durvāsas is regarded as a portion of Mahādeva. The question of Yudhishthira, therefore, really relates to Mahādeva although the name that occurs is of Durvāsas.—T.

slight of him), pierced (the embodied) sacrifice. Shooting his shaft from his terrible bow, he roared aloud.[12] Indeed, when Maheçwara became angry and suddenly pierced with his shaft the embodied form of sacrifice, the deities become filled with grief, losing happiness and tranquility of heart.[13] In consequence of the twang of his bowstring the whole universe became agitated. The deities and the Asuras, O son of Prithā, all became cheerless and stupefied.[14] The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on every side. The vault of the welkin became cracked.[15] All the worlds became enveloped in gloom. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bhārata![16] The great Rishis, penetrated with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace.[17] Meanwhile, Rudra of terrible prowess rushed against the deities. Filled with rage, he tore out the eyes of Bhaga.[18] Incensed with wrath, he assailed Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodāça).[19] Trembling with fear, the deities bent their heads to Cankara. Without being appeased, Rudra once more placed on his bowstring a sharp and blazing arrow.[20] Beholding his prowess, the deities and the Rishis became all alarmed. Those foremost of gods began to pacify him.[21] Joining their hands in reverence, they began to recite the Cata-Rudriya Mantras. At last Maheçwara, thus praised by the deities, became gratified.[22] The deities then assigned a large share (of the sacrificial offerings) to him. Trembling with fear, O king, they sought his protection.[23] When Rudra became gratified, the embodiment of sacrifice, which had been pierced in twain, became once more united. Whatever limbs of his had been destroyed by the shafts of Mahādeva, became once more whole and sound.[24] The Asuras possessed of great energy had in days of yore three cities in the firmament. One of these had been made of iron; one of silver; and the third of gold.[25] With all his weapons, Maghavat, the chief of the deities, was unable to pierce those cities. Afflicted

by the Asuras, all the deities then sought the protection of the great Rudra.[26] Assembled together the high-souled deities addressed him, saying,—O Rudra, the Asuras threaten to exert their destructive influence in all acts![27] Do thou slay the Daityas and destroy their city for the protection of the three worlds, O giver of honors!—Thus addressed by them, he replied, saying,—So be it!—and then made Vishnu his excellent shaft-head.[28] He made the deity of fire his shaft-reed, and Surya's son Yama the wings of that shaft. He made the Vedas his bow and the goddess Sāvittri his excellent bowstring.[29] And he made the Grandsire Brahman his charioteer. Applying all these, he pierced the triple city of the Asuras with that shaft of his, consisting of three Parvans and three Calyas.*[30] Indeed, O Bhārata, the Asuras with their cities, were all burnt by Rudra with that shaft of his whose complexion was like that of the Sun and whose energy resembled that of the fire which appears at the end of the Yuga for consuming all things.[31] Beholding that Mahādeva transformed into a child with five locks of hair lying on the lap of Pārvati, the latter asked the deities as to who he was.[32] Seeing the child, Cakra became suddenly filled with jealousy and wrath and resolved to kill him with his thunder. The child, however, paralysed the arm, looking like a mace of iron, of Indra with the thunderbolt in it.[33] The deities all became stupefied, and they could not understand that that child was the Lord of the universe. Verily, all of them, along with the very Regents of the world, found their intellects stupefied in the matter of that child who was none else than the Supreme Being.[34] Then the illustrious Grandsire Brahman, reflecting with the aid of his penances, found out that that child was the foremost of all Beings, the lord of Umā, Mahādeva of immeasurable prowess. He then praised the Lord.[35] The deities also began to hymn the praises of both Umā and Rudra. The arm (which had been paralysed) of the slayer of Vala then became restored to its former state.[36] That Mahā-

* A Parvam is a knot. Reeds and bamboos consist of a series of knots. The space between two knots is called a Calya.—T.

deva, taking birth as the Brāhmana Durvāsas of great energy, resided for a long time at Dwārāvati in my house.[37] While residing in my abode he did diverse acts of mischief. Though difficult of being borne, I bore them yet from magnanimity of heart.[38] He is Rudra; he is Civa; he is Agni; he is Sarva; he is the vanquisher of all; he is Indra, and Vāyu, and the Açwins and the god of lightning.[39] He is Chandramas; he is Içāna; he is Surya; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night;[40] he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhātri; and he is Vidhātri; and he is Viçwakarman; and he is conversant with all things.[41] He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of immeasurable soul. The holy and illustrious Durvāsas is of the complexion of the celestials.[42] He sometimes manifests himself singly; sometimes divides himself into two portions; and sometimes exhilits himself in many, a hundred, a thousand, a hundred thousand forms.[43] Even such is Mahādeva. He is, again, that god who is unborn. In even a hundred years one cannot exhaust his merits by recitating them.' "[44]

Section CLXI.

"Vāsudeva said,—'O mighty-armed Yudhishthira, listen to me as I recite to thee the many names of Rudra as also the high blessedness of that high-souled one.[1] The Rishis describe Mahādeva as Agni, and Sthānu, and Maheçwara; as one-eyed, and three-eyed, of universal form, and Civa or highly auspicious.[2] Brāhmanas conversant with the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms.[3] That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya. That other form which is mild and auspicious is identical with Righteousness and Water and Chandramas.[4] Then, again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious

is said to be engaged in the practice of the Brahmacharya vow.[5] That other form of his which is supremely terrible is engaged in all operations of destruction in the universe. Because he is great (Mahat) and the Supreme Lord of all (Içwara), therefore he is called Maheçwara.[6] And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra.[7] Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahādeva.[8] Since he is of the form or color of smoke, therefore he is called Dhurjjati. Since by all his acts he performs sacrifices for all[9] and seeks the good of every creature, therefore he is called Civa or the auspicious one. Staying above (in the welkin) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate.[10] His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthānu. He is also of multiform aspect. He is present, past, and future.[11] He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viçwedevas reside in his body. He is, for this, called Viçwarupa (of universal form).[12] He is thousand-eyed; or, he is myriad-eyed; or, he has eyes on all sides and on every part of his body. His energy issues through his eyes. There is no end of his eyes.[13] Since he always nourishes all creatures and sports also with them, and since he is their lord or master, therefore is he called Paçupati (the lord of all creatures).[14] Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly.[15] If there is one who worships him by creating his image, and another who worships his emblem, the latter it is that attains to great prosperity for ever.[16] The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised.[17] If his emblem is worshipped, Maheçwara becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul.[18] This great god

loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes.[19] Employed in his legitimate function, he it is that is regarded as the Death that resides in the bodies of all creatures. He is, again, those breaths called Prāna and Apāna in the bodies of all embodied beings.[20] He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brāhmanas possessed of knowledge.[21] Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct.[22] The Brāhmanas always recite the excellent Cata-Rudriya in his honor, that occurs in the Vedas as also that which has been composed by Vyāsa.[23] Verily, the Brāhmanas and Rishis call him the eldest of all beings.[24] He is the first of all the deities, and it was from his mouth that he created Agni. That righteous-souled deity, ever willing to grant protection to all, never gives us his suppliants.[25] He would much rather abandon his own life-breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments,[26] are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Cakra and the other deities are, verily, his.[27] It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Içwara (the supreme Lord or Mater).[28] Since, again, he is the master of the vast universe, he is called Maheçwara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head.' "*[29]

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* The allusion is to the fiery mare's head which is supposed to wander through the ocean.—T.

Section CLXII.

Vaiçampāyana said,—"After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Cāntanu, saying,[1]—O thou of great intelligence, O foremost of all persons conversant with duties, which, indeed, of the two, direct perception and the scriptures, is to be regarded as authority for arriving at a conclusion?'[2]

"Bhishma said,—'I think there is no doubt in this. Listen to me, O thou of great wisdom! I shall answer thee! The question thou hast asked is certainly proper. It is easy to cherish doubt. But the solution of that doubt is difficult.[3] Innumerable are the instances, in respect of both direct perception and audition (or the scriptures), in which doubts may arise. Certain persons, who delight in the name of logicians, verily imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority.[4] They assert that nothing, however true, is existent which is not directly perceivable; or, at least, they doubt the existence of those objects. Indeed, such assertions involve an absendity and they who make them are of foolish understanding, whatever their pride of learning.[5] If, on the other hand, thou doubt est as to how the one (indivisible Brahma) could be the cause, I answer that one would understand it only after a long course of years and with the assistance of Yoga practised without idleness.[6] Indeed, O Bhārata, one that lives according to such means as present themselves (without, *i. e.*, one's being wedded to this or that settled mode of life), and one that is devoted (to the solution of the question), would be capable of understanding it. None else, truly, is competent for comprehending it.[7] When one attains to the very end of reasons (or reasoning processes), one then attains to that excellent and all-comprehending knowledge—that vast mass of effulgence which illumines all the universe (called Brahma).[8] That knowledge, O king, which is derived from reason (or inferences) can scarcely be said to be knowledge. Such knowledge should be

rejected. It should be noted that it is not defined or comprehended by the Word. It should, therefore, be rejected.'*[9]

"Yudhishthira said,—'Tell me, O grandsire, which among these (four) is most authoritative, *viz.*, direct perception, Inference from observation, the science of Âgama or scriptures, and diverse kinds of practices that distinguish the good!'[10]

"Bhishma said,—'While Righteouesness is sought to be destroyed by wicked persons possessed of great might, it is capable of being protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, avails not in the long run, for destruction does overtake Righteousness at the end.[11] Then, again, Righteousness often proves a mask for covering Unrighteousness, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhishthira! In consequence of this, the practices of the good are interfered with and destroyed by the wicked.[12] Those persons who are of evil conduct, who discard the Crutis,—indeed, those wicked

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* Verses 4 to 9 are extremely difficult. They represent so many cruces. Nilakantha, however, has shown great ingenuity in expounding them. In the first line of 4, 'drishtam' refers to 'pratyaksham,' and 'çrutam' to 'çruti' or 'āgama.' Hence, what is meant by the first line is,—'Innumerable are the cases of both direct perception and scriptural assertion in which doubts arise;' or, as the Commentator puts it, 'there are instances in which the scriptures are regarded as more authoritative, and those in which direct perception is regarded as more authoritative.' In 5, the speaker refers to the atomic and other theories of the creation derived from Reason. Bhishma declares it as his opinion that all such theories are untenable or groundless. In the first line of 6, the word 'Ekam' implies 'Brahma.' The sense is, 'if thou thinkest that Brahma alone is the cause of the universe and in thinking so becomest landed on doubt.' The answer to this is that Yoga for a long course of years will enable thee to comprehend the sufficiency of unassisted Brahma to evolve the universe. In 7, 'anekām prānayātrām kalpamānena' refers to one who without leading any particular or settled mode of life lives just it suits him to live, that is, who leads the life of a religious mendicant never thinking of the morrow. In 9, 'anibaddham vāchā' implies what is not defined or indicated by the words of the Vedas or scriptures. The Burdwan Pundits have made a mess of the whole passage, or, rather, of nearly the whole of this section.—T.

wights who are haters of Righteousness,—destroy that good course of conduct (which could otherwise be set up as a standard). Hence, doubts attach to direct perception, Inference, and good conduct.*[13] Those, therefore, among the good that are possessed of understandings born of (or cleansed by) the scriptures and that are ever contented, are to be regarded as the foremost. Let those that are anxious and deprived of tranquility of soul, approach these. Indeed, O Yudhishthira, do thou pay court to them and seek of them the solutions of thy doubts!'†[14] Disregarding both Pleasure and Wealth which always follow cupidity and awakened into the belief that only Righteousness should be sought, do thou, O Yudhishthira, wait upon and ask those persons (for enlightening thyself).[15] The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, *viz.*, conduct as consisting of overt acts, behaviour in respect of (mental) purity, and the Vedas together constitute Righteousness.'[16]

"Yudhishthira said,—'O grandsire, my understanding is once more stupefied by doubt. I am on this side the ocean, employed in searching after the means of crossing it. I do not, however, behold the other shore of the ocean![17] If these three, *viz.*, the Vedas, direct perception (or acts that are seen), and behaviour (or, mental purity) together constitute what is to be regarded as authority, it can be alleged that there is difference between each. Righteousness then, becomes really of three kinds, although it is one and indivisible.'[18]

"Bhishma said,—'Righteousness is sometimes seen to be destroyed by wicked wights of great power. If thou thinkest, O king, that Righteousness should really be of three kinds, I answer that thy conclusion is warranted by reason.[19] The

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* 'Teshu' is equivalent to 'pratyakshânumânâchâreshu.' The sense, therefore, is that the three, *viz.*, direct perception, Inference, and good conduct being, for these reasons, fallible, the only infallible standard that remains, is audition or the scriptures, or, as Verse 14 puts it, men with understandings born of the scriptures.—T.

† 'Atripyantah' are men who like Yudhishthira are filled with anxiety as to what they should do. Seekers after the right are so called.—T.

truth is that Righteousness is one and indivisible, although it is capable of being viewed from three different points.[20] The paths (indications) of those three that constitute the foundation of Righteousness have each been laid down. Do thou act according to the instructions laid down. Thou shouldst never wrangle about Righteousness and then seek to have those doubts solved into which thou mayst arrive.[21] O chief of the Bharatas, let no doubts like these ever take possession of thy mind! Do thou obey what I say, without scruple of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that of another.[22] Abstention from injury, truth, absence of wrath (or forgiveness), and liberality or gifts,—these four, O king that hast no foe, do thou practise, for these four constitute eternal Righteousness![23] Do thou also, O mighty-armed prince, pursue that conduct towards the Brāhmanas which is consistant with what has been observed towards them by thy sires and grandsires! These are the principal indications of Righteousness.[24] That man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men. Such a man becomes the cause of much grief in the world.[25] Do thou reverence the Brāhmanas and treat them with hospitality. Do thou always serve them in this way. The universe rests on them. Do thou understand them to be such!'[26]

"Yudhishthira said,—'Tell me, O grandsire, what the respective ends are of those that hate Righteousness and of those that adore and observe it!'[27]

"Bhishma said,—'Those men that hate Righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness. Such men have always to go to Hell.[28] Those men, on the other hand, O monarch, who always adore and observe Righteousness, those men who are devoted to truth and sincerity, are called good. They always enjoy the pleasures or felicity of Heaven.[29] In consequence of their waiting upon their preceptors with reverence, their hearts always turn towards Righteousness. Verily, they who adore Righteousness

attain to the regions of the deities.[30] Those individuals, whether human beings or deities, who divest themselves of cupidity and malice and who emaciate or afflict their bodies by the observance of austerities, succeed, in consequence of the Righteousness which then becomes theirs, to attain to great felicity.[31] Those that are gifted with wisdom have said that the Brāhmanas, who are the eldest sons of Brahman, represent Righteousness. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruits.'[32]

"Yudhishthira said,—'What is the appearance presented by those that are wicked, and what are those acts which they that are called good do? Explain to me this, O holy one! Indeed, tell me what the indications are of the good and the wicked.'[33]

"Bhishma said,—'They that are wicked, are evil in their practices, ungovernable or incapable of being kept within the restrainsts of rules, and foul-mouthed. They, on the other hand, that are good, are always good in their acts. Verily, the acts these men do are regarded as the indications of that course of conduct which is called good.[34] They that are good or righteous, O monarch, never answer the two calls of nature on the public road, or in the midst of a cowpen, or on a field of paddy.[35] After feeding the five they take their own food.* They never talk while eating, and never go to sleep with wet hands (*i. e.*, without rubbing them dry with towels or napkins).[36] Whenever they see any of the following, they circumambulate them for showing them reverence, *viz.*, a blazing fire, a bull, the image of a deity, a cowpen, a place where four roads meet, and an old and virtuous Brāhmana.[37] They give the way, themselves standing aside, unto those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brāhmanas, kine, and kings.[38] The righteous or good man

* The five who must be first fed are the deities, the Pitris, the guests, diverse creatures included under the word Bhutas, and lastly relatives.—T.

is he that protects his guests, servants and other dependants, his own relatives, and all those that seek his protection. Such a man always welcomes these with the usual enquiries of politeness.[39] Two times have been appointed by the deities for human beings to take their food, *viz.*, morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast.[40] As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, even so a woman, when her functional period is over, expects an act of congress with her husband.[41] One that never approaches one's spouse at any other time save after the functional period, is said to observe the vow of Brahmacharyya. Amrita (nectar), Brāhmanas, and kine,—these three are regarded as equal.[42] Hence, one should always worship, with due rites, Brāhmanas and kine. One does not incur any fault or stain by eating the meat of animals slain in sacrifices with the aid of Mantras from the Yajur Veda.[43] The flesh of the back-bone, or that of animals not slain in sacrifices, should be avoided even as one avoids the flesh of one's own son. One should never cause one's guest to go without food whether when one resides in one's own country or in a foreign land.[44] After completing one's study one should present the Dakshinā unto one's preceptor. When one sees one's preceptor, one should congratulate him with reverence and worshipping him present him a seat.[45] By worshipping one's preceptor, one increases the period of one's life as also one's fame and prosperity. One should never censure the old, nor send them on any business.*[46] One should never be seated when any one that is old is standing. By acting in this way one protects the duration of one's life. One should never cast one's eyes on a naked woman, nor a naked man.[47] One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. preceptors are the foremost of Tirthas; the heart is the foremost of all sacred objects;[48] knowledge is the foremost of all

* Some texts read 'nābhibhavet,' meaning, 'one should never vanquish an old man (*i. e.*, assert one's superiority over him.—T.

objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of those that are aged.[49] One attains to wisdom by constant waiting upon those that are venerable for years. While reading the Vedas or employed in eating, one should use one's right hand.[50] One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked frumenty, Yāvaka, Kriçara, and Havi (clarified butter),[51] one should worship the Pitris and the deities in the Crāddha called Ashtakā. The same should be used in worshipping the Planets. One should not undergo a shave without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with desease, should be blessed. The extention of their lives should be prayed for.*[52] One should never address an eminent person familiarly (by using the word *Twam*). Under even the greatest difficultis one should never do this. To address such a person as *Twam* and to slay him are equal. Persons of learning are degraded by such a style of address.[53] Unto those that are inferior, or equal, or unto disciples, such a word can be used. The heart of the sinful man always proclaims the sins he has committed.[54] Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others.†[55] Such persons think that their sins are witnessed by neither men nor the deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being.[56] The sins of such a man continually grow, even as the interest the usurer charges (on the loans he grants) increase from day to day. If having committed a sin, one seeks to have it covered by righteousness,

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* In his excellent work on the "Curiosities of Literature" Mr. D'Israeli attempts to trace the origin of the custom of uttering a blessing on people who sneeze. The custom seems, however, to be very ancient and wide-spread. It exists to this day in India, among the Hindus at any rate, as it existed in the days of the Mahābhārata.—T.

† It seems that the author is of opinion that one lightens one's sins by admissions before the wise. To conceal a sin after having committed it proves the confirmed sinner.—T.

that sin becomes destroyed and leads to righteousness instead of other sins.*[57] If a quantity of water be poured upon salt, the latter immediately dissolves away. Even so when expiation is performed, sin dissolves away.[58] For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would then destroy it immediately.[59] If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it.[60] The wise have said that the mind of every creature is the true test of Righteousness. Hence, all creatures in the world have an innate tendency to achieve Righteousness.[61] One should achieve righteousness alone or single-handed. Verily, one should not proclaim oneself Righteous and walk with the standard of Righteousness borne aloft for purposes of exhibition. They are said to be traders in Righteousness who practise it for enjoying the fruits it brings about.[62] One should adore the deities without giving way to sentiments of pride. Similarly, one should serve one's preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter which consists in gifts made here to deserving persons.' "[63]

Section CLXIII.

"Yudhishthira said,—'It is seen that if a person happens to be unfortunate, he fails to acquire wealth. how great soever his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool.[1] When, again, the time does not come for acquisition, one cannot make an acquisition with even one's best exertions. When, however, the time comes for acquisition, one wins great wealth without any exertion.[2] Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions

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* 'Covered by righteousness' implies 'if having once tripped, the sinner restrains himself and engages to do acts of righteousness'.—T.

without any exertion.[3] If wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for the sake of his livelihood, of one destitute of learning.[4] Among men, that which is not (destined) to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in achieving results even with the aid of their best exertions.[5] One may be seen to seek wealth by hundreds of means (and yet failing to acquire it) ; while another, without at all seeking it, becomes happy in its possession. Men may be seen doing evil acts continually (for wealth) and yet failing to acquire it.[6] Others are in the enjoyment of wealth without doing any evil act whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth. One may be seen to be without any knowledge of the science of morals and policy even after one has studied all the treatises on that science.[7] One, again, may be seen appointed as the prime minister of a king without having at all studied the science of morals and policy. A learned man may be seen that is possessed of wealth. One destitute of learning may be seen owning wealth. Both kinds of men, again, may be seen to be entirely destitute of wealth.[8] If by the acquisition of learning one could acquire the happiness of wealth, then no man of learning could be found living, for the very means of his subsistence, under the protection of one destitute of learning.[9] Indeed, if one could obtain by the acquisition of learning, all desireable objects like a thirsty individual having his thirst slaked upon obtaining water, then none in this world would have shown idleness in acquiring learning.[10] If one's time has not come, one does not die even if one be pierced with hundreds of shafts. On the other hand, one lays down one's life, if one's hour has come, even if it be a blade of grass with which one is struck.'[11]

"Bhishma said,—'If one, setting oneself to undertakings involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear.[12] It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous

objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one becomes possessed of longevity by practising the duty of abstention from cruelty to all creatures.[13] Hence, one should make gifts and not solicit (or accept them when made by others). One should worship those individuals that are righteous. Verily, one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity (both mental and external). Indeed, one should always abstain from doing injury to any creature.[14] When in the matter of the happiness and woe of even insects and ants, their acts (of this and past lives) and Nature constitute the cause, it is meet, O Yudhishthira, that thou shouldst be tranquil !' "*[15]

SECTION CLXIV.

"Bhishma said,—'If one does acts oneself that are good or causes others to accomplish them, one should then expect to attain to the merits of righteousness. Similarly, if one does acts oneself that are evil, and causes others to accomplish them, one should never expect to attain to the merits of righteousness.†[1] At all times, it is Time that, entering the understandings of all creatures, sets them to acts of righteousness or unrighteousness, and then confer felicity or misery upon them.[2] When a person, beholding the fruits of Righteous-

* What is stated here is this: the condition of all living creatures is determined by their acts of this and past lives. Nature, again, is the cause of acts. What of felicity and misery, therefore, one sees in this world, must be ascribed to these two causes. As regards thyself also, O Yudhishthira, thou art not freed from that universal law. Do thou, therefore, cease to cherish doubts of any kind. If thou seest a learned man that is poor, or an ignorant man that is wealthy, if thou seest exertion failing and the absence of exertion leading to success, thou must always ascribe the result to acts and Nature.—T.

† What is stated here is this: one may become righteous by accomplishing oneself righteous deeds or inducing or helping others to do them. Similarly, one becomes unrighteous by doing oneself acts that are evil or by inducing or helping others to do them.—T.

ness, understands Righteousness to be superior, it is then that he inclines towards Righteousness and puts faith in it. One, however, whose understanding is not firm, fails to put faith in it.[3] As regards faith in Righteousness, it is this (and nothing else). To put faith in Righteousness is the indication of the wisdom of all persons. One that is acquainted with both (*i. e.*, what should be done and what should not be done), with a view to opportuneness, should, with care and devotion, achieve what is right.[4] Those Righteous men who have in this life been blessed with affluence, acting of their own motion, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the attribute of Passion predominating in them.[5] Time (which is the supreme disposer of all things) can never make Righteousness the cause of misery. One should, therefore, know that the soul which is righteous is certainly pure (*i. e.*, freed from the element of evil and misery).[6] As regards Unrighteousness, it may be said that, even when of large proportions, it is incapable of even touching Righteousness which is always protected by Time and which shines like a blazing fire.[7] These are the two results achieved by Righteousness, *viz.*, the stainlessness of the soul and unsusceptibility of being touched by Unrighteousness. Verily, Righteousness is fraught with victory. Its effulgence is so great that it illumines the three worlds.[8] A man of wisdom cannot catch hold of a sinful person and forcibly cause him to become righteous. When seriously urged to act righteously, the sinful only act with hypocrisy, impelled by fear.[9] They that are righteous among the Cudras never betake themselves to such hypocrisy under the plea that persons of the Cudra order are not permitted to live according to any of the four prescribed modes.[10] I shall tell thee particularly what the duties truly are of the four orders. So far as their bodies are concerned, the individuals belonging to all the four orders have the five primal elements for their constituent ingredients. Indeed, in this respect, they are all of the same substance.[11] For all that, distinctions exist between them in respect of both practices relating to life or the world and the duties of righteousness. Notwithstanding these distinctions,

sufficient liberty of action is left to them in consequence of which all individuals may attain to an equality of condition.[12] The regions of felicity which represent the consequences or rewards of Righteousness are not eternal, for they are destined to come to an end. Righteousness, however, is eternal. When the cause is eternal, why is the effect not so?* The answer to this is as follows. Only that Righteousness is eternal which is not prompted by the desire of fruit or reward. (That Righteous, however, which is prompted by the desire of reward, is not eternal. Hence, the reward though undesired, that attaches to the first kind of Righteousness, *viz.*, attainment of identity with Brahma, is eternal. The reward, however, that attaches to that Righteousness prompted by desire of fruit, *viz.*, Heaven, is not eternal).†[13] All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in respect of their nature. When dissolution comes, all else dissolves away. What remains is the inceptive will to achieve Righteousness. That, indeed, re-appears (in next life) of itself.‡[14] When such is the result, (that is, when the enjoyments and endurances of this life are due to the acts of a past life), the inequality of lot discernible among human beings cannot be regarded as any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their acts, to the influence of example.' "[15]

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* Righteousness leads to regions of felicity. The former is said to be eternal, while the latter are not so. The question asked (or doubt raised) is why is the effect not eternal when the cause is eternal? It is explained below.—T.

† There are two kinds of Righteousness, *viz.*, 'nishkāma' and 'sakāma.' The former leads to attainment of Brahma, the latter to Heaven and felicity. Brahma is eternal; the latter not so. 'Nishkāma' Righteousness, being eternal, leads to an eternal reward. 'Sakāma' Righteousness not being so, does not lead to an eternal reward. The word 'Kāla' here means 'Sankalpa'; hence, 'dhruvahkālah,' means 'nishkāma Dharma.'—T.

‡ Here 'Kālah' means 'Sankalpah.'—T.

Section CLXV.

Vaiçampāyana said,—"That perpetuater of Kuru's race, *viz.*, Yudhishthira the son of Pāndu, desirous of obtaining such good as is destructive of sins, questioned Bhishma who was lying on a bed of arrows, (in the following words).[1]

"Yudhishthira said,—'What, indeed, is beneficial for a person in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one's sins? Indeed, what is that which is destructive of sins?' "[2]

Vaiçampāyana continued,—"In this connection, the royal son of Çāntanu, O foremost of men, duly recited the names of the deities unto Yudhishthira who was desirous of hearing.[3]

"Bhishma said,—'O son, the following names of the deities with those of the Rishis, if duly recited morning, noon, and evening, become efficacious cleansers of all sins.[4] Acting with the aid of one's senses (of knowledge and action), whatever sins one may commit by day or by night or by the two twilights, consciously or unconsciously, one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One that takes those names has never to become blind or deaf; indeed, by taking those names, one always succeeds in attaining to what is beneficial.[5-6] Such a man never takes birth in the intermediate order of being, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any calamity. When death comes, he never becomes stupefied.[7] The master of all the deities and Asuras, resplendent with effulgence, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn,[8] is the Grandsire Brahman, that Lord of the universe. His chaste spouse is Sāvittri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Nārāyana of immeasurable puissance.[9] Then comes the three-eyed Lord of Umā; then Skanda the generalissimo of the celestial forces; then Viçākha; then Agni the eater of sacrificial libations; then Vāyu the god of wind; then Chandramas; then Aditya the god of the sun, endued with effulgence,[10]

then the illustrious Cakra the lord of Cachi, and Yama with his spouse Dhumornā; and Varuna with Gauri; Kuvera the lord of treasures, with his spouse Riddhi;[11] the amiable and illustrious cow Surabhi; the great Rishi Viçravas; Sankalpa, Ocean, Gangā; the other sacred Rivers; the diverse Maruts;[12] the Vālakhillyas crowned with success of penances; the island-born Krishna; Nārada; Parvata; Viçwāvasu; the Hāhās; the Huhus;[13] Tumvuru; Chitrasena; the celestial messenger of wide celebrity; the highly-blessed celestial maidens; the celestial Apsaras:[14] Urvaçi, Menakā, Ramvā, Miçrakeçi, Alamvushā, Viçwāchi, Ghritāchi, Panchachudā, Tilottamā,[15] the Ādityas, the Vasus, the Açwins, the Pitris; Dharma (Righteousness); Vedic lore, Penances, Dikshā, Perseverance (in religious acts), the Grandsire,[16] Day and Night, Kaçyapa the son of Marichi, Cukra, Vrihaspati, Mangala the son of Earth, Vudha, Rāhu, Canaiçchara,[17] the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda the son of Vinatā, the several Oceans, the sons of Kadru, *viz.*, the Snakes,[18] Catadru, Vipāçā, Chandrabhāgā, Saraswati, Sindhu, Devikā, Prabhāsa, the lakes of Pushkara,[19] Gangā, Mahānadi, Venā, Kāveri, Narmadā, Kulampunā, Viçalyā, Karatoyā, Amvuvāhini,[20] Sarayu, Gandaki, the great river Lohita, Tāmrā, Arunā, Vetravati, Parnāsā, Gautami,[21] Godāvari, Venā, Krishnavenā, Dwijā, Drishadvati, Kāveri, Vankhu, Mandākini,[22] Prayāga, Prabhāsa, the sacred Naimisha, the spot sacred to Viçweswara or Mahādeva, *viz.*, Kāçi, that lake of crystal water,[23] Kurukshetra full of many sacred waters, the foremost of oceans (*viz.*, the ocean of milk), Penances, Gifts, Jamvumārga,[24] Hiranwati, Vitastā, the river Plakshavati, Vedasmriti, Vedavati, Mālavā, Açwavati,[25] all sacred spots on Earth, Gangādwāra, the sacred Rishikulyā, the river Chitravahā,[26] the Charmanwati, the sacred river Kauçiki, the Yamunā, the river Bhimarathi, the great river Vāhudā,[27] Mahendravāni, Tridivā, Nilikā, Saraswati, Nandā, the other Nandā, the large sacred lake,[28] Gayā, Phalgutirtha, Dharmāranya (the sacred forest) that is peopled with the deities, the sacred celestial river, the lake created by the Grandsire Brahman,[29] which is sacred and celebrated over the three worlds,

and auspicious and capable of cleansing all sins, the Himavat mountain endued with excellent herbs,[30] the Vindhya mountain variegated with diverse kinds of metals, containing many Tirthas and overgrown with medicinal herbs, Meru, Mahendra, Malaya, Cweta endued with silver,[31] Cringavat, Mandara, Nila, Nishadha, Dardura, Chitrakuta, Anjanābha, the Gandhamādana mountains,[32] the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees,[33] the Viçwedevas, the Firmament, the Constellations, the Planets, and the Deities,—let these all, named and unnamed, rescue and cleanse us![34] The man who takes the names of these becomes cleansed of all his sins. By hymning their praises and gratifying them, one becomes freed from every fear.[35] Verily, the man who delights in uttering the hymns in praise of the deities becomes cleansed of all such sins as lead to birth in impure orders.[36] After this recital of the deities, I shall name those learned Brāhmanas crowned with ascetic merit and success and capable of cleansing one of every sin. They are Yavakrita and Raibhya and Kākshivat and Aushija,[37] and Bhrigu and Angiras and Kanwa, and the puissant Medhātithi, and Varhi possessed of every accomplishment. These all belong to the Eastern region.[38] Others, *viz.*, Unmuchu, Pramuchu, Mumuchu, all highly blessed, Swastyātreya of great energy;[39] Agastya of great prowess, the son of Mitra and Varuna; Dridhāyu and Urdhavāhu, those two foremost and celebrated of Rishis,—these live in the Southern region.[40] Listen now to me as I name those Rishis that dwell in the Western region. They are Ushangu with his uterine brothers, Parivyādha of great energy,[41] Dirghatamas, Gautama, Kāçyapa, Ekata, Dwita, Trita,[42] the righteous-souled son of Atri (*viz.*, Durvāsas), and the puissant Sāraswat. Listen now to me as I name those Rishis that worship the deities in sacrifices, dwelling in the Northern region.[43] They are Atri, Vaçishtha, Caktri, Parāçara's son Vyāsa of great energy; Viçwāmitra, Bharadwāja, Jamadagni,[44] the son of Richika, Rāma, Auddālaka, Cwetaketu, Kohala, Vipula, Devala,[45] Devaçarman, Dhaumya, Hastikāçyapa, Lomaça, Nāchiketa, Lomaharshana,[46] Ugraçravas, and Bhrigu's son Chya-

vana. This is the tale of Rishis possessed of Vedic lore.[47] They are primeval Rishis, O king, whose names, if taken, are capable of cleansing one of every sin. After this I shall recite the names of the principal kings.[48] They are Nriga, Yayāti, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumāra, Dilipa of great prowess, Kriçāçwa, Yauvanāçwa, Chitrāçwa, Satyavat,[49] Dushmanta, Bharata who became an illustrious Emperor over many kings, Yavana, Janaka, Dhrishtaratha,[50] Raghu, that foremost of kings, Daçaratha, the heroic Rāma, that slayer of Rākshas, Caçavindu, Bhagiratha,[51] Hariçchandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila,[52] Karandhama, that foremost of men, Kāçmira, Daksha, Amvarisha, Kukura, Raivata of great fame, Kuru, Samvarana, Māndhātri of unbaffled prowess,[53] the royal sage Muchukunda, Jahnu who was much favoured by Jānhavi (Gangā), the first (in point of time) of all kings, *viz.*, Prithu the son of Vena, Mitrabhānu, Priyankara,[54] Trasadasyu, Cweta that foremost of royal sages, the celebrated Mahābhisha, Nimi, Ashtaka,[55] Ayu, the royal sage Kshupa, Kaksheyu, Pratarddana, Divodāsa, Sudāsa, Koçaleçwara,[56] Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhra, Prishadhra, Pratipa, Cāntanu,[57] Aja, the senior Varhi, Ikshāku of great fame, Anaranya, Jānujangha, the royal sage Kakshasena, and many others not named (in history).[58] That man who rising at early dawn takes the names of these kings at the two twilights, *viz.*, at sunset and sunrise, with a pure body and mind and without distracted attention, acquires great religious merit.[59] One should hymn the praises of the deities, the celestial Rishis, and the royal sages and say,—These lords of the creation will ordain my growth and long life and fame![60] Let no calamity be mine, let no sin defile me, and let there be no opponents or enemies of mine! Without doubt, victory will always be mine and an auspicious end hereafter!—' "[61]

Section CLXVI.

Janamejaya said,—"When that foremost person among the Kauravas, *viz.*, Bhishma, was lying on a bed of arrows,—a

bed that is always coveted by heroes,—and when the Pāndavas were sitting around him,[1] my great-grandsire Yudhishthira of much wisdom, heard these expositions of mysteries with respect to the subject of duty and had all his doubts solved.[2] He heard also what the ordinances are that apply to the subject of gifts, and thus had all his doubts removed with respect to the topics of righteousness and wealth. It behooveth thee, O learned Brāhmana, to tell me now what else did the great Pāndava king do."[3]

Vaiçampāyana said,—"When Bhishma became silent, the entire circle of kings (who were seated around him) became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass.[4] Then Vyāsa the son of Satyavati, having reflected for a moment, addressed the royal son of Gangā, saying,[5]—O king, the Kuru chief Yudhishthira has been restored to his own nature, along with all his brothers and followers.[6] With Krishna of great intelligence by his side, he bends his head in reverence unto thee. It behooveth thee to give him leave for returning to the city.'[7]—Thus addressed by the holy Vyāsa, the royal son of Çāntanu and Gangā dismissed Yudhishthira and his counsellors.[8] The royal son of Çāntanu, addressing his grandson in a sweet voice, also said,—Do thou return to thy city, O king! Let the fever of thy heart be dispelled.'[9] Do thou adore the deities in diverse sacrifices distinguished by large gifts of food and wealth, like Yayāti himself, O foremost of kings, endued with devotion and self-restraint.[10] Devoted to the practices of the Kshatriya order, do thou, O son of Prithā, gratify the Pitris and the deities. Thou shalt then earn great benefits. Indeed, let the fever of thy heart be dispelled.[11] Do thou gladden all thy subjects. Do thou assure them and establish peace among all. Do thou also honor all thy well-wishers with such rewards as they deserve![12] Let all thy friends and well-wishers live depending on thee for their means, even as birds live, depending for their means upon a full grown tree charged with fruit and standing on a sacred spot.[13] When the hour comes for my departure from this world, do thou come here, O king. The time when I shall take leave of my body is that period when

the Sun, stopping in his southward course, will begin to return northwards !'[14]—The son of Kunti answered,—'So be it !' and saluted his grandsire with reverence and then set out, with all his relatives and followers, for the city called after the elephant.[15] Placing Dhritarāshtra at the head and also Gāndhāri who was exceedingly devoted to her lord, and accompanied by the Rishis and Keçava,[16] as also by the citizens and the inhabitants of the country and by his counsellers, O monarch, that foremost one of Kuru's race entered the city named after the elephant."[17]

Section CLXVII.

(*Swargārohanika Parva.*)

Vaiçampāyana said,—"Then the royal son of Kunti, having duly honored the citizens and the inhabitants of the province, dismissed them to their respective homes.[1] The Pāndava king then consoled these women, who had lost their heroic husbands and sons in the battle, with abundant gifts of wealth.[2] Having recovered his kingdom, Yudhishthira of great wisdom caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by diverse acts of good will.[3] That foremost of righteous men then set himself to earn the substantial blessings of the Brāhmanas, of the foremost military officers, and the leading citizens.[4] The blessed monarch having passed fifty nights in the capital recollected the time indicated by his grandsire as the hour of his departure from this world.[5] Accompanied by a number of priests he then set out of the city named after the elephant, having seen that the sun ceasing to go southwards had begun to proceed in his northward course.[6] Yudhishthira the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandal wood and Aquilaria Agallocha and dark cloe wood, for cremating the body of Bhishma. Diverse kinds of costly garlands and gems also were among those stores.[7-8] Placing Dhritarāshtra ahead and queen Gāndhāri celebrated for her virtues, and his own mother Kunti and all his brothers also, Yudhish-

thira of great intelligence,[9] accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhāna,[10] and by his other relatives and followers forming a large train, proceeded, his praises hymned the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession.[11] Thus accompanied, the king set out from his city like a second chief of the deities. Soon he came upon the spot where the son of Cāntanu was still lying on his bed of arrows.[12] He beheld his grandsire waited upon with reverence by Parāçara's son Vyāsa of great intelligence, by Nārada, O royal sage, by Devala and Asita,[13] and also by the remnant of unslain kings assembled from various parts of the country. Indeed, the king saw that his high-souled grandsire, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Alighting from his car, king Yudhishthira with his brothers saluted his grandsire, that chastiser of all foes. They also saluted the Rishis with the Island-born Vyāsa at their head. They were saluted in return by them.[14-16] Accompanied by his priests each of whom resembled the grandsire Brahman himself, as also by his brothers, Yudhishthira of unfading glory then approached that spot whereon Bhishma lay on his bed of arrows surrounded by these reverend Rishis.[17] Then king Yudhishthira the just, at the head of his brothers, addressed that foremost one of Kuru's race, *viz.*, the son of the River Gangā, as he lay on that bed of his, saying,[18]—I am Yudhishthira, O king! Salutations to thee, O son of the River Jānhavi! If thou hearest me still, O, tell me what I am to do for thee![19] Bearing with me thy sacrificial fires, I have come here, O king, and wait upon thee at the hour indicated! Preceptors of all branches of learning, Brāhmanas, Ritwijas, all my brothers,[20] thy son, *viz.*, king Dhritarāshtra of great energy, are all here with my counsellers as also Vāsudeva of great prowess.[21] The remnant of unslain warriors, and all the denizens of Kurujāngala, are also here. Opening thy eyes, O chief of Kuru's race, do thou behold them![22] Whatever should be done on this occasion has all been arranged and provided for by me. Indeed, at this hour which thou hadst indicated, all things have been kept ready!'"[23]

Vaiçampāyana continued,—"Thus addressed by Kunti's son of great intelligence, the son of Gangā opened his eyes and saw all the Bharatas assembled there and standing arround him.[24] The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him, in a voice deep as that of the clouds.[25] That thorough master of words said,—'By good luck, O son of Kunti, thou hast come here with all thy counsellers, O Yudhishthira! The thousand-rayed maker of day, the holy Surya, has begun his northward course.[26] I have been lying on my bed here for eight and fifty nights. Stretched on these sharp-pointed arrows I have felt this period to be as long as if it was a century.[27] O Yudhishthira, the lunar month of Māgha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over!'[28] Having said so unto Yudhishthira the son of Dharma, Gangā's son Bhishma then saluted Dhritarāshtra and said unto him as follows.[29]

"Bhishma said,—'O king, thou art well conversant with duties. All thy doubts, again, relating to the science of wealth have been well solved. Thou hast waited upon many Brāhmanas of great learning.[30] The subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas, are well known to thee![31] Thou shouldst not grieve, therefore, O son of Kuru! That which was pre-ordained has happened. It could not be otherwise. Thou hast heard the mysteries relating to the deities from the lips of the Island-born Rishi himself.[32] Yudhishthira and his brothers are morally as much thy sons as they are the sons of Pāndu. Observant of the duties of religion, do thou cherish and protect them. In their turn, they are always devoted to the service of their seniors.[33] King Yudhishthira the just is pure-souled. He will always prove obedient to thee! I know that he is devoted to the virtue of compassion or abstention from injury. He is devoted to his seniors and preceptors.[34] Thy sons were all wicked-souled. They were wedded to wrath and cupidity. Overwhelmed by envy, they were all of wicked behaviour. It behooveth thee not to grieve for them!' "[35]

Vaiçampāyana continued,—"Having said this much unto

Dhritarāshtra of great wisdom, the Kuru hero then addressed Vāsudeva of mighty arms.[36]

"Bhishma said,—'O holy one, O god of all gods, O thou that art worshipped by all the deities and Asuras, O thou that didst cover the three worlds with three steps of thine, salutations to thee, O wielder of the conch, the discus, and the mace![37] Thou art Vāsudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of vast proportions. Thou art Jiva. Thou art subtle. Thou art the Supreme and eternal Soul.[38] Do thou, O lotus-eyed one, rescue me, O foremost of all beings![39] Do thou give me permision, O Krishna, to depart from this world, O thou that art Supreme felicity, O foremost of all beings! The sons of Pāndu should ever be protected by thee. Thou art, indeed, already their sole refuge.[40] Formerly I spoke to the foolish Duryodhana of wicked understanding that thither is Righteousness where Krishna is, and that there is victory where Righteousness is.[41] I further counselled him that relying on Vāsudeva as his refuge, he should make peace with the Pāndavas. Indeed, I repeatedly told him,—This is the fittest time for thee to make peace![42] The foolish Duryodhana of wicked understanding. however, did not do my bidding. Having caused a great havoc on Earth, at last, he himself laid down his life.[43] Thee, O illustrious one, I know to be that ancient and best of Rishis who dwelt for many years in the company of Nara, in the retreat of Vadari.[44] The celestial Rishi Nārada told me this, as also Vyāsa of austere penances. Even they have said unto me that. Thyself and Arjuna are the old Rishis Nārāyana and Nara born among men.[45] Do thou, O Krishna, grant me leave, I shall cast off my body. Permitted by thee, I shall attain to the highest end!—[46]

"Vāsudeva said,—'I give thee leave, O Bhishma! Do thou, O king, attain to the status of the Vasus. O thou of great splendour, thou hast not been guilty of a single transgression in this world.[47] O royal sage, thou art devoted to thy sire. Thou art, therefore, like a second Mārkandeya! It is for that reason that death depends upon thy pleasure even as thy slave expectant of reading thy pleasure!'"[48]

Vaiçampāyana continued—"Having said these words, the son of Gangā once more addressed the Pāndavas headed by Dhritarāshtra, and other friends and well-wishers of his.[49]—I desire to cast off my life-breaths. It behooveth you to give me leave. Ye should strive for attaining to truth. Truth constitutes the highest power.[50] Ye should always live with Brāhmanas of righteous conduct, devoted to penances, ever abstaining from cruel behaviour, and who have their souls under control!'[51]—Having said these words unto his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying,[52]—'O king, let all Brāhmanas, especially those that are endued with wisdom, let them who are preceptors, let those who are priests capable of asisting at sacrifices, be adorable in thy estimation.'"[53]

Section CLXVIII.

Vaiçampāyana said,—"Having said so unto all the Kurus, Bhishma, the son of Cāntanu, remained silent for sometime, O chastiser of foes.[1] He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The life-breaths of that high-souled one, restrained duly, then rose up.[2] Those parts of the body of Cāntanu's son, in consequence of the adoption of Yoga, from which the life-breaths went up, became soreless one after another.[3] In the midst of those high-souled persons, including those great Rishis with Vyāsa at their head, the sight seemed to be a strange one, O king.[4] Within a short time, the entire body of Bhishma became shaftless and soreless. Beholding it, all those distinguished personages with Vāsudeva at their head, and all the ascetics with Vyāsa, became filled with wonder.[5] The life-breaths, restrained and unable to escape through any of the outlets, at last pierced through the crown of the head and proceeded upwards to Heaven.[6] The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent!'[7]—The life-breaths of Bhishma, piercing through the crown of his head, shot up through the welkin

like a large meteor and soon became invisible.[8] Even thus, O great king, did Cāntanu's son, that pillar of Bharata's race, united himself with eternity.[9] Then the high-souled Pāndavas and Vidura, taking a large quantity of wood and diverse kinds of fragrant scents, made a funeral pyre.[10] Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the high-souled Vidura[11] wrapped Bhishma's body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella over it.[12] Bhimasena and Arjuna both held in their hands a couple of yak-tails of pure white. The two sons of Mādri held two head-gears in their hands.[13] Yudhishthira and Dhritarāshtra stood at the feet of the body. The spouses of the lord of the Kurus, taking up palmyra fans, stood around the body and began to fan it softly.[14] The Pitri sacrifice of the high souled Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Sāmans sang many Sāmans.[15] Then covering the body of Gangā's son with sandal wood and black aloe and the dark wood and other fragrant fuel, and setting fire to the same, the Kurus with Dhritarāshtra and others, stood on the right side of the funeral pyre.[16-17] Those foremost ones of Kuru's race, having thus cremated the body of the son of Gangā, proceeded to the sacred Bhāgirathi, accompanied by the Rishis.[18] They were followed by Vyāsa, by Nārada, by Asita, by Krishna, by the ladies of the Bharata race, as also by such of the citizens of Hastināpore as had come to the place.[19] All of them, arrived at the sacred river, duly offered oblations of water unto the high-souled son of Gangā.[20] The goddess Bhāgirathi, after those oblations of water had been offered by them unto her son, rose up from the steam, weeping and distracted by sorrow.[21] In the midst of her lamentations, she addressed the Kurus, saying,—Ye sinless ones, listen to me as I say unto you all that occurred (with respect to my son).[22] Possessed of royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the seniors of his race. He was devoted to his sire and was of high vows.[23] He could not be vanquished by even Rāma of Jamadagni's race with his celestial weapons of great energy. Alas, that hero has been

slain by Cikhandin![24] Ye kings, without doubt, my heart is made of adamant, for it does not break even at the disappearance of that son from my sight![25] At the Self-choice at Kāçi, he vanquished on a single car the assembled Kshatriyas and ravished the three princesses (for his step-brother Vichitravirya)![26] There was no one on Earth that equalled him in might. Alas, my heart does not break upon hearing the slaughter of that son of mine by Cikhandin![27] The puissant Krishna, hearing the goddess of the great river indulging in these lamentations, consoled her with many soothing words. Krishna said,—'O amiable one, be comforted. Do not yield to grief, O thou of beautiful features! Without doubt, thy son has gone to the highest region of felicity![28-30] He was one of the Vàsus of great energy. Through a curse, O thou of beautiful features, he had to take birth among men. It behooveth thee not to grieve for him.[31] Agreeably to Kshatriya duties, he was slain by Dhananjaya on the field of battle while engaged in battle. He has not been slain, O goddess, by Cikhandin.[32] The very chief of the celestials himself could not slay Bhishma in battle when he stood with stretched bow in hand.[33] O thou of beautiful face, thy son has, in felicity, gone to Heaven. All the gods assembled together could not slay him in battle.[34] Do not, therefore, O goddess Gangā, grieve for that son of Kuru's race. He was one of the Vasus, O goddess! Thy son has gone to Heaven. Let the fever of thy heart be dispelled.' "[35]

Vaiçampāyana continued,—"That foremost of all rivers, thus addressed by Krishna and Vyāsa, cast off her grief, O great king, and became restored to equanimity.[36] All the kings there present, headed by Krishna, O monarch, having honored that goddess duly, received her permission to depart from her banks."[37]

FINIS ANUÇASANA PARVA.

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ANUÇASANA PARVA.

Anuçāsanika Parva.

FINIS.

APPEAL.

The undersigned appeals to the friends and patrons of her deceased husband, Babu Pratapa Chandra Roy, C. I. E., and to the public in general, for assistance in enabling her to issue the 6 or 7 more fascicules of the English translation of the Mahabharata for bringing that work to completion. The deceased has left no property with the exception of a few copies of the Mahabharata and the house in which he resided and where the office of the Datavya Bharata Karyalaya is located.

That work having progressed so far, the undersigned confidently hopes that the liberal portion of the public will not allow it to be suspended at this stage.

As the widow of the deceased, undersigned is prepared to to devote all her energies to the completion of the task in which the deceased was engaged. To her the obligation is sacred, and she is prepared to devote the whole of her *Stridhan* to obey the last injunction of her husband. Unfortunately for her, that is very little, and would not help her much to carry on the enterprise to a successful end. Rs. 8 to 10 thousand are yet necessary for the purpose. This sum cannot be much where so many persons and personages are concerned. The Sanskrit poet has said,—

तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ।

"The thinnest fibres, joined together,
may bind an elephant in rut."

The number of charitable persons in the world is very large. A little, contributed by each, may support undertakings bigger than a second edition of the entire Mahabharata.

1, Rājāh Gooroo Dass' Street,
Calcutta,
January 21st, 1895.

SUNDARI BALA DASSI (ROY.)

ADVERTISEMENT.

100 copies of the Sanskrit Mahābhārata (complete) and 100 of the English translation of the same, published by P. C. Roy, C. I. E., will be given away in India at reduced prices, *i. e.*, Rs. 7 and Rs. 20 respectively (inclusive of all charges) to meet the immediate expenses of the D. B. Karyalaya, and Babu Pratapa Chandra Roy's *Çrāddha.*

Those recipients of the Mahābhārata who may miss particular fascicules in their sets are urgently requested to apply for them without delay, for, a few months hence it will not be possible to supply them at even double or treble the sum hitherto charged for a missing fascicule.

All balances of subscriptions, again, due on account of the publication, should be remitted without delay. Those balances, if speedily paid up, will go a great way to enable the undersigned to complete the work with such assistance as she may get from other quarters.

All remittances should be made payable to the undersigned. All business communications, however, should be addressed, as hitherto, to the Manager, Dātavya Bhārata Kāryālaya, 1, Rājāh Gooroo Dass' Street, Calcutta.

SUNDARI BALA ROY.

NOTICE.

It is with deep regret that the undersigned announces the death of Babu Pratapa Chandra Roy, C. I. E. He expired at his residence, 1 Rajah Gooroo Dass' Street, Calcutta, at 1 A. M. of Friday the 11th of January. The deceased was 53 years of age, having been born in 1842. His native village is Sanko in the District of Burdwan. He received his rudimentary education in the indegenous Patshala of his village under the village Guru. He came to Calcutta while he was about 16 years of age and chance led him to Babu Kali Prasanna Singha, the millionaire, who issued for gratuitous distribution the first Bengali translation of the Mahābhārata. Pratapa Chandra's amiability and intelligence soon attracted the attention of his young master who used to employ him in collecting the rents of his Calcutta houses. He was his master's private casheer for sometime. Seeing Babu Singha's unbounded confidence in him, many older servants were jealous of him and tried to ruin him. Their attempts only ended in confirming Babu Singha's good opinion of him. Not having much to do, Pratapa Chandra watched the progress of his master's translation of the Mahābhārata. Soon after the completion of that work, his master died. With the small sum he had succeeded in saving, Pratapa Chandra then opened a small book-shop. His prices were always cheaper than those of others, and within a very short time, his shop became extensively known. He was by nature a charitable man. Many poor boys used in those days to visit his shop for the permission he always gave them to read the books on his shelves. After school hours till candle-light his shop looked like a little reading room. He was very economical in his expenses and understood his business. Within less than 8 years he succeeded in securing a competence. He then resolved to issue a new Bengali translation of the Mahābhārata. It was a serial publication. He completed it in a remarkably short period of time and made a good profit. About this time he was visited by a domestic calamity. It affected him deeply and rendered him incapable of business. He wished to try the effect of new scenes. While roving without a purpose through northern

Bengal, he made many acquaintances. He learnt from them that though his own edition of the Mahābhārata was cheap in all conscience, yet it was beyond the reach of many of his countrymen. As he had nobody to provide for except a daughter whom he had married to a good family, he resolved to return to Calcutta and forget his sorrow in some kind of active work of a charitable kind. Coming to Calcutta he took stock of his shop. He found that he had still about a thousand copies of his Mahābhārata. These he resolved to give away to deserving men. His indiscriminate charity produced a result he did not anticipate. Some of the recipients of his charity sold the volumes they had got and these found their way to the booksellers who set a larger price on them than what he had charged in the first instance. He consulted with some friends competent to give him advice. The result was the establishment of the Dātavya Bhārata Kāryālaya. A new edition of the Bengali Mahābhārata was commenced. A considerable number of copies were given away *gratis* to persons incapable of selling them. As regards the remaining copies the small sum of Rs. 6/6 was charged for copy, to cover the expenses of postal transit and establishment. The rule he made was to send every copy through the post. This enabled him to dispose of each fascicule in a day or two after issue. If anybody went to his office, he was told to communicate what he had to say through the post. He worked with a very small establishment. He could not afford to lose time by speaking with hundreds of men who, if such a rule had not been made, would have called on him at all hours of the day. As a man of business, he always strove to save time and money.

The result of the operations of the Dātavya Bhārata Kāryālaya is well known. In the introduction to the first fasciculus of the English translation of the Mahābhārata, that result was summed up in these words:—

"The Dātavya Bhārata Kāryālaya has, within the course of the last seven years, printed and gratuitously distributed two editions of the Mahābhārata in Bengalee translation, each edition comprising nearly 3,000 copies. The fourth edition of the Mahābhārata (the third of the series for

gratuitous distribution) has been commenced and will take some time before it is completed. One edition of the Harivansa comprising 3,000 copies has been exhausted. The Rāmāyana also has been taken in hand and is nearly completed, the text of Vālmiki publishing along with the translation. Roughly estimated, the Bhārata Kāryālaya has distributed up to date nearly Nine thousand copies of the Mahābhārata and the Harivansa taken together, and that number would swell to Eighteen thousand, when the fourth edition of the Mahābhārata and the first edition of the Rāmāyana (both diglot) will be complete. A single copy of the Mahābhārata consists of about 1,033 forms, octavo, demy; a single copy of the Harivansa, 112 forms; and the single copy of the Rāmāyana, 578 forms. The Arithmetical result, therefore, of the operations of the Bhārata Kāryalaya has been that 1,37,83,500 separate printed forms have been already gratuitously distributed and in course of distribution."

To the above must be added the result of the operations of the last 12 years. During this period four successive editions of the Mahābhārata in Sanskrit, each comprising not less than 3,000 copies, have been completed. Of the English translation also of the Mahābhārata, 92 fascicules have been issued. Two more are ready. Six or seven more fascicules are needed for completing the work. These represent an amount of work that is more than double of what was announced twelve years ago.

The character of Babu Pratapa Chandra Roy may be summed up in a very few words. He was exceedingly charitable. Himself content with the most frugal fare and simple dress, he always strove to save what he could in order to be able to relieve the distress of others. Within his small means, he endeavoured to live according to the ideal set forth in the following verse of the *Panchatantra*,—

अयं निजः परो वेति गणना लघुचेतसां ।
उदारचरितानां तु वसुधैव कुटुम्बकं ॥

The only luxury in which he indulged was the Indian mango. When the season came, the best varieties of this

fruit were to be found on his table. It should be noted, however, that he seldom himself ate what he bought. The best portion of his daily supply was for his friends. Those who visited him at this season could never leave him without tasting some of his mangoes. The country about his native village, Sanko, produces good varieties of other fruits, such as the Indian jack, the plantain, and the pine apple. These he always brought to Calcutta for his friends. Throughout his life, he was particularly kind and hospitable to school-boys. If a schoolboy applied for a copy of the Mahābhārata in Bengali, Sanskrit, or English, he knew not how to refuse. Even the small sum of Rs. 6/6 charged for the expenses of postal transit and establishment, he would rather take in 6 instalments than refuse the application. The modesty and humility of his character made him exceedingly loveable. When injured by anybody, he never retaliated. Firmly convinced that his opponent had been misled by inaccurate information, he always tried to see him and explain matters at a personal interview. If he talked with anybody for five minutes, he would surely make him a friend ever afterwards. He was a rigid Hindu in religion. His regard for the Brāhmanas was unbounded. In them he saw the descendants of those Rishis whom he worshipped. His respect also for the officials was very great. He took them for the representatives of his Sovereign. The study of the Rājadharma sections of the Cānti Parvan had filled him with the belief that for the happiness of mankind, the institution of Kings was the principal means. The author of the Mahābhārata has represented the King to be a portion of the Divinity. He frequently complained of the tone of some of the Indian newspapers both vernacular and English. Officials are men. The difficulties of administration are always great. If they committed mistakes, these should be pointed out to them. In this view he was not singular. The late Babu Bhudeb Mookerjee was his teacher in this respect. Those English papers that take a delight in villifying the natives of India always gave him much pain. Bruke's saying that a nation cannot be villified was what he believed.

His services to the cause of literature were recognised by the Government by the bestowal of a C. I. E. on him. He accepted the honor meekly, but he always thought that he had not sufficient means for keeping up the dignity. He had been ailing for nearly a year. The disease was diabetes, that malady which takes away so many of our countrymen every year that are engaged in intellectual pursuits. For about the last six months he had been confined to his chamber. No treatment did him any good. He saw that his end was fast approaching. His friends gave him hope, but he knew better. His great regret was that he could not live to complete his work. It was his Maker's will, he said, that he should not have that gratification. He resigned himself meekly to that All-powerful Will. On the evening of Thursday, the 10th instant, his breath became hard. He gave notice to his attendants that he would not survive the night. They tried to console him, saying it was nothing. He told them that his experience by the death-bed of many of his relatives should be relied upon. He gave directions calmly and without any agitation, as to how his body should be disposed of. He took leave of many of his relatives and friends one by one. He expressed his obligations to Babu Aghore Nath Banerjee, the manager of the Kāryālaya, for the loving zeal with which the latter had tended him during his illness and for the devoted fidelity with which he had served him since his first appointment. He then spoke of some of his friends, and of some of his patrons among the officials, particularly mentioning Sir Alfred Croft, the Director of Public Instruction, Bengal ; Sir Charles Elliott, the Lieutenant-Governor of Bengal; Sir Steuart Bayley, of the India Office; Sir Auckland Colvin, the retired Lieutenant-Governor of the N. W. Provinces ; Lord Roberts, the late Commander-in-Chief of India ; Professor Max Muller ; Professor Lanman ; Mr. H. B. Witton of Hamilton, Canada ; and Dr. Rost, the retired Librarian of the India Office. He was extremely touched while mentioning the latter's name. His conviction was firm that his friends and countrymen would never permit his work to be suspended at the stage at which it had arrived.

He retained the full possession of his senses till about a quarter of an hour of his last breath. About an hour before his death he enquired about the time. Upon being informed that it had struck 12, he asked those about him to chaunt the name of Hari, telling them that they should not cease till he gave the last gasp, and when they commenced, himself joined them with his feeble voice. He then seemed to quietly fall asleep. The clock struck 1 A. M. when he expired.

He has left behind him his widow named Dharmamati Sundaribālā Dāssi, a widowed daughter Haridāssi Dāssi by his first wife who had predeceased him, and a grand-daughter named Chandi Dāssi Dāssi. Protapa Chandra Roy has left nothing behind him in the form of property save his house, No. 1 Rājāh Gooroodass' Street, and some copies of the Mahābhārata in Sanskrit and English. No cash is available for even his *Çrāddha*. His widow, however, is resolved to devote all she has for the completion of her husband's work. Rs. 8 to 10 thousand are still needed for issuing the 6 or 7 remaining fascicules. It is hoped that her appeal to her countrymen, the different local Governments, and Europe and America, will not go in vain.

1, Rājāh Gooroo Dāss' Street,
Calcutta,
January 25th, 1895.

KISORI MOHAN GANGULI, B. L.
Translator.

DATE DUE

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